

# *The Brooklyn Jewish Center Review*

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The Month In Jewish News

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# The Brooklyn Jewish CENTER REVIEW

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## IN GERMANY

THE Jew is the barometer of social and political storms in the world. Any disturbance is immediately recorded through him. But unlike a barometer which merely ascertains or indicates changes it is the Jews' melancholy, his inevitable fate, to constitute the shock-absorber and the scapegoat upon whose head are laid the sins of others. Such is his tragic status today in Germany, which at the moment forms the darkest spot on the Jewish map.

Anti-Semitic agitation there has assumed unheard of dimensions.

The entire Jewry in Germany fears and shakes with apprehension at organized wrong. To the subtle persecution of the Jewish spirit in the land of Kultur, there has been added persecution of the Jew. The Chancellor of Germany, Hitler, is inciting the masses against innocent, defenseless people. Millions of anti-Jewish proclamations are now spread among the half-starved, war-weary German populace, charging the Jew with responsibility for the ills and sufferings of the German nation. Hitler's avowed intention is to reduce the Jewish people, by direct discrimination, to economic misery and to exclude them from participation in the affairs of the country.

"Those whom the Gods wish to destroy", says an ancient Greek adage, "they first drive mad". The Chancellor, in defiance of the universally acknowledged dictates of humanity, scorns rule by the majority and sets himself up as the autocratic master of Germany. "It is sheer madness to assume that the majority can suddenly replace the achievements of the individual."

He is bent upon restoring the "old order" and to foist it again upon the German nation. He proposes to replace the banner of the former imperialism, the banner at which 23 nations have aimed their cannons. "We thank God" says Herr Hitler, "that during the last fourteen years, the old flag has been folded up and kept immaculate and that it did not wave over this system . . . As president of the New Reichstag, it will be my first

duty to insure that the old colors shall again be the national emblem."

His method to achieve his objectives is through medieval bigotry, through the establishment and maintenance of a regime of force, and through the destruction of the Treaty of Versailles.

During his short term of Chancellor he has gagged the press, muzzled the platform, imprisoned the liberals, brought the police under his control, punished as a crime any criticism of his conduct, made a mockery out of the ballot box, suspended by formal decree the liberty of the individual, his home, etc., forbidden freedom of assembly, reduced to a fiction the sanctity of property, and destroyed that substructure of the League of Nations which was achieved through so much martyrdom and through oceans of blood—the minority rights.

### *A New Type of Leader*

THE world pictures a prime minister as one possessed of great depth of character, of moral wholesomeness, of large intellectual sagacity; one who uses his great office for the happiness and equal benefit of all his constituents; one who strives to augment the peace and tranquility of the world.

But unfortunately, such is not the picture of the man who is to conduct the business of the German nation. "I fear Hitler and deem him at his worst" says John Haynes Holmes. "With Hitler at the helm, Jews of Germany face political and economic disaster", states a German writer. Hitler has turned his great office into an instrument of assault and vengeance.

The rise of Hitler may entail the decline of liberty of millions of human beings. What a pity that the world, harassed and perplexed, and full of extraordinary dangers, should at this moment be confronted by a disturber. Hitler's conduct towards the Jews of Germany is not only a crime against the German commonalty but against the genius and spirit of humanity itself.

## FOR MEMBERS

THE Lotos Club radiates a warm splendor, the Century Club voices mutely a luxurious history of many decades, the Union Club has an aristocratic depth of comfort, the Metropolitan Club impresses one with the austerity of lofty bank domes. But all these renowned centers of sociability and relaxation are no finer than the club rooms of the Brooklyn Jewish Center, and when that is said, let it not be thought that flattery is the object, for in plain truth, the building and equipment of this institution are on a par with anything that the exclusive town clubs have to offer. A stranger making a tour of inspection will exclaim in surprise that it is as luxurious as anything he has seen outside of the splendor of a modernistic movie set.

The Center, however, is distinguished from all other clubs in many regards too obvious to need elucidation, yet too important to be altogether omitted. It has more than luxuriousness: it has an ideal. It is a place for relaxation and companionship, but essentially a place for inspiration and spiritual values. Its cultural and religious program is one of the best in the city.

No institution is pervaded by as healthful a cheerfulness as is the Center. In no institution do feeling and purpose meet in such beautiful unity. No institution strives more to call into healthy exertion the moral will and communal conscience. Nowhere can a member gain readier access to and cultivate an intimacy with so large a multitude as here, nor move with a freer and more cordial relationship. With justifiable pride it may be said that the Center carries an atmosphere and exerts an influence unsurpassed if not unequalled by any other similar institution in the city.

It is unfortunate, however, that the members, long trained by familiarity to take the Center too much for granted, do not popularize it more. It is the duty of every member to make the strongest effort to acquaint others with the Center and its values. The Center is eminently a friendly and generous institution, and one can do no better for his friends and neighbors than to share the pleasure of the Center.

## ORDER IN KASHRUTH

IN the feverish times in which we live, men are apt to overlook a noteworthy episode in American Jewish history.

A few months ago 230 Orthodox rabbis, including the most esteemed and renowned, assembled in New York City and resolved to abolish and revoke all *Hechsherim* by individual rabbis and to establish a uniform kosher sign in the Greater City of New York. They further agreed that the sole authority to issue such a sign to kosher food dealers should be vested in the Kashruth Association of Greater New York.

Why did the rabbis of New York take such action? Because they felt themselves morally compelled to express their disapproval of the traffic in kosher signs, and to eradicate the evils existing in the kosher food trade.

The Orthodox rabbis of New York thus spoke and acted like Jews conscious of their dignity and ready to

make sacrifices in order to secure the triumph of their belief in the Jewish laws of Kashruth.

Such a movement should be regarded as a vital force in American Jewry. The orthodox community should gladly give this undertaking all the encouragement in its power. This union of 230 rabbis is a clear symptom of that indestructible trait in Jewish character which demands the preservation of Kashruth. In a very large and real sense Kashruth is inseparably intertwined with the dearest interests of Judaism.

This movement will test the earnestness, the determination and the willingness of the Orthodox rabbis to sacrifice for the ideal of Kashruth. But to a still higher degree it will test the tact and the ability of Orthodox leaders. Whether the statesmanship and diplomacy of the Orthodox rabbinate will be equal to the great task of establishing order in Kashruth in the Greater City will depend on the far-sightedness and the liberalism of its leaders.

The first prerequisite to real success is the good will of the Jewish public and of all groups and individuals who wish to preserve Kashruth.

## SIGNIFICANT LECTURES

THE week of March 27 should be a significant one for New Yorkers who seek to broaden their knowledge through attending lectures, although the reason for this significance emanates from a neighborhood institution, the Brooklyn Jewish Center.

During that week the Center will conduct a series of lectures on health in which will participate a number of leading specialists under the auspices of the Physical Training Department of the Center and in cooperation with the East New York Medical Society.

It is not the fact that a lecture course on health topics will be given that makes these lectures so significant, but the subjects which will be discussed. On March 29, for example, Dr. Hannah Stone, who is co-leader with Mrs. Margaret Sanger of the birth control movement in this country, will talk on birth control as a factor in modern life, and on the same evening Dr. A. Koplowitz will speak on "The Dangers of Abortion". On the previous evening, Dr. Charles Panoff, the attending Urological Surgeon of Beth El Hospital, will discuss "Sane Sex for Sane Men", and on the 27th, the opening night of the series, the eminent psychologist, Dr. A. A. Brill, will speak on "Mental Hygiene and Good Health". On Tuesday, the 28th, Dr. A. J. Rongy, one of our most noted gynecologists, will speak on "The Problems of the Growing Girl", on the 30th, Dr. Bernard Sachs, the President of the New York Academy of Medicine, will talk on the "Patient's Relation with the Family Physician."

That some of these subjects should be discussed openly in a public forum is a daring innovation even in these days. There are many who believe that such discussions are eminently necessary to the health and spiritual welfare of the people.

The managers who arranged this course of lectures hope and trust that the members of the Brooklyn Jewish Center will be appreciative of the enterprise and of the courage that prompted them.

—L. J. G.



# IS SPINOZISM COMPATIBLE WITH JUDAISM?

By DR. ISRAEL H. LEVINTHAL

(This is the third and concluding lecture of the series given recently by Dr. Levinthal on Baruch Spinoza.)

IT is not a new or novel question that we propose for our present discussion. From the days of Moses Mendelssohn to our own, many have endeavored to answer it. Some embrace Spinoza with open arms and say, with Meyer Letteris, that "Spinoza's philosophy rests upon the foundation laid by our ancient Sages", that "there is no heresy in it," and that "it all fits in with the purest faith." Others, again, are equally vehement in their denunciations, and, in the words of Samuel David Luzzatto, refer to him as the philosopher "who was of the seed of Israel, but who did not live amongst them nor die amongst them". "If one of your friends praises and extolls Spinoza, and you look on and are silent—can there be any hope for Israel?" to quote Luzzatto again, is but another example of the opposition that Spinoza's teachings aroused. It is still a moot question, and scholars even in our day voice their opinions in favor and in opposition to Spinozism from the viewpoint of Judaism.

It depends of course on what you mean by the question itself. If you have in mind the Judaism as understood by Spinoza's co-religionists in Amsterdam in the 17th century, then we must answer with an emphatic No! If you have in mind Judaism as understood by its greatest representatives—its scholars and sages and philosophers of all ages—then, I submit, the answer is in the affirmative.

I FIND a clear answer given by you, yourselves. When I ask myself why it is that you flock in such large numbers to learn about this philosopher of three centuries ago, the answer to me is quite simple. Had I chosen to speak of Descartes or Hegel or Kant, I know that there would never be that interest among you which you display tonight. It is because, subconsciously, you feel that Spinoza is one of us. You want to know more about this brother of ours. It is the call of blood to one of our own. "I seek my brother"—brother in blood and in spirit—that is your unmistakable answer.

But let us not be content with this subconscious answer alone. Let us go to the root of the problem itself.

Before we do, however, let us not be influenced by the act of his excommunication. We have tried to make it clear in our first lecture that this excommunication was due not so much to theological as to political reasons. No less an authority on the life and teachings of Spinoza than Sir Frederick Pollack gives this an unchallenged statement . . .

Secondly, let us not be influenced in our answer to the question proposed by certain statements of Spinoza to which all of us take exception. His attacks upon

the rabbis of his day, his disparaging remarks about Maimonides, to whom he is so greatly indebted, are certainly unjustified and inexcusable. They prove the weakness of his own philosophy—which could not entirely master even him—and that even in his case passion could conquer reason. We forgive him, recalling the Ta'mudic warning that "anyone who gets himself into a fit of anger is liable to fall into error". But this bitterness may only reflect upon Spinoza himself, they must not affect our judgment as to the compatibility of his philosophy with Judaism . . .



Portrait of Baruch Spinoza  
(From Lewis Browne's biography "Blessed Spinoza")

AS we approach the fundamentals of his philosophy we note first of all his great indebtedness to his Jewish masters. We may safely say that had he not been nurtured on these Jewish teachings he would never have produced what he did. They gave the impulse, the definite direction, to what he achieved.

These early teachings influenced not only the contents of his works but even their form. In his earliest short treatise, as well as in his Ethics, he divides his subject under three divisions: God, Man and Man's Happiness. It is exactly this same division, with practically the same headings, that you find in the philosophic works of Saadya and Maimonides.

In content, even more than in form, he shows the influence of his Jewish masters. "Few of his doctrines," says so keen a student of Spinoza as Leon Roth, "are  
(Continued on following page)

## IS SPINOZISM COMPATIBLE WITH JUDAISM?

(Continued from preceding Page)

without an analogy in their writings". Even his pantheism is not original. Not only did he derive much from the pantheism of Giordano Bruno (who was himself greatly influenced by the Cabbalists), but also directly from Jewish sources. Abraham Ibn Ezra, whom he quotes so frequently, and whose writings he mastered, was an avowed pantheist who interpreted the Scriptural "cleaving" of man to God as "the union of the part with the whole". Crescas, whose philosophic work "Or Adonoi" was familiar to Spinoza, hinted that the old saying of the Rabbis that God is the *M'komo Shel Olam* "Place or Space of the Universe", should be taken seriously. "God is in all parts of the world. He is their place that supports and holds them," he tells us.

Spinoza's doctrine of determinism, that everything is determined and affected by some cause, also shows the influence of Crescas, who was a thorough-going determinist.

**E**VEN his emphasis on reason or knowledge, that, too, is distinctly Jewish. "Know the God of thy fathers", the Jewish philosophers were wont to quote, and by knowledge of God they meant the study of the facts of the workings of God. Maimonides, above all, makes Knowledge man's supreme ideal and duty. Like Kimchi and Abarbanel, he, too, would have us understand that being created in God's image implies that man must resemble God *B'sichliyo*s—in intellect and in intellectual pursuit. "I have shown you", says Maimonides, "that the intellect which emanates from God unto us is the link that joins us to God." In speaking of our philosopher's "Intellectual Love of God", Joel wisely remarks that "Spinoza took the Love from Crescas and the Intellectual from Maimonides." The very name "Intellectual Love of God" is now traced to a Jewish source, the "Dialogues on Love", by the Italian Jew, Leon Abarbanel—last of the medieval Hebrew thinkers—a book which Spinoza actually possessed in a Spanish translation. In it he refers to cosmic love which binds together the whole universe, and in a memorable passage, he speaks of "the intellectual love" which binds man to God . . .

The fact of the matter is that Judaism has never developed a standard philosophy or systematic theology. We have not a conclusive philosophic criteria by which we may adjudge the absolute compatibility or incompatibility of the teachings of Spinoza and the teachings of Judaism. Jewish doctrine has developed and expanded, and great latitude was given, to thinkers to ponder over questions and to give the results of their philosophic adventures. The genius of Judaism, we often noted, was pragmatic not metaphysical. It was interested in moral values not in metaphysical speculations. There is no dogmatic theology in Judaism. That is why it was so difficult to formulate a creed to satisfy all Jewish thinkers.

**E**VEN one of the questions that trapped Spinoza, whether or not he believed in angels, and his answer that angels do not exist, that they represent hallucinations, the product of imagination, is not as radical as it superficially appears. The Sages in our ancient liter-

ature have declared that the Jews brought with them the names of angels from Babylon, that the very names Gabriel, Raphael and Michael, so popular in later literature, were of foreign importation. And Maimonides went further and also declared that angels were not to be taken literally but only in a figurative sense.

So, too, Spinoza's attitude toward the problem of miracles, as recounted in the Bible, is not altogether new. The problem of miracles baffled many another Jewish philosopher as well as some of the Rabbis of former days. Some sought to evade the difficulty by the mystic notion that all miracles were latent in ordered nature at the creation, in other words that before God created the universe it was already then destined that at certain specified periods Nature should act in these strange ways. Is not this itself a form of denial of miracle, a fiction to satisfy both those who want to cling to miracles and those who deny their validity?

Or, let us for a moment examine Spinoza's more radical teaching regarding God, that He, too, cannot do things at will, that He, too, is bound by inexorable law, that "whatever God does follows of necessity from His nature." Maimonides, too, makes a distinction between things possible and things not possible for God. Even God cannot do what is logically not true, as, for example, to make two times two equal five. You recall that even in the early pages of the Bible, when God informs Abraham that He will destroy Sodom and Gamorah, Abraham challenges God in those memorable words: "Will the judge of all the world not do justice? Heaven forbid that Thou shalt do such a thing!" God is bound by His nature to do justice. It is impossible for Him to act otherwise. Spinoza carried this point to its philosophic conclusion . . .

**A**ND even, *mirabile dictu*, the theory that extension is an attribute of God, that substance is also a mode, a property of God, radical as it appears, is yet not novel in Jewish literature. You may recall that when Maimonides protested against anthropomorphic conceptions of God another great teacher, Rabbi Abraham ben David of Posquiers, opposed him and wrote "Many and better men conceived God under corporeal forms, for which they believe they have found authority in the Scriptures". Men even speculated on the *Shiur Komo*, the measurements of the Divine, without being banned. Above all the name *Makom*—Space—which is so frequently used for God, has much of these philosophic implications.

And, finally, when you come to his God thesis, you will find yourself again not on altogether strange territory. A rabbi of the Midrash compares God to the soul "filling the whole world, as the soul fills the body", a comparison which according to Professor Schechter, may have suggested to later Jewish writers their semi-pantheistic notions. The Cabbala, or mystical literature of Israel, is especially filled with such pantheistic ideas. In the Songs of Unity, incorporated in our daily Prayer Book, you will find lines of strong pantheistic coloring. "Nothing encompasses Thee, nothing limits Thee". "Since Thou art the all, Thou art in all". "No place is

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# MY ESTIMATE OF HITLER

By LION FEUCHTWANGER

**I**T is rather difficult for a German writer of Jewish extraction to write about Hitler. It is a ticklish matter. Twice this past year leading nationalistic papers in Germany advised their readers to assassinate me. On the other hand, I feel deeply bound up with German culture. I want to go back to Germany. I am going back to Germany shortly. So you understand that I have to be careful. It is a historical fact that all great politicians and statesmen have spoken and written in a good style. Napoleon, Disraeli and Bismarck expressed their thoughts in a manner as clear as crystal. Even old Hindenburg, who declares that he has read only two books in the whole of his life, writes and speaks a very clear German. Herr Hitler writes and speaks the worst German ever written or spoken in our country.

I leave the conclusion to you.

When I stated that in Germany the people who are materially poor belong to the Left Wing parties, and the people who are spiritually poor belong to the Right, there was a great noise in the nationalistic papers.

Well, the book which Hitler himself wrote, entitled "Mein Kampf", reached a circulation of only 200,000 copies; the book of his most violent antagonist, "All Quiet On The Western Front", by Remarque, reached a circulation of 1,200,000 copies. Now I ask you: do the intellectuals, the readers, belong to the Right or to the Left?

The National Socialists never had original ideas. They have constantly imitated and used the ideas of other people. They took their emblem, the swastika, from the Indians. They got their salute and military uniform from Mussolini. They took the name of their headquarters — their brown houses—from the yellow house in my book "Success", which admittedly is not too Hitleristic.

I can find only one original idea in the plans of the National-Socialists. One of their leaders, when asked what they would do if they won power, answered: "Keep it".

**H**ITLER is between the proverbial devil and deep sea. If after the elections he should carry out his threats to illegalize the Communist party in order to get rid of its hundred or more Reichstag deputies, his action will tend to unite the Social Democrats and Communists. He would find himself face to face with a strong, almost unbeatable opposition. If, on the other hand, he should attempt to deal with them constitutionally, he will not be able to govern through the parliament. To this must be added the strange complexion of the National Socialists as a party. In America the fact that a goodly number of the followers of the swastika expect Hitler to fulfil the Socialistic phase of the party program is overlooked. Hitler is committed equally to the wealthy bus-

iness interests and to the pauper elements in his party.

How can he hope to satisfy both simultaneously?

This explains why Hitler did not want to accept the responsibility of government.

A comparison between Hitler and Mussolini is ludicrous. Mussolini took the dictatorship of Italy at a time when the economic trend was upward. It was comparatively easy for him to find work and food for unemployed and to set in motion the wheels of production and construction. Hitler begins his rule at a time when the economic chartline dips lower daily. How can he hope to keep his promise to feed the hungry and provide work for the idle?

**T**HE conflict is between the Right and the Left in Germany. Jews are suffering and will suffer in this struggle. I do not want to believe that Jewish life is in actual danger, although our existence is not a bed of roses under a Hitlerite regime. Those who will be bearing the brunt of the anti-Jewish attack of the Hitlerites will be the unnaturalized Jews. Edicts of deportation are said to be ready. Yet I have confidence in the cultural forces of Germany. I trust that these days of strife and stress will reveal to the world the soul of the real Germany. Don't let us be fooled. The German is not an anti-Semite. Of Hitler's followers how many take his anti-Jewish diatribes seriously? I have no statistics at hand. But how many bought the book that expressed his credo?

We German Jews are too closely knitted into the history of Germany. I am eager to return there though I know that I may live through . . . embarrassing moments. I would consider it unfair to abandon Germany

at this time. I yearn to be back in my home in Berlin and to begin on my second volume of "Josephus".

In Germany there are, altogether, only about 450,000 Jews in a total population of sixty-five millions. Every day 18 million copies of anti-Semitic papers are published in Germany—forty copies, on an average, against every Jew every day. I am a German Jew. Do you understand why I am gradually growing conceited?

My conclusion? Ideas, however unrealizable they may appear, always make their way in the end if only they are useful. In the final analysis revolutionary reason always is victorious over tradition—supporting instinct. We may state with gratification that even now we have a rather large group of individuals whom we may designate as fair, and that they, in spite of everything, get along quite tolerably amidst the mass of barbarians. Already there are very many among us who not only in words but also in the conduct of their lives replace militancy by fairness. They will carry the day.

*The characterization of  
Hitler contained in this article  
created a great deal of comment  
when it was originally made in  
a speech delivered by Feuchtwanger at the Brooklyn Jewish  
Center Forum on February 6th.*

Jewish Women of Importance—

## EMMA LAZARUS

WHO LIVES IMMORTALLY IN THE STATUE OF LIBERTY

By JOSEPH WOLFE

FIFTY years ago, a lady interested in welfare work, Constance Cary Harrison, was hard at work collecting a number of stories, poems and drawings for publication in a souvenir book to be sold for the benefit of the Bartholdi Statue Fund. This was the immense bronze figure which was later to be known as the Statue of Liberty, and which was just then finished in Paris by its creator, Frederic August Bartholdi.

Miss Harrison approached Emma Lazarus, a writer of considerable reputation, and begged her to write something appropriate in the album. Miss Lazarus was of an unaffected character, and souvenir books, with their ostentatiousness, did not appeal to her. She begged to be excused.

"But think," Miss Harrison received an inspiration, "of the Goddess standing on her pedestal down yonder in the bay and holding out her torch to those Russian refugees of yours whom you are so fond of visiting at Ward's Island".

It was the period after the Jewish persecutions in Russia, when the Jews of that country had but two havens, Palestine and America. Palestine was then considered the land for Jews to die in; America the land to live in. Emigrants therefore flocked to these shores to begin a new life, and Emma Lazarus was one of the ardent workers in their behalf. It was the sufferings of the Jews in Russia that first awoke her latent love of Judaism, and she never thereafter lacked the energy nor the inspiration to be a powerful interpreter of the Jewish cause to the world at large.

Emma Lazarus was stirred by the picture brought up by Miss Harrison. Two days later she sent her a poem dedicated to the Bartholdi statue and entitled "The New Colossus".

The beauty and effectiveness of the poem were widely recognized, and when the statue was erected on Bedloe's Island, three years later, it was inscribed on a bronze tablet at its base.

EMMA Lazarus was somewhat removed from Jewish interests during the early part of her life, and was inclined to regard her racial heritage with cool impartiality. As late as her thirty-second year she wrote of Lord Beaconsfield in an article, "Was Lord Beaconsfield a Representative Jew?" thus:

"The narrowness, the arrogance, the aristocratic pride, the passion for revenge, the restless ambition, the vanity and love of pomp of Benjamin Disraeli, no less than his suppleness of intellect, his moral courage, his dazzling talents and his triumphant energy, proclaim him, to our thinking, a representative Jew."

Her position as a calm onlooker of the Jewish scene was shaken by the Russian pogroms of 1881, and the ancient remedy for Jewish assimilation and indifference,

## THE NEW COLOSSUS

*Not like the brazen giant of Greek fame,  
With conquering limbs astride from land to land,  
Here at our sea-washed, sunset gates shall stand,  
A mighty woman, with a torch, whose flame  
Is the imprisoned lightning, and her name  
Mother of Exiles. From her beacon hand  
Glow's world-wide welcome; her mild eyes command  
The air-bridged harbor that twin cities frame.  
"Keep, ancient lands, your storied pomp!" cries she  
With silent lips. "Give me your tired, your poor,  
Your huddled masses yearning to breathe free;  
The wretched refuse of your teeming shore—  
Send them, the homeless, tempest-tossed, to me—  
I lift my hand beside the golden door!"*

persecution, acted upon her with all its force. She became an active propagandist for the Jewish cause.

In her communal work she was a sister of mercy. Ward's Island, where the refugees from Russia were temporarily housed in a shelter erected by Jacob Schiff, and the poor quarters of the city, were the points of her daily pilgrimages.

In her writings she showed a strength in odd contrast to the delicacy of expression expected from women in those days. Her series of articles in the Century Magazine (1882-1883) on the Jewish question was so powerful that it aroused nation-wide comment. It even made some literary gentlemen regard her as the equal of their own sex.

EMMA Lazarus was born in New York City on July 22, 1849. She was the daughter of Moses and Esther Lazarus, wealthy people who could afford to give their child an expensive upbringing. Private tutors educated her and she mingled only with the leaders of the well-to-do. She first attracted attention to her literary ability through a poem which she recited at the home of Samuel S. Ward, when yet a very young girl.

At eighteen she published her first book of poetry, which was highly praised by William Cullen Bryant. After this she wrote several more volumes of verses which were originally published in various magazines. Her first prose work was "Alide: An Episode in Goethe's Life". She translated many of Heine's poems and the works of the Spanish-Jewish poets, Halevy, Gabirol and Ben Ezra. A drama in verse, "The Dance of Death", was one of her larger works. In one series of articles from her pen, "An Epistle to the Jews," she sought to arouse a Jewish spirit of independence through the reclaiming of Palestine as a homeland.

A protracted illness caused her death on November 18, 1887, at the age of thirty-eight.



# THE MONTH IN JEWISH NEWS

*Do you know what is happening in the Jewish world? No Jew is properly equipped to understand the problems affecting the Jewish people unless he is fully conversant with Jewish events. The Brooklyn Jewish Center Review will present a comprehensive digest of Jewish news each month.*

ON the eve of Hitler's triumph in Germany the following statement was given to the New York Times' correspondent in Berlin by what is known as a "reliable authority":

"You can safely say that there will be fewer Jews killed in Berlin in the next few days than beer-runners killed in New York in the same period."

This enigmatic statement was followed by one from the Central Union of German Citizens of Jewish Faith:

"In meetings and certain newspapers violence against the Jews is propagated. We believe responsible governmental authorities are unaware of the full extent of this threatening situation. We have dutifully apprised them thereof and have pointed out the danger."

Agitation against Jews has been so intense that even Einstein has not been exempt from attacks. The "Voelkischer Beobachter", after denouncing the scientist and attributing "anti-German" sentiments to him, said: "Hundreds of scientists are demolishing Einstein's teachings, but the gullible and superstitious masses continue to believe".

On reading Feuchtwanger's characterizations of Hitler in New York, "Der Angriff", the Berlin Nazi organ, threatened: "These men who abuse Germany will meet corresponding consequences upon their return to Germany."

Although it was said when Feuchtwanger left New York that he was on his way home, a late report was to the effect that he would go first to England and then remain in the south of France.

The election was followed by a number of attacks on Jews and the government has met the charges of hooliganism with impersonal promises that law-abiding Jews would be safeguarded. Nevertheless a number of prominent Jews found it necessary to leave Germany.

Among them were Theodor Wolff, editor of the Berliner Tageblatt; Professor Georg Bernhard, former editor of the Vossische Zeitung; Oscar Cohnn, former Socialist member of the Reichstag; Alfred Kerr, dramatic critic; Bernhard Weiss, formerly second in command of the Berlin police; Isaac Steinberg, a Russian emigre who was Minister of Justice in Lenin's first coalition Cabinet; Georg Tietz, head of a large department store, and Robert Weismann, State Secretary in the former Prussian Cabinet headed by Premier Otto Braun.

THE Nazis in some way associated the "Mickey Mouse" movies with Jews, and published an article in which the writer saw in Mickey a deliberate attempt to pervert the German character and German culture. Commenting on this Walter Winchell observed: "They mouse be nuts".

The Supreme Administrative Tribunal of Poland rendered a decision which sets a precedent that may result in the complete discarding of the notorious Czarist laws

against the Jews. The case concerned the eviction of a Jewish farmer from the land of which he became a permanent lessee on the ground that the Czarist laws forbade Jews leasing farm-land. After the Ministry of Agriculture and the High Court confirmed his eviction the Tribunal reversed the decision, holding that the new Code passed in Poland upon the establishment of its Republic did not perpetuate the Czarist restrictions.

An interesting court decision in Palestine annulled the marriage of a Jewish girl to an Arab. The girl married the Moslem at the age of seventeen and became converted to his religion. After three years she left him on the grounds of cruelty and returned to her parents. The husband obtained a court order requiring her to go back to her husband or face arrest. The High Court thereupon annulled the marriage because she had been wedded without the consent of her parents while under legal age.

Jane Addams selected the name of the late Julius Rosenwald as one of the ten men who contributed most to the progress of Chicago during the first century of the city's history.

Dr. Maurice H. Goldblatt, of Chicago, was appointed director of the Notre Dame University art gallery, which has a good collection of old masters. Dr. Goldblatt is a distinguished art expert and is also known as a musician.

The Executive Committee of the Jewish World Congress ended a two-day session in Berlin. It decided to conduct a campaign, following the Council to be held in August, to inform the Jewish masses directly of the purposes of the Congress.

MARRIAGE brokers in Palestine must depend upon voluntary contributions of clients for fees, the courts having ruled that marriage broking is not a licensed profession and its practitioners consequently not legally entitled to fees.

Among the 4,164 convicts in Canadian prisons there are only 89 Jews, according to a report heard in the Canadian Parliament.

Professor Levi Civits, only Jewish member of the Roman Pontifical Academy of Science, was praised by Padre Gian Franceschi as a mathematician second only to Albert Einstein.

Mrs. Jacob H. Schiff died on February 26 of cerebral thrombosis. She was 78, and had survived her noted husband by 13 years. During her lifetime she contributed to numerous charities. One of her large benefactions was a gift in 1921 of \$300,000 to the Henry Street Settlement.

Mrs. Israel Zangwill, widow of the novelist and playwright, concluded her visit to this country with a number of lectures and left after appealing for assistance in compiling a book of her husband's letters. She stated that

(Continued on following Page)

## THE MONTH IN JEWISH NEWS

(Continued from preceding Page)

she could not consent to the writing of a biography in deference to Zangwill's opinion that no biography ever painted a truthful picture of the subject. In the latter half of his career, Zangwill took a dominant interest in political affairs, and his wife's choice of "World Disarmament" as a lecture topic indicates how much she sympathized with his work.

Expenditures on charities by the Jewish community in Chicago in 1933 will, according to the budget of the Jewish Charities organization and the estimates of the various institutions, total \$2,617,963.

A tax of one dollar per member of orthodox Jewish congregations was approved at the annual convention of the Union of Orthodox Jewish Congregations. The retiring President, Rabbi Herbert S. Goldstein, stated that \$1,200,000 could be raised in this way to support religious institutions. The convention also approved the creation of a Torah stamp on ritual candles, the income to benefit Yeshivas and Talmud Torahs, and adopted resolutions favoring legislation permitting a work-day Sunday for Sabbath observers and the five-day week urged by the American Federation of Labor.

According to an official statement by the Jewish Agency 8,819 Jews entered and settled in Palestine during 1932. 3,339 of these came originally as tourists and were given permits to remain.

**I**NTERNAL strife within the Jewish community at Corfu, Greece, led the government to order the dissolution of its council and the holding of an election. The community has declined from 4,000 to 1,800 members.

A Jewish engineer, Georg Dattelkremer, was attacked by Iron Guards on the main street of Bucharest, Rumania, the Calea Victoriei, and beaten with horse-whips. His life was saved by passersby, who dragged him into a store and spirited him out through the back door to a hospital. A mob of fifty of the guardsmen prevented an ambulance from giving the injured man first aid. There were a number of other excesses, in Rumania, and the government promised to take action. Cuza and Codreaneau are the anti-Semitic leaders in Parliament.

A plan to create a permanent committee to aid the Department of Labor in administering the immigration laws was launched at a meeting attended by representatives of over 50 foreign-language organizations. The gathering was addressed by former Secretary of Labor Doak, who condemned unscrupulous lawyers who he said preyed on those wishing to appeal to the Department of Labor, and appointed Edward F. Corsi, Commissioner of Immigration at Ellis Island, to form an organization committee.

**A** Cincinnati insurance company started foreclosure proceedings against the Temple Sholem, in Chicago. The Temple was built four years ago and cost a million and a quarter. The mortgage held by the insurance company amounts to \$700,000, and the allegedly defaulted payments of principal and interest total \$20,000.

Orange growers in Palestine, both Jew and Arab, expressed fears for the future of their industry unless the tariffs imposed by European countries, Great Britain and Rumania among them, were lowered. They stated Spain was developing into a strong rival to Palestine in the international orange market. The Palestine Jewish Farmers Association planned to appeal to Great Britain and the League of Nations for relief.

The Vicar-General of the Dominican Order of Australia, the Very Reverend Father O'Sullivan, stated at a public meeting in Sydney that the Jews, through their control of motion pictures, had created the worst spiritual and moral influence on the people, and were using pictures as part of a conspiracy to overthrow the Christian church.

It is also reported that the Jewish Governor-General of the Australian Commonwealth, Sir Isaac Isaacs, has been made the victim of subtle antagonism in the capital, Canberra, and that a whispering campaign is in progress hinting that he is to be displaced.

**T**HREE Jews were appointed in New Jersey to high office by Governor Moore. Judge Joseph Siegler of Newark, was reappointed for a five year term as Judge of the Essex County Juvenile and Domestic Relations Court; Abraham J. David of Elizabeth, was reappointed as Prosecutor of Union County; Assemblyman Joseph Greenberg, of Hoboken, was appointed Judge of the Hoboken District Court. The previous appointment by Governor Moore of Police Judge Harold Simandl, of Newark, to the Circuit Court, is awaiting confirmation by the Senate.

The University of Wisconsin has enrolled between 700 and 800 Jewish students. Compared to the Jewish students as a class the enrollment of the other students declined ten percent.

In the midst of the Hitler agitation against Jews the Lubawitcher Rabbi was brought to Berlin for medical treatment. He is suffering from a number of ailments and from overwork, brought on by his intensive studies and Chassidic teachings, and his large correspondence. The Berlin specialists prescribed a complete rest.

Also in the midst of Hitlerism comes the strange story that Hitler kissed the hand of the Jewish wife of the President of the Italian Chamber of Commerce in Berlin, Renzetti. Signora Renzetti is a granddaughter of a rabbi and the daughter of the president of the Jewish community of Gleiwitz. The heresy took place after Hitler became Chancellor.

**J**USTICE Mitchell May, of the New York Supreme Court, was reelected President of the Brooklyn Federation of Jewish Charities. Despite the greatly increased demands upon it the Federation finished the year with only a deficit of \$104. It spent \$456,975.

Max Jonas, New York builder, and active in philanthropy, died at Palm Beach on February 3 of blood poisoning. He was a director of the Brooklyn Jewish Federation and Brooklyn Zion Hospital.

(Continued on Page 18)



## URIM AND THUMMIM

By BRUNO LESSING

THE hall was packed to the point of suffocation with thousands of gaunt, hollow-eyed strikers who hung upon the speaker's impassioned words with breathless interest. He was an eloquent speaker, with a pale, delicate face and dark eyes that shone like burning coals.

He had been speaking for an hour, exhorting the strikers to stand firm. When he dwelt upon the prospects of victory and portrayed the ultimate moment of triumph that would be theirs if they only stood steadfast, a wave of enthusiasm surged through the hall and they burst into cheers.

"Remember that we have fought before," the speaker went on, "remember that we have suffered before and remember that we have won before. How many of you are here who can look back to the famous strike of ten years ago: Do you remember how for months we fought with unbroken ranks? With one exception, not a man faltered . . ."

But now a mist gathered before my eyes; the sound of his voice died away, and all that assemblage faded from my sight. The speaker's words had awakened in my mind the memory of Urim and Thummim; all else was instantly forgotten.

\* \* \*

Urim was a doll that had lost both legs and an arm, but its cheeks, when I first saw it, were still pink, and in spite of its misfortunes, it wore a smile that never faded. Thummim was also a doll, somewhat more rugged than Urim, but gloomy and frowning in spite of its state of preservation. Koppel and Rebecca agreed that Urim was by far the more interesting of the two, but the two had come into the household together and to discard Thummim was altogether out of the question.

Koppel was a cloakmaker, and it was during the big strike that I first met him. Of all the strikers he alone had continued to work, and when the strike was declared they all cursed him. Pleadings and threats alike were of no avail to induce him to leave the shop; for the paltry pittance that he could earn he abandoned his union and violated his oath of affiliation. At every meeting he was denounced, his voice was hissed; he was an outcast among his kind.

WHEN I tapped upon his door there was no response. I opened it and beheld a child with raven hair, so busily occupied with undressing a doll that she did not look up until I asked:

"Is Mr. Koppel in?"

She turned with a start and gazed at me with astonishment. Her big eyes were opened wide at the apparition of a stranger, yet she did not seem at all alarmed. After a moment's hesitation—the door was still open—she approached me and held out the doll.

"Urim!" she said. I took it, and with a happy smile she ran to a corner of the room where, from under a table, she dragged another doll.

"T'ummim!" she said, holding it out to me.

Then Koppel entered the room. He knew me, although I had never seen him before, and readily guessed the object of my visit.

"You are from the newspaper," he said, "You want to know why I did not strike."

When the lamplight fell upon his countenance I saw that he was a miserable-looking creature, servile in his manner and repulsive to the eye. He did not appear to be very strong, and the climb on the stairs seemed to have exhausted him. He sat down, and the girl climbed upon his knee. She threw her arm around his neck, and, looking up at me with a pretty smile, said:

"Urim—T'ummim—mine!"

Koppel stroked her head and a look of deep love came into his eyes, and I began to understand.

"She has no mother," he said. "I must pay a woman to give her food. I can't strike, can I?"

One of the dolls slipped from my hand and fell to the floor.

"Urim!" cried the little one, slipping hastily from her father's knee and picking it up. Tenderly she examined the doll's head. It was unscathed. Then she looked up at me and held out her arms, and her mouth formed into a rosebud. It was a charming picture, altogether out of place, naive, picturesque, utterly delightful.

"You must go to bed," said the father sternly, then turning to me: "The foolish young thing wants you to kiss her."

We became friends—Koppel, Rebecca, Urim, Thummim and I.

"I was reading the Pentateuch aloud one night," explained Koppel, "and she caught the words Urim and Thummim. They pleased her and she has not forgotten them."

I have not said that Rebecca was pretty. She was more than pretty. There was a light in her baby face that bespoke a glorious womanhood. There was a quiet dignity in her baby manners that can be found only among the children of the Orient. She was a winsome child, and during the day, when her father was at work, many children would come to make a pet of her.

The strike was at an end and Koppel was discharged. When I came to his house some time later Rebecca was eating a piece of dry bread, saving a few crumbs for Urim and Thummim. Koppel, in gloomy silence, was watching her.

"She is not well," he said. "She has had nothing to eat for three days but bread. I must send her to an institution."

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# IN THE CENTER

## IMPORTANT NOTICE TO THE CENTER MEMBERSHIP

In the past there has been some hesitancy on the part of the membership of the Center to call upon our Synagogue officials to officiate at funeral services of members of the institution.

We want to call the attention of our membership to the fact that the Rabbi, Cantor and Sexton are at all times ready to be of service in such emergencies, without obligation on the part of the members. The Center office likewise may be called upon to render any assistance and advice in planning and arranging the funeral. There need be no hesitancy in time of such sorrow.

## DR. IRA S. WILE ON "MARRIAGE IN THE MODERN MANNER" MARCH 20th

The well known psychologist, *Dr. Ira S. Wile*, will deliver a lecture at our Forum on Monday evening, March 20th, on the subject "*Marriage in the Modern Manner*".

*Dr. Wile* is one of the leading psychologists in the country. He was formerly editor of the Medical Review and American Journal of Surgery. He is the author of "Blood Examinations in Surgical Diagnosis"; "Sex Education"; "The Challenge of Childhood", etc.

Admission to the lecture will be free to Center members upon presentation of their 1933 membership cards. To all others a charge of twenty-five cents will be made.

## AMPLIFYING SYSTEM INSTALLED IN CENTER

Our members will be happy to learn that within the past few weeks there has been installed in our Center a fine amplifying system, a most useful and essential improvement for our building. It will now be possible for anyone to sit in any part of our large Synagogue and hear clearly every word that is spoken from the pulpit. At overflow services or meetings, it will also be possible to bring the speech that is spoken from the pulpit into the auditorium hall.

This valuable improvement has been made possible through a gift presented to the Center by *Mr. and Mrs. Simon H. Kugel*, members for many years of our institution, and vitally interested in all the work that the Center is doing. Mr. Kugel is also a member of the Governing Board of our institution.

In behalf of the entire membership, as well as of all those who make use of our Synagogue, we want to extend our thanks to Mr. and Mrs. Kugel for this gift.

## HANDBALL COURTS INSTALLED ON CENTER ROOF

The handball enthusiasts in the Center will be happy to learn that two splendid courts have been installed on the roof of our building. Whenever weather will permit the members of the Center will be able to enjoy the outdoor playing of handball on our spacious roof.

## DAILY SERVICES

Morning Services at 7:00 and 7:45 Mincha at 6 P.M.

## ALBERT MORDELL TO CONCLUDE LITERATURE COURSE NEXT WEDNESDAY EVENING

The well known literary critic, *Albert Mordell*, will deliver the final lecture of his course on "*Four Forgotten Stars in American Literature*" next Wednesday evening, March 22nd, at 8:15 o'clock.

In the concluding lecture, *Mr. Mordell* will speak on *James Russell Lowell*, the first creative and philosophical literary critic in American literature. Mr. Mordell has written many books dealing with American literature, and is regarded as one of the leading men in that field.

Admission is free to members of the Center upon presentation of their 1933 membership cards and twenty-five cents to non-members.

## CONGRATULATIONS

The membership of the Center and all the affiliated organizations of our institution extend their heartiest Mazel Tov to our spiritual leader, Rabbi Levinthal and Mrs. Levinthal on the occasion of the marriage of their daughter, Helen Hadassah, to Mr. Leon M. Suklof, son of Mrs. Samuel Suklof, also members of the Center which will take place this Sunday afternoon, March 19th.

## THE SABBATH

Sabbath Candles are to be lit at 6:00 o'clock.

Friday Evening Services will be held at 5:30 o'clock.

Sabbath Morning Services (Parsha Ki Siso) at 8:45 o'clock. Rabbi Levinthal will preach on the Weekly Portion of the Law.

Junior Congregation Services at 9:30 A. M.

Class in Ein Yaakob at 5:00 P. M. Mr. Benjamin Hirsh, leader.

## WOMAN'S SABBATH TO MARK OUR SERVICES THIS FRIDAY NIGHT

In keeping with the custom which our Rabbi has established for many years, the Sabbath, either preceding or following the festival of Purim has been designated as *Woman's Sabbath* in our Synagogue.

This Friday night, therefore, at our services which begin at 8:30 o'clock, the pulpit will be occupied by *Mrs. Gabriel Hamberger*, President of the Ivriah, the Women's Branch of the Jewish Education Society. Mrs. Hamberger is one of the leading Jewish women in communal life. She is actively identified in every movement sponsored by the Jewish women today. She is a splendid speaker and will undoubtedly bring a message of great importance to the women of our community. She has chosen as her subject: "*The Jewish Woman—Her Opportunities and Her Responsibilities*".

The men are also cordially invited to attend the services, but we are particularly anxious that all women, mothers and daughters attend this Friday night.

Rev. Samuel Kantor will lead in the Congregational Singing.



# THE CASE OF ISIDOR FINE

By HARRY A. HARRISON

**N**O, ladies and gentlemen, you won't find this case in any of the law books. Neither will you discover it in any newspaper or other publication. But if you will take the trouble to inquire among the stones and bricks of our Center building, or among the many activities housed within it, they will be glad to talk to you freely of the case of Isidor Fine. And no wonder! For they are experts on it.

How well they know this Mr. Fine! Four years ago, when no one else would take the Presidency of our institution, he bravely stepped into the breach—and assumed the responsibility. (Perhaps if he had known what fate had in store for our Center, he, too, might have refused to carry this overwhelming burden.) But the fact remains that he alone was willing to bear the brunt of whatever might befall. And so for four long years, three of them very lean and hungry years, he guided the Center ship among the jagged rocks of vastly diminished revenues, crippled enterprises, and a disinterested membership. But when, only several months ago, he handed over the command to Mr. Schwartz,



Isidor Fine

the Center ship was still maintaining its true course, with flag proudly flying in the depression gales.

Only the bricks and the stones of our building, and Isidor Fine, himself, will ever realize the countless hours he spent at the Center, scheming, planning, cajoling, urging—all to the end that our institution might carry on as worthily as in the past. Surely in later years the memory of those well-spent, countless hours should bring much happiness to that indefatigable friend of ours.

**B**UT as for us, who have watched his struggles—sometimes not too sympathetically or helpfully—ours will be the most pleasing task of testifying, not in later years alone, but *now*, to the high esteem in which we all hold him. That is why on Sunday evening, March twenty-sixth, we shall tender to Isidor Fine a joyous banquet, prompted solely by our intense desire publicly to exclaim “Well done, thou good and faithful servant!”

This, ladies and gentlemen, is “The Case of Isidor Fine!”

## Annual Health Week

Arranged by the Physical Training Department of the Center in cooperation with the East New York Medical Society.

The following is a partial list of the speakers who will address us on health and the prevention of disease:—

Monday  
Evening,  
March 27th  
at 8:15

### DR. A. A. BRILL

Famous Psychologist—Translator of Freud—Author of books on subjects relating to nervous and mental diseases.

Subject—“Mental Hygiene and Good Health”

Brief addresses by Dr. R. Finkelstein, David B. Kaminsky and Dr. Joseph M. Polisar.

For Women Only

### DR. A. J. RONGY

Leading Gynecologist—Author of over 50 papers on obstetrics and gynecology.

Subject—“The Problems of the Growing Girl”

Dr. PHILIP OGINSZ—Subject to be announced  
Dr. Nathan H. Adler, chairman

This meeting will be held in the Auditorium

For Men Only

### DR. CHARLES PANOFF

Attending Urological Surgeon, Beth El Hospital.

Subject—“Sane Sex for Sane Men”

This meeting will be held in the Dining Room

Wednesday  
Evening,  
March 29th  
at 8:15

### DR. HANNAH STONE

Co-leader with Mrs. Margaret Sanger of the Birth Control Movement in America.

Subject—“Birth Control in a Modern World”

Dr. A. Koplowitz will speak on:  
“Dangers of Abortions”

Dr. H. M. Rabinowitz, chairman

Thursday  
Evening,  
March 30th  
at 8:15

### DR. BERNARD SACHS

Consultant Neurologist of Mt. Sinai and other hospitals. Pres. of N. Y. Academy of Medicine. Author of several books on mental and nervous diseases.

Subject—“The Patient and the Family Physician”

Dr. Israel H. Levinthal will speak on  
“The Physician and the Community”

Address by Dr. Jacob Buckstein

Dr. A. N. Marel, chairman

DAVID B. KAMINSKY, Chairman  
Physical Training Committee

DR. A. N. MAREL  
Chairman, Health Week Comm., E. N. Y. Medical Society

DR. REUBEN FINKELSTEIN  
Chairman, “Health Week”

## AUTOMOBILE DRAWING POSTPONED TO MAY 28th

Many members of the Center have requested that we postpone the date for the Drawing of the *Chevrolet Automobile*, originally set for March, in order to enable them to dispose of the remaining unsold tickets.

The committee, headed by *Mr. George Ringler*, taking this matter under consideration, has deemed it advisable to postpone the date of this Drawing to Sunday, May 28.

Members who have obtained books are, therefore, requested to continue their efforts and dispose of all tickets before that date, and forward whatever money they now have on hand for tickets sold thus far. Those who have not as yet secured books of tickets are urged to get them with the least possible delay from the Center office.

## CHANGES OF ADDRESS

The members of the Center are requested to please notify our office whenever a change is made in either their residence or business addresses. Lack of that information often results in either the mail going astray or being delayed in delivery.



and—

The Family Jacobs' London Arms Hotel-on-the-ocean - at - Collins Avenue and 8th Street—100 feet from ocean — Elevator — Solarium—Roof Garden—Dietary Laws — congenial folks—jolly good times.

## What's The Use?

**YOU FATHERS AND MOTHERS —**  
whose young sons and daughters are not receiving a Jewish education — *What's The Use* of our glorious history and traditions— of our immortal religion and culture—if your children are to grow up in abysmal ignorance of their heritage?

*(Let the Center Hebrew School, Academy and Synagogue implant that invaluable knowledge in your offspring!)*

**YOU MEN AND WOMEN—**who have been neglecting your health and your figure—*What's The Use* of spending large sums of money on medicine—of groaning every time you have to diet —of hating to look into a mirror — when you can grow younger day by day, painlessly, joyfully?

*(Let the Center gymnasium, pool and electric baths bring you back to health and strength!)*

**YOU YOUNG MEN AND WOMEN—**who crave congenial companionship— *What's The Use* of depriving yourselves of worth-while comrades and lasting friendships?

*(Let the Center Young Folks League, its Dramatic Group, its Athletic Teams, welcome you to happy hours!)*

## Really There's No Use!

**IF YOU'RE NOT A MEMBER—  
JOIN TODAY!**

**AND IF YOU ARE A MEMBER—**

**MAKE USE OF YOUR MEMBERSHIP!**

and while you're at it—pass on the good word to others. It's the finest investment in the world.

**Dues:**

\$50.00 per year per family.

\$37.50 per year for single men.

\$25.00 per year for girls.



## MAKING LEARNING A VITAL PART OF CHILD'S LIFE

An original Hebrew poem by an eight-year-old child; a ten-year-old girl discussing a recent showing of modern art and comparing the work with old masters; a group of children making a radio; a reading from the Bible followed by a liberal conservation regarding its interpretation—that was this reporter's introduction to a modern school. If you do not believe the time is progressing go to Center Academy of the Brooklyn Jewish Center, 667 Eastern Parkway, and see if you can compete with these children in their pursuit of learning.

One of the teachers was asked if the children did not often undertake more than they could accomplish and her answer was, "So far we have never found that they fail—because they are really interested, and people can accomplish almost the impossible when they are interested." That is the principle underlying the work at Center Academy—a modern progressive school built upon the theories of all great teachers from Plato to John Dewey that the interest of the learner is essential for true learning.

All work in the school centers around some large central unit of interest and thus it is all correlated and becomes a vital part of the child's life at the time. This is particularly noticeable in the Hebrew work, for Hebrew

is taught and used in the school as a living language. For instance, in the second grade there is a central unit of study around city life and the pupils make a city consisting of shops, post office, banks, etc. One of the shops is a Palestinian one where nothing but Hebrew is spoken. This shop actually functions in the school's activities for here all the pupils of the entire school buy their Chanukah candles, their Palestinian fruits for *Chamisho Ossor*, the materials to make their Purim masks, etc.

One hears of the school supplanting the home. If this is the type of school which is taking the place of the home one need not worry. A carefully planned and prepared noontime dinner is given to the children and a well-supervised rest hour is provided for all.

There have been schools of this type for some time which cared for the general and physical well-being of the child, but now that we have our own schools which care for the spiritual and the traditional background—which is so essential to our happiness we can well be proud and may we have many more which will follow in the footsteps of the Center Academy. S. G.

(Reprint from the Brooklyn Jewish Examiner,  
March 3, 1933.)

## The JEWISH MEMORIAL CHAPEL, Inc.

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# CENTER TID BITS

By J. G.

Moses Ginsberg has accepted the chairmanship of the Isidor Fine Dinner Committee. Watch our own "Napoleon" marshal the forces that will assure the success of the undertaking. The word "Waterloo" isn't in his vocabulary.

\* \* \*

If space permitted the posting of additional signs in the Gym, we would suggest one more, reading: "Follow the example of 'Pop' Ellis and grow younger day by day".

\* \* \*

Henry Seinfel's voice went against him while trying to collect old debts and new membership dues. He has just recuperated in Florida and will continue the good work once again.

\* \* \*

Milton J. Goell has the distinction of being the youngest chairman of a Palestine Drive Committee. Poet, writer, "real-estatenik", now turning campaign leader. Good luck to you, Milton.

\* \* \*

Our own correspondent in Miami tells us of the mad rush for reservations. Even a depression has its silver lining.

\* \* \*

For years "Hy" Glickman was looking around for some suitable work in the Center. He has found it at last. The exceptional number of reservations to the Young Folks League Formal was the result of his driving force.

\* \* \*

Judging by the incessant smoking on the part of the fair sex, one would think that they are making up for the years when smoking by women was prohibited in the building.

\* \* \*

In the old pre-prohibition days, Louis Hoffman used to keep himself in trim with "karnatzlech" and a good glass of Rumanian wine. Now he uses the Gym and Baths to keep physically fit.

Believe it or not! Only a few years ago the Center statisticians could name at least 29 members whose wealth reached into the seven figures. Now those seven figures are mostly in red.

\* \* \*

Now that Roosevelt is safely enthroned in the White House, the Hon. Emanuel Greenberg is once more tackling in a most energetic fashion the problem of increasing the Center membership.

\* \* \*

Atlantic City's salt water taffy and unearthly stillness have played havoc with Louis Kaplan's handball ability. From now on he will stick to good old Brooklyn.

\* \* \*

Upon entering the Synagogue last Saturday morning, we were greeted with a "Good Yom Tov" instead of the traditional "Good Shabbos". To our amazement, we were told that Gov. Lehman had proclaimed Saturday a "holiday". You can't kill humor by bank holidays.

\* \* \*

Dollini of Hollywood, who is to conduct a dramatic school at the Center, startled the ladies at a meeting of the Sisterhood. He included George Arliss, "Doug" Fairbanks, Ricardo Cortez, Lewis Stone, "Schnozzle" Durante, Ben Lyon, Gary Cooper, Lou Tellegen, Aline MacMahon, and other motion picture celebrities among the Jewish members of the film colony. What an honor?

\* \* \*

Max Leff was reelected President of the Eastern Parkway Zionist District without the need of campaign speeches, handshaking, bribes or refreshments. Reason? No one would dare run against him.

\* \* \*

The rattling of the "gragers" at the reading of the "Megilah" last Saturday night seemed louder and noisier than ever before. We recited "Haman" but had Hitler in mind.

## DOLLINI—FONTAINE SCHOOL TO BE OPENED AT THE CENTER

Arrangements have been made by the *Social Committee* for the opening of a school for dramatics and dancing under the leadership of Mr. George Dollini, Dramatic Instructor, and Vivian Fontaine, Ballet Mistress. Dollini and Fontaine have recently returned from Hollywood where they conducted a very successful dramatic and dancing school.

## SISTERHOOD THEATRE PARTY TICKETS

Members of the Center, who have received *Theatre Party* tickets, are requested to please settle their accounts with Mrs. Rachmil with the least possible delay. Make remittance for tickets you have sold or used and return all unsold tickets, which must be accounted for, with the least possible delay.

## DAVID A. BROWN, NOTED JEWISH LEADER, TO SPEAK FROM PULPIT MARCH 24

David A. Brown, one of the outstanding figures in American Jewish life, who recently returned from a six months tour around the world during which he had the finest opportunities to study Jewish life in nearly every land, will be the visiting speaker at our Center services on Friday evening, March 24. He will speak on the very interesting subject: "Jews The World Over".

Those who have followed his interesting articles in "The American Hebrew" (of which he is the publisher), in which he described some of his experiences, will know what a fine treat awaits us in this lecture.



## IS SPINOZISM COMPATIBLE WITH JUDAISM?

(Continued from Page 6)

empty or devoid of Thee". You have heard that classic phrase, *Efes Bilodai*, "There is nothing outside of Me." Is not this the nearest approach to Spinoza's phrase: "Beside God, no substance can be nor can be conceived"? And the great poet Ibn Gabirol, in his *Keter Malchuth*, which the Synagogue has taken over as part of its liturgy, sings: "The universe is the garment, the covering of God, and He the all-penetrating Soul . . ."

I could go on and on and trace these similarities to show that the impulse and direction of our philosopher's teachings were Jewish. Israel Zangwill, in his short story of Spinoza in the "Dreamers of the Ghetto", makes his teacher, Van den Ende, say that he worked hard to rid Spinoza's mind of the "coil of Hebrew cobwebs". To this Spinoza answers: "Nay, some of the webs were silk. I see now how much Benedict owes to Baruch!" Zangwill, with the intuitive genius of a poet, reveals the truth. As Benedict, he is the philosopher of the world and for the world. But what Benedict taught he owes to that foundation laid when, as Baruch, he was saturated with Jewish teachings. The question is not whether Spinozism is superior to Judaism, whether it can ever take the place of Jewish religious teaching. To this I would unhesitatingly answer, no! There are many defects and many short-comings in his philosophy, which if analyzed and compared, would only prove Judaism's superiority. The question merely is, is his philosophy compatible with Judaism? To which, I believe, we may answer yes. It is not a religion that he offers us but a philosophy, though it is a religious philosophy. He tries to do through philosophy what religion does through the heart. One truly spoke of him as "the philosophers' philosopher". There are many avenues to God. He shows one of the paths for those who might not have taken any other. Nay, more, as Benedict, he was able to bring Baruch to the attention of the world. Other Jewish philosophers spoke just to the Jew, the world remained ignorant of them. As Leon Roth so well said: "Spinoza may be considered the principal channel of the entry of philosophic Hebraism into the modern world".

Spinozism, to my mind, is compatible with Judaism because it is ethical in intention and purpose. Its purpose was Jewish, to discover the *Orach Chayim*, the way of true living. Other philosophers were swayed by intellectual curiosity; Spinoza by moral passion. He is the practical moralist, seeking the way that man can best live. His master work is the "Ethics", and in that speaks Baruch not Benedict!

IT is compatible, too, because of the social basis of his ethics. He is not interested in the good for one man alone, but only in that goodness and happiness which all men may enjoy. He cannot conceive of "the good" as an individual possession. "He who thinks himself the more blessed because he is enjoying benefits which others are not, does not know what true blessedness is." It is compatible with Judaism, because it emphasizes the unity of God, the unity of life, the unity working in nature. "God is One", is re-echoed again and again by Spinoza. It may be the philosophic monism instead of the theological monotheism; but it is only a philo-

(Continued on Page 19)

## Frederick Hollander

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## THE MONTH IN JEWISH NEWS

(Continued from Page 10)

Jews in Angora, particularly those hailing from Salonica, where Mustapha Kemal was born, are reported to be living in happy prosperity. All of them possess houses. Mustapha Kemal is said to be very friendly to the community.

The sixtieth birthday of the poet, Chaim Nachman Bialik, was celebrated recently even in Havana.

**A**N unusual form of contribution to a charity was made when the department store of James A. Hearn and Sons gave a percentage of the sales for February 15 to Hadassah. This contribution was made through the efforts of Mrs. M. Levine and Mrs. Robert Weil.

It is reported that the Jews of Istambul and Adrianople are abandoning "Spaniolish" and heeding the press campaign to use Turkish only.

King Victor Emanuel, of Italy, appointed three Jews to the committee which will interest itself in the preservation of Italian art and antiquities. They are: Professor Supion, of the University of Bologna, an authority of medieval history; Sabatino Lopez, playwright, and Vittorio Morpurgo, art expert.

For the grand dinner to be given Albert Einstein on March 15, on the night he leaves for home, Governor Herbert H. Lehman and Felix M. Warburg are the Honorary Chairmen. The dinner is being given under the auspices of the American Friends of the Hebrew

University. Among the organizations which will benefit by the dinner are the Hebrew University, the Jewish Telegraphic Agency and the American Jewish Physicians Committee, which contributes to the support of the Departments of Hygiene and Microbiology at the Hebrew University. The German Ambassador to the United States, Baron F. W. von Prittwitz und Gaffron, has accepted an invitation to attend the dinner.

Many expressions of sympathy reached David Shapiro, publisher of "The Day", on the death of his wife, the former Belle Kaplan, who passed away on February 6, at the age of 59, after a long illness.

**T**HE Emir Abdullah issued a second communique denying that he intended to lease Transjordan to the Jews. The Arab press wrote that this denial was influenced by the Palestine High Commissioner and the British Military Commander of the Transjordan Frontier Force. The Emir however declared that the land will remain uncultivated if he is unable to supply his own capital for its development. The Arab press is propagating for the lease of the land to the Arabs.

The Austrian Jewish population has decreased, according to the statistics for 1932 now available. The present population is estimated at 186,000. 2,641 Jews died in 1932. 976 were born.

(Continued on following Page)

## FLATBUSH MEMORIAL CHAPEL

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## THE MONTH IN JEWISH NEWS

(Continued from previous Page)

The Jewish Agricultural Society, in its 33rd Annual report, stated that there are 750,000 Jewish farmers in the world, thus indicating a greater interest by Jews in agriculture than ever before within the experience of the society. In the United States, according to this report, over 100,000 Jews make their living, or part of it, from farming. The Society's Loan Department granted, up to the end of the last fiscal year, 10,703 loans, totalling \$6,901,000, to Jewish farmers in forty states.

In an address before the Jewish Social Service Federation at Akron, Ohio, Joseph C. Hyman, Secretary of the Joint Distribution Committee, said that the condition of the Jews in Europe was worse than at any other time since the World War. Half the Jewish population of Poland, he reported, is impoverished, due, considerably, to anti-Semitic agitation and restrictions.

The first Jew to become a regent of the University of Washington, is Alfred Shemanski, of Washington. Mr. Shemanski was named to the office by Governor Clarence D. Martin. He is a well-known Jewish communal worker.

## IS SPINOZISM COMPATIBLE WITH JUDAISM?

(Continued from Page 17)

sophic difference, not going to the essence of the matter at all. One spirit rules it all, one mankind is the aim and the goal of life.

It is compatible with Judaism because God is the cornerstone of it all. The Rabbis tell us that the Book of Ecclesiastes was almost kept out of the Bible. What saved it was the concluding verse: "The conclusion of the matter, all having been heard, is fear God and keep His commandments; for this is the whole man." Similarly we can say of Spinoza's philosophy. Judaism can take it within its fold, because it not only ends with God, but begins with God as well. "Some begin from created things, and some from the human mind. I begin from God!"

No wonder that the great Santayana speaks of "the genuine Hebraism of Spinoza", claiming that he interpreted philosophically the true Hebraic spirit.

We Jews honor him, therefore, not only because he was the great philosopher, not even because, as Jacobi describes him to Lessing, he represented *Eine solche Ruhe des Geistes* (such a tranquillity of mind); *einen solchen Himmel in Verstande* (such a Heaven in the understanding): we honor him because in him spoke the eternal spirit of Israel. Separated from the Synagogue though he was, he always remained in its shadow. We honor him because his "vision", to use the term of William James, is Jewish, the vision not of Benedict, but of Baruch Spinoza.

I can therefore well appreciate the scene that took place in Mount Scopus, the seat of the Hebrew University in Jerusalem, five years ago, on the 250th anniversary of Spinoza's death, when, before a galaxy representing the best in Jewish life and Jewish thought, Professor Joseph Klausner, speaking for the heart of *Klal Yisroel*, closed his address with these words, fitting for our conclusion tonight: "Let the ban be removed. Thou art our brother, Spinoza, thou art our brother!"

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*Proposed by Harry Liberman*

Blumberg, Jacob M.

Married

Lumber

Residence—1367 President Street

Business—378 Johnston Avenue

*Proposed by Samuel Shanker*

Buegeleisen, Sidney

Unmarried

Residence—327 Eastern Parkway

Business—287 Fulton Street, N. Y.

*Proposed by A. H. Zirn*

Fischer, Joseph J.

Unmarried

Lawyer

Residence—1612 Carroll Street

Business—90 John Street, N. Y.

*Proposed by Harvey Fischer*

Gluckson, I.

Married

Knitwear

Residence—1066 Park Place

Business—39 West 32nd Street, N. Y.

*Proposed by Henry Gold*

Goldenthal, Irving

Married

Department Store

Residence—131 Lincoln Road

Business—129 Newark Avenue, Jersey City, N. J.

*Proposed by Joe Albert*

Halperin, Meyer

Married

Attorney

Residence—220 West 93rd Street, N. Y.

Business—26 Court Street

*Proposed by Louis Halperin and Joseph M. Schwartz*

Jay, Joseph

Married

Dresses

Residence—668 Lenox Road

Business—56-72 Bogart Street

*Proposed by Harry Liberman*

Levy, Louis S.

Married

Real Estate Management

Residence—897 Empire Boulevard

Business—1451 Broadway, N. Y.

*Proposed by David Rosenberg*

*(Continued on Page 22)*

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## URIM AND THUMMIM

(Continued from Page 11)

The next morning the doctor was there, prescribing for her in a perfunctory way, for it was merely a charity case. She smiled feebly when she saw me and handed me a doll that lay beside her.

"It's Thummim" I said, "Won't you give me Urim?"

She shook her head and smiled. She was holding Urim against her breast.

\* \* \*

It happened ten years ago, and it seems but yesterday. The day was warm and sultry, almost as close as this crowded hall. The streets were filled with the market throng, and the air hummed with the music of life. The whole picture rises clearly now—as clearly as the platform from which the enthusiastic speaker's voice resounds through the hall.

A white hearse stands before the house. The driver, unaided, bears a tiny coffin out of a gloomy hallway into the bright sunshine. The group of idlers make way for him and look with curiosity as he deposits his burden within the hearse.

There are no carriages. There are no flowers. Koppel walks slowly out of the house, his eyes fastened upon the sidewalk, his lips moving as if he were muttering to himself. In his hand he carries two broken dolls. Without looking to right or left he climbs beside the driver and the hearse rattles down the street.

I mounted the stairs to his home and found everything as it had been when I was there last, everything save Koppel and Rebecca and Urim and Thummim, and these I never saw again.

### JUNIOR LEAGUE TO HOLD DANCE ON MARCH 18th

Under the auspices of the Junior League of the Center a "Prosperity Dance" will be held on Saturday evening, March 18th. The League is also planning a Formal for sometime in April. The exact date and program will be announced later.

### MEMBERSHIP COMMITTEE TO MEET ON MARCH 21st

Hon. Emanuel Greenberg, Chairman of the Membership Committee, has requested the members of his committee to meet on Wednesday evening, March 21st at 8:15 o'clock. Mr. Greenberg is desirous of discussing very important plans concerning the work of this department. All members of the committee are expected to attend the meeting.

### RESTAURANT TO OPEN LATER ON SUNDAY, THE 19th

Due to the wedding ceremony of Rabbi Levinthal's daughter, the Center restaurant will open at 6 P. M. on Sunday, March 19th, instead of 12 noon.

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(Continued from Page 20)

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Residence—328 Albany Avenue  
Business—328 Albany Avenue  
*Proposed by H. Nochlin*

Lowenberg, Leo  
Unmarried  
Teacher  
Residence—1552 President Street

Mervis, Henry  
Married  
General Merchandise  
Residence—1634 Union Street  
Business—41 East Broadway  
*Proposed by Abraham Ginsburg*

Moskowitz, Samuel  
Married  
Building Contractor  
Residence—186 Brooklyn Avenue  
Business—189 Montague Street  
*Proposed by Hyman Aaron*

Perlin, Jacob  
Married  
Interior Decorator  
Residence—302 Kingston Avenue  
Business—302 Kingston Avenue  
*Proposed by David Stark and M. Mendel Schachne*

Pines, Dr. Hyman  
Unmarried  
Dentist  
Residence—565 Eastern Parkway  
Business—565 Eastern Parkway  
*Proposed by Harvey Fischer*

Rothman, Irving R.  
Unmarried  
Accountants and Auditors  
Residence—228 East 38th Street  
Business—1441 Broadway, N. Y.  
*Proposed by Mandel Kurland*

Siegel, Hyman  
Married  
Mfr. Engraved Stationery  
Residence—1512 Park Place  
Business—137 Grand Street  
*Proposed by Joseph Goldberg*

Stern, Miss Julia  
Unmarried  
Residence—205 Powell Street  
Business—1743 East New York Avenue

Weisberg, Miss Martha  
Unmarried  
Law Firm  
Residence—175 Eastern Parkway  
Business—15 East 41st Street, N. Y.

## CHAIRMEN OF OUTSTANDING COMMITTEES APPOINTED

Our President, Mr. Joseph M. Schwartz, announces the appointment of the following chairmen and vice-chairmen of standing committees of the Center:

Arbitration Committee, I. Levingson, Chairman, and Meyer Rosen, Vice Chairman.

Auxiliary Activities Committee, Max Leff, Chairman, and Philip F. Feinberg, Vice Chairman.

Cemetery Committee, Nathan T. Schwartz, Chairman, and Fred Hollander, Vice Chairman.

Chevre Kadisha, Max H. Haft, Chairman, and R. Albert, Vice Chairman.

Civic Committee, Jacob L. Holtzmann, Chairman, and Ira L. Rosenson, Vice Chairman.

Forum and Education Committee, Max Herzfeld, Chairman, and Isaac Siegmeister, Vice Chairman.

Hebrew Education Committee, Harry A. Harrison, Chairman, and Morris D. Wender, Vice Chairman.

House Committee, Hyman Aaron, Chairman, and Louis Halperin, Vice Chairman.

Grievance Committee, Albert A. Weinstein, Chairman, and Herman Triebitz, Vice Chairman.

Membership Committee, Hon. Emanuel Greenberg, Chairman, and Joseph Jacobs, Vice Chairman.

Physical Training Committee, David B. Kaminsky, Chairman, and Albert Witty, Vice Chairman.

Publicity Committee, Louis J. Gribetz, Chairman.

Religious Service Committee, Abraham Ginsburg, Chairman, and Morris Rosenfeld, Vice Chairman.

Social and Entertainment Committee, Frank Levey, Chairman, and George Ringler, Vice Chairman.

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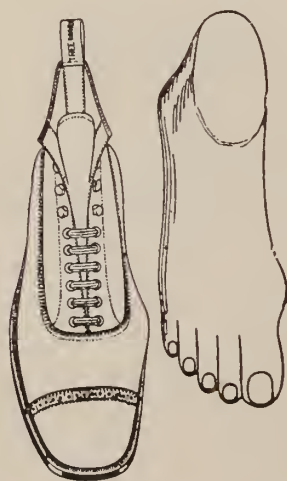
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Elsa Einstein  
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# The Brooklyn Jewish Center Review

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JOSEPH M. SCHWARTZ, *President* HENRY SEINFEL AND HYMAN AARON, *Vice Presidents* FRED KRONISH, *Treasurer* HENRY GOLD, *Secretary*  
ISRAEL H. LEVINTHAL, J. D., L. H. D., *Rabbi* JOSEPH GOLDBERG, *Administrative Director*

VOL. XVI

APRIL, 1933

No. 33

## PESACH--1933

PESACH has for us a peculiar fascination. It is the oldest of our festivals, and yet it remains ever new. It is as old and as new as the spring with which it arrives.

Passover commemorates a great historic event; but its charm and beauty are not in history, but in legend; not in fact but in fable and in symbol.

Pesach, more than any other festival, lifts the veil of time and shows us our people's childhood.

Through the vista of the hoary ages we see the canvas upon which their destiny is woven.

If history repeats itself, the Pesach episode has certainly repeated itself throughout our national existence.

The entire life of our people has been one continuous story of Pesach: enslavement by cruel despots, the building of fortresses for our oppressors, the struggle and strife for freedom, the appearance of a great prophet liberator, the crossing of the Red Sea, and the final triumph of freedom over slavery, of mind over brute force.

Has not this been Israel's fate through the countless ages?

"In every age a man is bound to look upon himself as though he emerged from Egypt," says the Haggaddah.

What a deep psychological truth is revealed in these words. How great is the lesson it teaches us!

In the darkest moments of our life, when there was no apparent escape from the grip of the oppressor, the lesson of Pesach was never lost upon us, spurring us on to new struggles for freedom and endowing us with faith in our ultimate victory.

The Jewish people is now going through the most trying period of its existence. It finds itself between the Egyptian chariots of oppression and the Red Sea of blood.

Are we to despair?

Pesach answers with a thousand voices: No!

For just at this moment a new sun is dawning in the East, and just at this moment we see the promised land looming in the distance.

Pesach is the eternal festival of the eternal people.

## SILENCE OR PROTEST?

IF one year ago someone had said that mediævalism would return to the land of Kultur, such prophecy would have met with ridicule. Germany was considered the fortress of safety for the Jewish people. Also, if someone had predicted that the Old Testament would be banished in Protestant Germany, one would have been accused of toying with fancy. For the Old Testament in Protestant theology is considered the foundation for the New Testament; without the old, the new becomes meaningless.

To add insult to injury, the leaders of the German government order the Jew to remain silent. Such orders have precipitated among our people timid pleading and confused hesitancy.

Can the Jew remain silent under these circumstances? He certainly cannot. Silence at this moment would be a reversal of our entire history. Silence would indicate a flat condition, a helplessness which is foreign to Jewish life. Silence moreover, is fraught with dangerous consequences for Jewish life all over the world. It would lead to a gradual and progressive neglect of Jewish rights in other countries. What had lifted humanity and what had brought liberation to the Jew was speech, golden speech at the right time. Of course it is important to find the exact terms to express the proper thought at the right time. Care is to be taken to distinguish between silence as the "hedge around wisdom".

Moreover, the Jews have a right to protest. Men immediately acquire a right to speak out aloud when the laws of humanity and God are violated.

## THE ROOT OF AN UNHAPPY SITUATION

**E**SSENTIAL as it is for the world to know the full extent of the physical attacks on Jews in Germany it is regrettable that the blazing publicity these acts of violence have received has obscured that which is even more terrible for German Jews than beatings and occasional killings.

Violence must come to an end. But the brutal discrimination which the Nazi government has inflicted on Jews will not come to an end so soon. It has, in fact, only begun, and by the evidence which Hitler and his cabinet have given us, it will last as long as they are in power, and, assuredly, much longer.

There is now no more doubt that Hitler and Goering intend to put into practice everything they preached in their years of campaigning regarding the status of Jews in a Nazi state.

In all the furious denials that the Hitler government made to the charges of violence against Jews, including the famous "Not a hair on a Jewish head has been touched," there has not been a whisper about the terroristic acts of non-violence against the Jews. No Nazi official has yet denied that Jews have been expelled from the professions, have been prevented from continuing in business, have been made to suffer indignities and cruel humiliations which seem truly unbelievable in this age. They have not denied that citizenship is to be taken away from Jews; nor have they denied that Germans who have married Jews have been asked to divorce them without regard to the children born of the union, a piece of barbarity unequaled in modern times.

A reading of the Nazi program, as it was formulated before the party came into power, is hair-raising in its attitude towards Jews. Even the unknown little German in New York who heads the local Nazi organization did not hesitate to tell reporters that the most important internal policy of the Nazi government was anti-Semitism. Hitler has developed anti-Semitism into what appears to him and his followers a philosophy. Jews must be eliminated from German life in order that the Germans as a nation shall be restored to Teutonic purity. To achieve that end the most radical and ruthless methods must necessarily be employed. Some of the Nazi pseudo-scientists have even managed to propound a biological theory as to why Jewish eradication is essential in Germany while perhaps unnecessary in other countries. The German blood is of such a nature, they say, that when a German marries a Jewess the Jewish blood predominates in the offspring; but when an Englishman marries a Jewess it is his blood which dominates the children.

Against such theories—propagandized with fanatical zeal until half the country is obsessed by them—what are a few beatings?

And incidentally it should be remembered that it was such notions, preached for thirteen years by Hitler, which provoked the atrocities of the first days of the new government. It was not the upheaval of revolution which brought about violence, as the Hitlerists claimed. There was no revolution in Germany. There was not even a

coup. It was merely the accession, through election, of a political party to power. That the party chose to reorganize the country and silence its critics by throwing them into jail did not make the change of government a revolution. It was not the masses, the mobs, that brought about the changes and the jailings; it was the Hitler cabinet and its private guardsmen, the Storm Troops.

The abatement of violence against Jews in Germany should not in the slightest degree influence Jews, and all humane persons, to abate their agitations for the removal of restrictions which would convert German Jews into serfs.

---

## A MORAL?

**M**AURICE Schwartz has been on the Jewish stage for many years. He has acted numerous roles and produced numerous plays. Twice he made excursions into Broadway in English-speaking productions, and once he gave a season of Yiddish plays in the Times Square sector.

In all three of these ventures he lost money and retired without increasing his reputation to any appreciable degree. As a matter of fact, his last visit to Broadway—the several months he played in English at the Comedy Theatre two seasons ago—was rather a depressing experience despite the fact that in one or two productions his leading lady was a well-known non-Jewish star.

It is therefore worth noting that it was a Yiddish production, made in his old home on Second Avenue, which brought him the greatest Broadway fame of his career. Today Maurice Schwartz is a star in the English-speaking theatre world. Any number of gentile celebrities visit his theatre, and any number of gentile celebrities speak of him in the highest terms. He has even advanced to the eminence of lecturing in English before various communal organizations.

And all this acclaim has come to him as a result of producing "Yoshe Kalb", a picturesque play of Jewish mysticism.

There may be a moral to this.

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## THE THIRTEENTH

**J**ESSE Isidor Straus, the head of the great department store, Macy's, was chosen by President Roosevelt to be America's Ambassador to France.

Mr. Straus is the thirteenth Jew to represent the United States in other countries. Thirteen seems to have acquired an unlucky significance, but the only discordant note that Mr. Straus may expect is one from the present government of France's neighbor. Otherwise Mr. Straus can be relied upon to offset even the complications inherent in the witching thirteen

—L. J. G.



# DID A JEWISH-OWNED AMERICAN PRESS PUBLICIZE THE NAZI PERSECUTIONS?

IT is the fervent contention of the Hitler cabinet that what it has sloganized "the atrocity propaganda" was instigated and conducted by the Jews. In proof of this contention it cited a false quotation attributed to Herzl and supposedly delivered by him at "the big Jewish congress in Basle in 1897." The quotation runs:

"As soon as a non-Jewish state dares to resist us Jews we must be in a position to cause its neighbors to go to war against it. As a means to that end we shall use public opinion by working on it through the so-called eighth great power (the press). With a few exceptions that do not figure at all, *the entire press of the world is in our hands.*"

It is of course ridiculous to discuss this quotation, for a stranger statement was never put into the mouth of a Jew. But it is worth while to look into the ownership of the English press of New York. It must be recalled that it was in New York that the stories of the German persecution of the Jews were given the greatest prominence in the newspapers. The entire press, without exception, featured the attacks on Jews on the front pages, and continued such featuring of all reports on the German-Jewish situation without abatement, and in a manner strongly critical of the German government.

It follows therefore that the press in New York City is controlled by the Jews. Let us see how true that is.

The "Times" is owned by Adolph S. Ochs. He is a Jew. The editor-in-chief, however, is Rollo Ogden, and the associate editor is Dr. John H. Finley, both, even by Nazi deduction, having very little Jewish blood. In addition, the "Times" has a tremendous reputation to uphold and is, and must be perforce, very scrupulous in reporting news.

The "Herald-Tribune" is owned by members of the well-known Reid family and by Ogden Mills, former Secretary of the Treasury. It was established by Horace Greeley, by no means a Jew.

The "Sun" was owned by Frank Munsey and at his death a few years ago passed into the hands of a group none of whom are Jews. As a matter of fact the "Sun" is inclined to be a little aloof where Jews are concerned and certainly would be the last paper in the city to lend itself to Jewish propaganda villifying the German people.

The "American" and the "Journal" are both owned by William Randolph Hearst, a well-known pillar of the synagogue. The editor-in-chief of the two newspapers, as well as of the many others in the Hearst chain, is Arthur Brisbane, who, though he owns a considerable amount of real estate, is hardly a Jew.

The "World-Telegram" owners are the Scripps-Howard company, a quite well-authenticated gentile concern. Its very active president and editor is Roy W. Howard and the executive editor is Lee B. Wood, who is also definitely outside the pale.

The "Evening Post" has given a great deal of attention to the Hitler actions against the Jews, and its despatches from Berlin by its noted correspondent, H. R. Knickerbocker,—among the most outspoken of all such reports—have been advertised far and wide. If any paper helped to spread the "atrocity propaganda" in America it is the "Post". Yet on its masthead is this legend:

Cyrus H. K. Curtis, President

John C. Martin, Vice President and Treasurer

Charles A. Tyler, Secretary

Julian S. Mason, Editor

Mr. Curtis is the publisher of the "Saturday Evening Post" and "The Ladies Home Journal", and is quite well-known. So far no one has discovered a Jewish strain in him. Likewise there is not a skull-cap among the other gentlemen listed.

The Brooklyn "Daily Eagle" is owned by a corporation headed by M. P. Goodfellow, and its editor bears a name which the Nazis, if they knew it, could not help but love—Crist.

The "Daily News" is, together with the great Chicago newspaper, the "Chicago Tribune", owned by Captain J. M. Pat-  
(Cont. on Page 18)

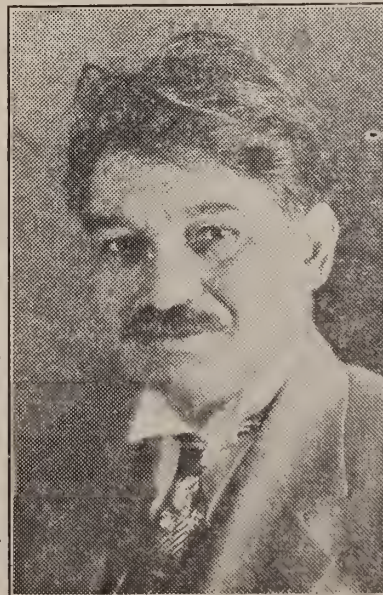
## UNION

By PHILIP M. RASKIN

*A single crystal drop of water,  
Then another flowing free;  
The crystal mother joined her  
daughter—  
And we have Sea.*

*A grain of sand golden-yellow,  
Then another grain of sand;  
The golden grain met his fellow—  
And we have Land.*

*A human being; then another;  
Then more and still more;  
And brother recognizes brother—  
And we have war!*



PHILIP M. RASKIN  
Noted Jewish Lyric Poet

# THE LESSONS IN THE PLIGHT OF GERMAN JEWRY

By DR. ISRAEL H. LEVINTHAL

IT is the height of tragic irony that at this season, when we are bidden to commemorate in joy and in happiness our redemption from the bondage of Egypt so many centuries ago, we should once again find a large portion of our people under the yoke of a new tyrant, a modern Pharaoh. Truly, we may say of this modern enemy, paraphrasing the words of the Haggadah, that he is even worse than the ancient Pharaoh, for the latter decreed sentence only against Israel's male children while this new Pharaoh, *Bikesh La'Akor Es Ha'Kol*, is determined to crush everyone and everything that is Jewish.

The festival of Passover, which we are now celebrating, must give us renewed hope and faith that no weapon that is formed against Israel can prosper, that we are the eternal people, that the "Angel of Death" has "passed over" and will continue to "Pass-over" the homes of the children of Israel, that just as we have outlived Pharaoh and his like, so shall we outlive Hitler and thousands like him, that no one—except the Jew himself—can bring destruction upon Israel.

The tragic plight of our brethren in Germany has, however, opened our eyes to facts which we failed or refused to see before.

It was not so long ago that Jewish intellectuals, in discussing anti-Jewish prejudices and persecution, would say to us: Our hope lies in education. Wait till culture spreads her beneficent wings over all the peoples and then you will see the death-knell of all hatred and enmity.

In Czarist Russia we were told hatred thrived because ignorance abounded. Wait till education spreads among the masses and the new day of peace and love will arrive. But look at Germany today! It is the home of culture, of the arts and sciences, of philosophy. It is the seat of modern civilization, yet here we find anti-Semitism raging with a ferocity the equal of that in Czarist days. Evidently there is something wrong with that theory. The trouble is that the education which is spreading is one-sided, it is of the mind alone; the human heart remains untouched, and that type of education will not, cannot bring, the Messiah of universal peace.

THE ancient Rabbis ask a peculiar question: "Where in the Pentateuch can you find mention of Haman?" Haman, of course, lived centuries after the era of Moses, and yet they ask where in these books is Haman mentioned. And their answer is even more striking, resembling the play of a puzzle: *Hamin Ho-Etz*, "Was it from the tree that I bade you not to eat that you ate?" An innocent play upon the similarity in sound and spelling between the words Haman and Hamin. And yet, deep in these words lies a fine philosophy of truth. Hamans of hatred and bigotry may result even from the fruits of the tree of knowledge, if that knowledge is of a certain type, a knowledge that feeds the mind with facts but which keeps the human heart untouched, a

knowledge which ignores human values and human ideals, a knowledge which emanates from Kultur and not from Torah.

BUT even worse than this is the sad disillusionment which the tragedy in Germany has produced in our whole concept of assimilation. Again we were told by our intellectual friends during the Czarist pogroms: do you want to do away with anti-Jewish persecutions,—then assimilate! Do away with your Jewish and Hebrew language. Make Russian your common speech. Dress like the Russian, think like the Russian, act like the Russian! Be Russian in every way, and then persecutions will cease.

How this theory was applied by German Jewry! Germany is the birthplace of Reform Judaism, sponsored at its outset by the desire to throw off the yoke of Jewish particularism. The German Jews assimilated as in no other land. They remained differentiated only in a

(Continued on Page 17)

## POETIC COLLOQUY ON DANTE'S JEWISH FRIEND

IMMANUEL di Roma, a Hebrew-Italian poet who lived in the thirteenth century, was a friend of Dante and of a number of minor poets of the time. Among them was Bosone da Gobbio. After the deaths of both Dante and Immanuel, a friend of Bosone, a lawyer-poet named Cino da Pistoia, sent him the following verse:

*Cino to Bosone After the Death of Dante and  
the Jew Manoel*

*Bosone, your friend Manoello is dead,  
Still keeping fast to his false, idle creed;  
Methinks to the regions of hell he is sped,  
Where no unbeliever from anguish is freed.  
Yet not 'mongst the vulgar his soul doth abide,  
But Dante and he still remains side by side.*

To this Bosone replied:

*Manoel, whom thou hast thus consigned  
Unto the dark domains of endless night,  
Has not within those regions been confined,  
Where Lucifer holds sway with awful might.  
Lucifer, who once 'gainst Heaven's lord,  
In lust for empire drew rebellion's sword.  
And though he in that loathly prison pine,  
Where thou hast brought him though he willed  
it not;  
What fool will trust this idle tale of thine,  
That he and Dante should be thus forgot;  
Well, let them for a time endure their fate,  
God's mercy will be theirs soon or late.*

Manoel was commonly known as Immanuel ben Shelomoh, and his fame is based chiefly on his Hebrew work, *Machberoth*.



# THE ORIGIN OF MODERN POLITICAL ANTI-SEMITISM IN GERMANY

By ISRAEL COHEN

**A**NTI-SEMITISM began to manifest itself against the Jews in Germany soon after the victorious campaign against France in the Franco-German War, although they bore their full share in the efforts of the Fatherland. The movement against Jews arose from a variety of motives, and the multiplicity of its motives largely contributed to its strength and bitterness.

In the first place the State was engaged in a stubborn fight against the Catholic Church, which sought to increase its authority; and as the leaders of the latter body were unable to make any headway in the struggle, they represented the *Kulturkampf* as a war of Jewry against Christendom, as an onslaught on the part of the "alien" Jewish element against Germanism.

Many newspapers, especially *Germania* and the *Kölnische Volkszeitung*, indulged in the most unbridled abuse of the Jews. The former demanded that all the offences of the individual Jews should be carefully recorded so that they might be attributed to the whole of Jewry, and also that the Jews should be boycotted.

The religious attack was soon reinforced by assaults from the commercial, political and even scientific domains. The material prosperity that followed the conclusion of the Franco-German war led to the formation of hosts of companies, and to a great deal of reckless speculation. Despite repeated warnings, especially exposures in the Reichstag by the leading Jewish politicians, Lasker and Bamberger, the riot of commercial gambling continued until, in 1873, the great bubble burst. Hundreds of companies were ruined and hundreds of investors despoiled, either of a big part or of the whole of their fortune.

**A**T once the entire blame was fastened upon the Jews, who were denounced as exploiters, usurers and swindlers. That Jews were largely represented among stock exchange speculators was true, but it was also inevitable, since for more than a thousand years the state had confined the economic activities of the Jew to commerce. But even so they represented only a minority of the promoters involved in the scandal.

Popular feeling was inflamed by the publication of a sensational pamphlet, *Der Sieg des Judenthums über das Germanenthum*, by a hitherto unknown scribe, Wilhelm Marr, who demanded that the state should be a national unit comprising only individuals of the same racial origin. Marr argued that the heterogeneous elements should either be absorbed or eliminated. Such was the pseudo-scientific principle of the new anti-Semitism. Shortly afterward there appeared another sensational pamphlet, by Otto Glogau, violently attacking the Jews for their participation in the commercial scandals.

The political impetus to anti-Semitism was supplied by Bismarck. Since 1877 the relations between Bismarck and the National Liberals had gradually become strained, after the leaders of this party, Lasker and Bamberger, had helped the Iron Chancellor to bring about the consolidation of the Empire. Bismarck now wanted the support of these leaders in his proposals for new taxes. Lasker and Bamberger replied by demanding the introduction of a constitutional and economic regime, like that in England, and as Bismarck refused they led a powerful secession of National Liberals into opposition.

Bismarck was then compelled to seek a new majority among the Catholic and Conservative parties, and in order to wreak his revenge upon the "Judaized Liberals" he decided to make use of the convenient weapon supplied by anti-Semitism.

From 1878 anti-Semitism became a distinct political program. It was the first time in the history of a modern State that candidates sought election to Parliament on the ground of their enmity towards the Jews. The elections of that year resulted in an increase of Conservative members, and an attempt was made to win over the masses of the people to the Conservative program by the foundation of the Christian Socialist Party.

The founder of the new party was the Court Preacher, Adolf Stocker, who combined eloquence and energy with social influence. Under his maleficent direction there began a campaign of abuse and hostility against the Jews which made their so-called civil rights a mere mockery.

**STOCKER** created his Christian Socialism with a view to bringing the masses under the influence of the Church, and using them for his nefarious policy. Stocker received support from others and violent onslaughts were made in the Prussian Diet against Jews. A petition was even addressed to Bismarck praying for the exclusion of the Jews from the national schools and universities, and also from all public offices.

Stocker found a powerful champion of his reactionary doctrines in the historian Treitschke, who, through his lectures at the Berlin University, was able to poison the minds of the academic youth against the Jewish people. In his pamphlet *Ein Wort über unsere Juden*, Treitschke spoke of the German Jews as "Polish youths engaged in the sale of trousers," and wrote: "In the circles of educated Germans, who would protest indignantly against the charge of religious or national intolerance, one single cry is heard, 'The Jews are our misfortune.'" The statements of Treitschke were actually referred to by Von Puttkamer, who was appointed Minister of Public Worship by Bismarck, as proof of the necessity of preserving the dominational character of public schools.

*In this article by a noted Jewish leader we see that Hitlerism is not the post-war phenomenon it is thought to be but is a revival and development of ideas prevalent in Germany long before Hitler's time.*

## Jewish Women of Importance—

## ELSA EINSTEIN

THE WIFE OF A GENIUS

By JOSEPH WOLFE

MRS. Albert Einstein has the reputation of being the protector of her famous husband. Newspapermen know that she shields the physicist in his interviews and guards him zealously from distasteful contacts; his friends know that whatever Einstein may be asked to do it is Mrs. Einstein who, in some way or another, will have a say in the matter, not to influence her husband, but to guard his health and conserve his time.

She performs this role of guardian with fine tact. Once a noted journalist was interviewing Einstein. The physicist was interested in his queries and the discussion that followed and did not notice that it was midnight. Mrs. Einstein, with a becoming ease of manner, observed that the "professor had work to do in the morning." But, she added, there was no reason why the herr should go. Would he not stay and talk with her?

The herr journalist did so, and felt more flattered than rebuffed, particularly as he caught several glimpses of Einstein in his bathrobe, meandering about the hall preparatory to retiring. It was as though he were one of the family of the great man.

"I am almost everything to my husband that it is possible to be," said Mrs. Einstein on one occasion, and an element in her partnership with the scientist is her perfect understanding of him and his needs. She knows for example that though he will seem furious when called to join company in the house, and state vehemently that he will run away from the city and from all who are bothering him, he really is very fond of visitors who are congenial, and cannot do without them.

"A woman must never forget," she commented sagely, "that some of the things a man thinks about himself are not true. My husband thinks he must have solitude for the sake of his work. But I know that he needs company. In summer, when we have been three days in the country, you should see how his face lights up when I tell him that a visitor is coming."

ALTHOUGH Einstein is contemplating renunciation of his German citizenship he will hardly be able to renounce his German appetite. Mrs. Einstein appreciates his fondness for food and sees to it that he has the dishes he likes—stuffed fish, among others. But when Einstein works he is oblivious of time and so his wife is on guard to see that at two o'clock he is in the dining room. In their Berlin home Einstein's study was in the attic. Messages were relayed to him by telephone. At a little before two the phone bell rang. Einstein answered and said pleasantly, "*Ja, ich komme!*" But he would not come, and Mrs. Einstein would tramp upstairs to propel him personally to his lunch. Still, the pad on his knee,

covered with mathematical heiroglyphics, would hold him in slavish subjection, and Mrs. Einstein would begin to catalog the good things waiting for him downstairs, finally saying: "If this was your last chance to eat a good dinner, would you come at once?" Einstein would then wake up, rise from his old chair, and gaily trot downstairs, his anticipation increasing as he drew nearer the dining room with its enchanting odors.

Mrs. Einstein understands that while her husband likes order in thinking he dislikes order in his life, and his careless habits, and frequently unusual conceptions of small things, do not fret her. For example he will not use shaving soap for shaving, considering the use of two kinds of soap for one's needs grasping and a mark of selfishness. He therefore shaves with ordinary soap. This is indicative of other things.

Despite his genuine love of companionship there are times when he feels happier alone, and during such periods Mrs. Einstein disappears from his life.

Numerous pieces of mail come to his home every day. Many would irritate him—as for example, requests for autographs, with an enclosure of fifty cents, Hollywood style—and Mrs. Einstein intercepts them and her husband sees only those which are agreeable, unless they are of importance.

In all ways Mrs. Einstein seeks to surround her celebrity with a soft nest of understanding and love, so that he may be continually refreshed to permit his vast mentality its play among the heavenly elements.

MRS. Einstein is the physicist's second wife. He was first married, at the age of 22, to a Serbian girl, Mileva Maric. She was a fellow-student in Bern, Switzerland, where he was a clerk in the Patents Office. They had two boys. Some years later Einstein secured a divorce.

At this time he was drawn powerfully to a lady named Elsa Einstein, his cousin. They had grown up together and in their youth had been ardent friends. Their mutual love of music brought them more closely together, and often they would go to the opera, only she would sit in an orchestra seat and he in the topmost gallery. From that perch he would attempt to locate his pretty little cousin, away down below.

Somehow they had gone separate ways. Elsa had married and become the mother of two daughters. Then her husband died, and with Einstein's divorce the childhood friends were reunited in a greater bond than friendship. It is the steadfast opinion of all the intimates of the couple that a great deal of Albert Einstein's progress to his present great height has been facilitated in no small measure by the love, the cultured companionship, and understanding which Elsa Einstein gives to him.



# THE MONTH IN JEWISH NEWS

*Do you know what is happening in the Jewish world? No Jew is properly equipped to understand the problems affecting the Jewish people unless he is fully conversant with Jewish events. The Brooklyn Jewish Center Review will present a comprehensive digest of Jewish news each month.*

**A**N American tragedy proved a boon for Germany. When the airship "Akron" fell into the sea on April 4 and 71 of its crew were drowned, the news of the disaster monopolized the front pages of the newspapers and created a break in the tense public interest that had been aroused by the constant stream of dispatches from Germany revealing the Hitlerist persecution of the Jews. The German government could not have wished for a better "break" to deflect public opinion.

The accession of Adolf Hitler and the Nazis to power in Germany brought about the most vicious attacks on Jews the race has known since the Russian pogroms. It was thought that the Nazis had used anti-Semitism for electioneering purposes only, and that they would in any event be sobered into rational behavior by the responsibility of government. Instead the excesses perpetrated by them horrified the world and brought about a feeling against Germany which international political commentators agree will not be allayed for years. The slayings, beatings, ousting from professional positions and general degradations of the Jews in Germany inevitably revived

war-time memories of "Hun atrocities", and with a cunning and ingenuity often found in minds reduced to barbaric fanaticism and frenzy, Dr. Paul Joseph Goebbels, the Minister of "Popular Enlightenment and Propaganda", seized

upon this very fact to confuse foreign public opinion and arouse his own people to greater fury. He charged that the Jews were "again" spreading the "atrocities" lies from which the Germans suffered during the war, and to punish them therefor the Nazi party declared a boycott against all Jews in Germany, the terms of which were so brutal that their very inscription on paper seemed unbelievable. For the first time since the middle ages the yellow smudge on a black background was invoked to label all Jewish business houses, and some of the amazing instructions for the boycott called for the payment by Jewish business men of two months pay to their gentile employees on the day the boycott started, the discharging of all Jewish employees of Jewish businesses and their replacement by gentiles, and the forbidding of Jewish business men to withdraw their money from the banks.

One of the prime purposes of the announcement of the boycott was to stop the great Jewish protest meeting in Madison Square Garden scheduled for March 27, and the hundreds of protest meetings in other cities on about the same date.

Great pressure was brought to bear on the American Jewish Congress, which called this meeting, and on the distinguished Jewish and non-Jewish men who had con-

sented to speak in protest, to cancel it. The Jews in Germany were even forced to send a declaration to the Jews of America that the persecution reports were almost wholly without foundation—a declaration that was pitifully obvious as inspired by terror.

The meeting was held and brought out a tremendous outpouring of Jews. So great was the crowd that many streets in the vicinity of Madison Square Garden were cut off from traffic and the theatres raised their curtains half an hour late.

Bishop Manning, Senator Robert F. Wagner (himself a German), Alfred E. Smith, Mayor John P. O'Brien and John Haynes Holmes were among the gentiles who addressed the immense gathering. The meeting was not so emotional as had been expected, and was, on the whole, rather tame except when Smith spoke. He was the only one who touched the fundamentals of the German situation. Most of the other speakers, Jews as well, dwelt largely on the acts of violence committed by the Nazis and appealed to the Germany of Goethe and Schiller to end the persecutions. The important point that the acts of violence were the result of the Nazi

creed, which had incited the German mobs, was only passingly stressed. Not one speaker recited the unbelievable restrictions on Jews which were among the tenets of the Nazi program, and with which the Germans were, and are being, whipped into

## SMITH'S WARNING

*"The Jews were the great intelligence of the Kingdom of Spain, and when they were driven from there, Spain went into a rapid decay, until today she means nothing among the family of nations."*

*"The new administration in Germany is seeking a place in the great family of nations, and like coming into a court of equity, it must come in with clean hands. And it cannot expect fair treatment from the nations of the earth if it in turn refuse that fair treatment to its own people."*

*—from Alfred E. Smith's speech at the Madison Square Garden protest meeting.*

a frenzy of racial animosity by the Nazi machine. Smith, in one part of his speech, likened the Nazis to the American Ku Klux Klan and brought cheers with his remark: "It doesn't make any difference to me whether it's a brown shirt or a night shirt!"

The boycott, though limited by foreign public opinion to one day, Saturday, April 1, gave the world the reason-defying spectacle of a nation punishing a minority for protesting against acts which it claimed were untrue, but which it now openly committed.

Although the Nazis threatened that the boycott would be continued four days later if foreign countries did not cease their "anti-German propaganda" it was not resumed, the leaders finding an excuse by stating the one-day boycott had accomplished the result of bringing the world to its senses where Germany was concerned. It was reported however, that responsible German opinion had forced the Nazi organization to abandon the boycott, that Foreign Minister Baron Von Neurath had resigned in protest against it, and that Von Hindenburg had threatened Hitler with putting the country under martial law—the only weapon of control over the government left the President—unless Hitler cancelled the boycott entirely. When he was lead to understand that the

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## THE MONTH IN JEWISH NEWS

(Continued from preceding Page)

Nazis could not retract at that late date and save their faces, and that the Nazi masses had been too thoroughly aroused to be held in check, he insisted that the boycott be cut down for the Saturday half-holiday period only.

Perhaps the best summary of the Jewish persecutions in Germany was furnished the New York "Evening Post" by its chief Berlin correspondent, H. R. Knickerbocker, and published on April 5. He wrote:

"An indeterminate number of Jews have been killed.

"Hundreds of Jews have been beaten and tortured.

"Thousands of Jews have fled.

"Thousands of Jews have been, or will be, deprived of their livelihood.

"All of Germany's 600,000 Jews are in terror.

"From the masters of Germany's banks and the wealthiest men down to the poorest peddler all the Jews in Germany today are unsure of their safety."

Knickerbocker backs up these statements by documented facts. He concludes his list of atrocities with this incident:

"March 15, about ten o'clock in the evening, uniformed men took four Jewish guests from the Cafe Englander in the Schoenhauserallee to a storm troops barracks in the Schillingsstrasse, where 400 marks of theirs were confiscated. Their protocol (sworn statement), reads: 'They were beaten by the uniformed men with black-jacks until they were unconscious, and when they revived they were forced to lick the blood from one another and from the table.'"

THE Nazis show a complete disregard for genius, if it belongs to Jews, or to those who defend Jews. Arturo Toscanini headed a protest sent to Hitler against the discrimination shown Jewish artists in Germany. Nine other famous conductors signed the document, including Gabilowitsch and Walter Damrosch. Its receipt was acknowledged by the banning of all works of these men from the German radios (who use phonograph records for broadcasting). A few days previous to this incident Dorothea Wieck, the star of "Maedchen in Uniform", the movie which was so successful here, arrived in New York on her way to Hollywood to fulfill a motion picture contract. In her talk with newspapermen she ecstatically praised Max Reinhardt, who gave her her first chance. The sequel was the dismissal of Reinhardt from the directorship of the Deutsches Theatre, with which he held a contract. Reinhardt is generally acclaimed the greatest living theatrical director.

The ostensible reason for the anti-Semitism of Hitler and his party is that the German nation, to achieve its "old glory", must be uncontaminated in any way with other races. The Jews, they hold, have too strongly colored German life for German life to be its natural self. Consequently, all traces of Jewishness must be eradicated. The practical reason is that every job vacated by a Jew means a job for a Nazi, every Jew ousted from a profession theoretically leaves room for a Nazi, and every Jewish business firm closed means the possible confiscation of that business for Nazi benefit.

\* \* \*

AMERICAN Jewry was shocked by the virulent remarks made by one of the prosecutors in the Scottsboro case. The conviction of the nine negroes rested originally on the evidence of the two girls, Victoria Price and Ruby Bates, who charged they were attacked. At the retrial only the Price woman was available to the prosecution, her companion having disappeared. At the end of the trial she made an unexpected and dramatic entry in court and confessed that her former story was false, and that neither she nor Victoria Price had been assaulted by the negroes. It was then brought out that she had been in New York, had gone to the Rev. Fosdick and unburdened herself of the whole story, saying her conscience was troubling her. Fosdick advised her to go to Decatur, Alabama, where the trial was being held, and tell her story to the court.

The defense is being conducted by Samuel S. Liebowitz and Joseph Brodsky, both of New York and both Jews. They are donating their services. In summing up, Wade Wright, Circuit Solicitor of Morgan County, spoke of Ruby Bates and her retraction, and of one Lester Carter, a young man who gave evidence favorable to the accused. He alluded to the seemingly new clothes both wore, and said:

"That man Carter is a new kind of man to me. Did you watch his hands? If he had been with Brodsky another two weeks he would have been down here with a pack on his back a-trying to sell you goods. Are you going to countenance that sort of thing? . . . Don't you know these witnesses are bought and paid for? . . . The question in this case is this: Is justice going to be bought and sold in Alabama with Jew money from New York?"

Leibowitz asked for a mistrial because of these words. His motion was denied but the judge told the jury to ignore this portion of Wright's summation.

Leibowitz made a bold reply when his turn came. "What is it but an appeal to prejudice, to sectionalism, to bigotry?" he said of the offensive remarks. "What he was saying is: Come on, boys, we can lick this Jew from New York. Stick it into him! We're among our own folk." It was a speech of a man taking an unfair advantage—a hangman's speech . . . As for Jew money from New York, let me say this: That when the hour of our country's need came there was no question of Jew or Gentile, of black or white—all together braved the smoke and flame of Flanders Field."

The Scottsboro affair is the South's Mooney case. It is enveloped in intense local feeling. The Jewish attorneys are said to have received numerous threats of tarring, whipping and even shooting.

\* \* \*

ACCORDING to a survey made by Dr. Julius B. Maler, of Columbia University, under the auspices of the Union of American Hebrew Congregations, there were 2,001,104 Jews in New York City in 1932. That is 27.7% of the population of the metropolis.

46% only are foreign born. The Jewish birth rate was found to be 16.5 per thousand and the infant mor-

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## ZANGWILLIANA

By LEON ARNOLD

THE works of Israel Zangwill are a world populated by charming peculiar, tragic, odd, fascinating personalities. It is an experience to meet them. The devious Simeon Samuels, for example, is a wily gentleman in whose mental processes is found some of that satiric argumentation which runs through so many of Zangwill's writings.

Mr. Samuels came to the very orthodox Anglo-Jewish community of Sudminster and raised the wildest kind of a storm by keeping open his store on the Sabbath, while the other Jewish storekeepers were praying in the synagogue. Simeon himself attended the services. He could read the law with all the stately dignity of a patriarch, and he was on conversational terms with Talmudic extracts, but that in no way hindered him in the pursuit of business in the best way he found practical.

There followed a great deal of hushed scandal, but after several pointed sermons from the pulpit of the synagogue during the sinner's presence had failed to keep the shutters of the Samuels establishment closed, the Rev. Elkan Gabriel was chosen to pay the erring member a personal visit.

The Rev. Gabriel was very much averse to unpleasantness, but Samuels received him hospitably.

"It is most kind of you to call," he said, as he moved the parlor armchair towards his guest. "My wife will be sorry to have missed you."

"You knew I was coming?" the rabbi asked, a whit startled.

"I naturally expected a pastoral visit sooner or later."

"I'm afraid it is later," murmured Rev. Gabriel, subsiding into the chair.

"Better late than never," Simeon cried heartily, and produced a bottle from the sideboard. "Do you take it with hot water?"

"Thank you—not at all. I am only staying a moment."

"Ah," Simeon stroked his beard. "You are very busy?"

"Terribly busy."

"Even on Sunday?"

"Rather! It is my day for secretarial work, as there's no school."

"Poor Mr. Gabriel," Simeon looked at him sympathetically. "I, at least, have Sunday to myself. But you have to work Saturday and Sunday too. It's really too bad."

"Eh?" exclaimed the visitor blankly.

"Oh, of course, I know you *must* work on Sabbath."

"I work on Shabbos?" the rabbi flushed to the temples.

"Oh, I'm not blaming you. One must live. In an ideal world you'd preach and pray and sing and recite the Law for nothing, so that Heaven might perhaps over-

look your hard labor. But as things are you must take your wages."

Rev. Elkan had risen agitatedly. "I earn my wages for the rest of my work—the Sabbath I throw in," he said hotly.

"Oh, come, Mr. Gabriel; that quibble is not worthy of you. But far be it for me to judge a fellow man."

"Far be it indeed", the attempted turning of his sabre gave him additional vigor for the lunge. "You—you whose shop stands brazenly open every Saturday!"

"My dear Mr. Gabriel, I could not break the Fourth Commandment."

"What do you mean?"

"And yet you hold a rabbinic diploma! Does not the Fourth Commandment run: 'Six days shalt thou labor and do all thy work'. If I were to close on Saturday I should be only working five days a week, since in this heathen country Sunday closing is compulsory."

"But you don't keep the other half of the Commandment: 'And on the seventh is the Sabbath.'"

"Yes, I do—after the six days the seventh is my Sabbath. I only sinned once, if you will have it so, the first time I shifted the Sabbath to Sunday, since when my Sabbath has arrived regularly on Sundays."

"But you did sin once!"

"Granted. But as to get right again would now make a second sin it seems more pious to let things be. Not that I really admit the first sin, for, let me ask you, sir, which is nearer to the spirit of the Commandment—to work six days and keep a day of rest, merely changing the day once in one's whole lifetime, or to work five days and keep two days of rest? Now, my co-religionists in Sudminster seem to have put all the stress upon the resting half of the Commandment, forgetting the working half of it. I do my best to meet their views by attending their Sabbath service on a day most inconvenient to me. But no sacrifice is too great to achieve prayerful communion with one's own brethren."

"But if your views were to prevail there would be an end of Judaism!" Rev. Gabriel exclaimed.

"Then heaven forbid they should prevail," said Simeon Simon fervently. "It is your duty to put the opposition doctrine as strongly as possible from the pulpit."

\* \* \*

AMONG all the Zangwillian creations Nehemiah Silverman is unique. He lived on the East side of London in one room, with a wife and a brood of children who multiplied regularly. Where his subsistence would come from he never worried to find out. The world was large. Riches there were in plenty. Would he not receive a share from someone, sometime? Nehemiah was a schnorrer, but an unconscious one. He schnorred through naïve instinct, putting his faith in results in trust of God. His business in life was to live and bless the Almighty.

(Continued on Page 22)

## IN THE CENTER

### CENTER FORUM CLOSSES TWELFTH SEASON

Louis K. Anspacher, dramatist, actor and orator, closed the twelfth season of our weekly Forums last Monday evening, April 3rd, with a most interesting address on "Woman: Divinity, Chattel or Mate?" The committee decided upon an earlier closing than usual due to the intervening Passover Holiday.

A mere perusal of the names of the speakers during the past season and the subjects covered by them, gives one a fair idea of the educational value of such a platform for the discussion of problems of interest to the community. As heretofore, the committee, headed by Mr. Maz Herzfeld, tried to obtain as speakers men and women who have a real message and whose opinions are worthy of attention.

The season was opened on October 24th by that tribune of our people, Dr. Stephen S. Wise. The problems of the presidential campaign were discussed by representatives of the three major political parties, the address of the great philanthropist, Felix M. Warburg, being broadcast throughout the city. The other Forum gatherings were addressed by the famous novelist, Lion Feuchtwanger, Lord Marley of England, Oswald Garrison Villard, Prof. Will Durant, John Haynes Holmes, Rev. Dr. S. Parkes Cadman, Floyd Dell, Prof. Horace M. Kallen, Dr. Ira S. Wile, Prof. Henry Slonimsky, Dr. Emil Lengyel, Charles Solomon, Anita Block, Victor Calverton, John Langdon Davies, Alexander Fichandler and others.

The course lectures on Wednesday evenings were delivered by Prof. Scott Nearing, Marvin Lowenthal, Prof. Joseph Jastrow, Nima Adlerblum and Albert Mordell. These lecture courses dealt with economic problems, travel, psychology, philosophy and literature.

### SISTERHOOD TO HOLD BRIDGE PARTY AND FASHION SHOW

Under the auspices of the Sisterhood of the Center, a Bridge Party and Fashion Show will be held in our building on Wednesday afternoon, May 3rd, at 2 o'clock. Tickets for admission will be \$1.00 each, and may be obtained at the office of the Center. Valuable prizes will be offered and refreshments will be served. There will be no raffles on that afternoon.

The committee hopes that all women of the Center will arrange to attend this function and bring their friends.

At the last meeting of the Sisterhood held on Thursday, March 30th, Miss Nellie Seed, prominent writer and educator, spoke on "Parent and Children Relationship".

### AUTOMOBILE DRAWING—MAY 28th

The date for the drawing of a Chevrolet Automobile, 1933 model, has been set for Sunday afternoon, May 28th. Members of the Center who have received books are urged to please make every endeavor to dispose of these tickets before that date. Those who have not received tickets may obtain same by telephoning to our office or by communicating with the chairman of the committee, Mr. George Ringler.

### JUNIOR LEAGUE

On March 1st, the Junior League conducted a very interesting discussion, led by Messrs. Milton Copeland and Jesse Fine, on "Does a Life of Crime Pay?" On the 18th, a Prosperity Dance was held at the Center at which about one hundred couples were present. Jerome Bennett, chairman of the Entertainment Committee, is in charge of arrangements for the Formal Promenade to be tendered at the Center on April 15th, to members and friends. Tickets are \$1.50 a couple and may be obtained from members of the League. A large attendance is expected as this event will be the outstanding social function of its kind this year. The dance will feature Eli Dantzig and his orchestra.

The Education Committee of the Junior League is arranging a series of interesting debates and talks by prominent laymen on subjects of current Jewish interest. In keeping with the policy of the group, every meeting has its educational and cultural attraction. On Friday evening, March 31st, fifty members attended the Late Lecture Services in a body.

The Junior League meets at the Center alternate Wednesday evenings at 8:30 o'clock. Membership is open to all accredited members of the Center between the ages of 17 and 19 for boys, and 16 to 18 for girls. The Membership Committee is anxious to meet prospective new members who are interested in assisting the group to carry out its social and cultural aims. A social hour and dancing follow each meeting. Milton Sarezky is president of the League.

### GIRLS JUNIOR LEAGUE

The Girls Junior League ("Peps") has made considerable progress this Winter, both in enrolling new members and in enjoying new and diverse activities. Among the happenings of March were a Purim Masquerade (they even chose a Queen Esther); a very lively Bridge Party; a Kiddie Party and a Passover celebration. Plans are now being made for a play to be given jointly with the Junior Boys Club for Lag B'Omer, and a trip to the Jewish Theological Seminary. The members and Mrs. Abramson, their leader, feel that the Winter has been a very successful one.

Membership is open to girls of the ages of 13 to 15 whose parents are Center members. Meetings are held every Saturday night at 7:30 o'clock.

### DOLLINI—FONTAINE SCHOOL TO OPEN APRIL 19th

Under the auspices of the Social Committee, a school for dramatics and dancing for children will open on Wednesday afternoon, April 19th, at 3:30 o'clock. The school will be under the supervision of Mr. George Dollini as Dramatic Instructor, and Miss Vivian Fontaine, as Ballet Mistress.

Dollini and Fontaine have recently returned from Hollywood, California, where they trained hundreds of students who are now appearing on the stage and in talking pictures.

Parents who are interested in having their children enrolled in this school are requested to please communicate with our office.



# PERSONALS

By J. G.

If anybody doubts that there is a real estate boom on the way, let him listen in on the various conversations carried on in the Center building.

\* \* \*

We should have expected something different from the usual affairs when Moses Ginsberg took the chairmanship of the Isidor Fine Dinner Committee. He carried out his plans for a "court trial" program with excellent results.

\* \* \*

Samuel Rottenberg acted his part as the "Judge" with dignity and poise. We are wondering whether sitting in judgment over butchers, rabbis and other members of the Kosher profession, was responsible for his judicial behavior.

\* \* \*

Most of us pitied the guest of honor when Jack Holtzmann and Sam Telsey poured forth their strong indictment of the Fine administration. He was rescued, however, by Hon. Irwin Steingut, Bernard Semel, and last, but not least, the attorney for the defense, Rabbi Levinthal.

\* \* \*

"All's well that ends well". Joseph M. Schwartz, foreman of the "jury", found the defendant "not guilty", and rewarded him with a gift of silver, gold being in disfavor now-a-days.

\* \* \*

Maybe this gentleman has heard Harry Hirschfield, but anyway . . . A member of our Governing Board, who

had not been attending meetings for over a year, finally appeared at a recent meeting. His brother directors greeted him warmly and asked him: "How are things with you? He replied: "Better, better". "Better?" queried one of the members. "Yes", "better don't ask" . . .

\* \* \*

Believe it or not, only a few years B. C. (Before the Crash), presumably sane people advocated quite seriously the adoption of a membership rate in the Center of one thousand dollars per year per family. No kidding!

\* \* \*

Newspapers reporting the speeches at the "Health Week" persistently mentioned the chairman of the Physical Training Department as "Dr." Kaminsky. Why change to medicine, Dave, when law is bad enough?

\* \* \*

Overheard in our own "Kibbetzarnie"—the Center office. "A" and "B" were discussing the German situation. "A" maintained that the Jews of Germany are strongly opposed to the American Jews meddling in their affairs. "B" refuted this assertion and, to make his point, recited the now famous Abe Kabibble letter written by an interned Austrian soldier: "I have been captured by the Russians and believe me I never met finer people than the Czar's army. We are treated fine, swell food, nothing but kindness". Then followed a postscript: "P. S. Meyer was shot for complaining."

## ISIDOR FINE HONORED BY MEMBERS

THREE hundred and fifty members and friends of Mr.

Isidor Fine gathered on Sunday evening, March 26th, to pay tribute to him for the splendid services he rendered during the last four years as President of the Brooklyn Jewish Center.

The atmosphere prevailing at the dinner was a most social one, reminiscent of the brilliant gatherings held during the early days of the Center. It was a real reunion of the older and newer elements in the Center, of the pioneers, and those who joined our ranks in the past few years.

Mr. Frank Levey, chairman of the Social Committee, introduced the entertainment, consisting of short numbers by Judah Bleich and Reuben Vendorf, of the Yiddish Theatre, and the inimitable Victor Chenkin.

The guests were stunned when Mr. Moses Ginsberg, chairman of the Committee, hinted that certain charges were brought against the guest of honor, which must be disposed of at once. He called upon Mr. Samuel Rottenberg, Honorary President of the Center, to act as the "judge", and in this capacity conduct the "trial" in a most impartial way. Mr. Jacob L. Holtzmann presented a list of eight charges, all tending to reflect on the character of the honored guest and his conduct during

his administration. The prosecuting attorney, Mr. Samuel A. Telsey, elaborated on these charges, demanding a verdict of "guilty".

Mr. Rottenberg then introduced Hon. Irwin Steingut and Mr. Bernard Semel as character witnesses, following which Rabbi Levinthal, although no longer practicing law, appeared as the attorney for the defense. He defended the actions of Mr. Fine, praising his achievements and excused all his actions as being done in a sincere desire to be of help to the Center.

The newly elected President of the Center, Mr. Joseph M. Schwartz, as the foreman of the "jury", rendered a verdict of "not guilty" and presented Mr. and Mrs. Isidor Fine with a gift of a beautiful silver service from the guests as a token of their esteem, friendship and appreciation. In his usual modest manner, Mr. Fine thanked the gathering for the honor, pledging to continue doing all in his power to promote the interests of the Center.

The general opinion was expressed that it was a most interesting and unusual dinner, and unlike many other dinners, was without boredom or that excessive praise which taxes the patience of the recipient of the honors and those in attendance.

## JUNIOR BOYS CLUB

The Junior Boys Club celebrated Purim together with the Junior Girls Club on March 12th when a Masquerade was held for members and friends. Prizes were awarded to those boys and girls who appeared in the most original costumes. Refreshments were served in the spirit of the holiday. The boys, as a group, with their leader, Mr. Harry Bluestone, visited a large Matzoh Bakery in Jersey City to see at first hand how Matzohs are made. In anticipation of their visit, the boys held a very lively discussion on "Why Matzohs?" All members participated in the discussion.

At every meeting Jewish current events are presented by the members. The various committees are preparing some interesting programs for the remainder of the season. A play will be presented by the club on Lag B' Omer. The group will visit places of interest in the city, including the Art Exhibit now on display at the Jewish Theological Seminary.

The boys are conducting a membership campaign. They are appealing to every boy, 13 to 15 years old, whose parents are members of the Center, to join their ranks and participate in their very interesting programs. The group meets at the Center every Saturday evening at 8:30 o'clock. Felix Feldman is president of the club. At a recent meeting he called upon every member to exert his efforts to obtain at least one new member.



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YOUNG FOLKS LEAGUE

The Young Folks League has had an active and promising month. The annual Formal Supper Dance was held March 11th. A large group of young folks danced to the music of Eli Dantzig and his orchestra. An excellent midnight supper was served in the Dining Room. This event promises much for future Young Folks League entertainments.

At a special meeting of the League held Thursday, March 16th, the League was fortunate in having as its speaker, Leon Thompson, Esq., vice-president of the Pennsylvania Railroad in charge of aviation, and a noted explorer as well. He talked on the various phases of aviation and exploration. The League had the privilege on Thursday, March 9th, of hearing a charming and delightful talk by Mr. Irving Davidson on "Aspects of Jewish Humor".

On Sunday, April 9th, the League held an informal Bridge and Dance for the benefit of the United Palestine Campaign.

The League has an active dramatic group under the leadership of Mr. Milton Balsam. A debating group is being formed under the leadership of Mr. Jesse Fine. Mr. Irving Rothman is editing the "Young Folks League Review", which is intended to be the League's own paper.

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## CENTER PLAYERS TO PRODUCE TWO PLAYS ON MAY 13th

The Center Players, the official Little Theatre Group of the Center, are at present engaged in rehearsing two very fine plays under the direction of Mr. Milton D. Balsam.

"Eyes", by Maxine Block, won the National Little Theatre Tournament in 1930. It is a powerful story of Jewish life on the East side of New York.

"Wurzel-Flummery", from the pen of A. A. Milne, is a comedy that tells of a legacy with an outstanding provision attached to it.

Both plays promise to be up to the high standard of former productions of the Center Players, and will be presented on Saturday evening, May 13th, at the Center. Weather permitting, dancing will be held on the roof of the Center, following the plays.

## PERSONALS

Mr. Edward J. Blumberg, son of Mr. and Mrs. Julius Blumberg, has been admitted to practice law at the New York Bar and has opened an office at 16 Court Street, Brooklyn.

## SERVICES FOR CONCLUDING DAYS OF PASSOVER

Services for the concluding days of Passover will be held in our Synagogue on Sunday and Monday evenings, April 16th and 17th, at 6:30 o'clock, and on Monday and Tuesday mornings, April 17th and 18th, at 8:30 o'clock. Rev. Samuel Kantor will officiate on both days.

On Monday morning the sermon will be preached by our Rabbi, Dr. Levinthal.

Memorial Services for the Dead, or Yizkor, will be said at the services on Tuesday morning, at 10:30 o'clock. At our services on Tuesday morning, we shall be honored in having as our guest speaker, the Hon. Nathan Straus, Jr., the chairman of the American Palestine Campaign for the greater city. Mr. Straus is one of the leading figures in American Jewry. He has devoted himself with the greatest enthusiasm to the cause of the rebuilding of Palestine, and his message on that holy day will be of special interest to all. We trust that our members and their friends will attend in large numbers.

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## THE LESSONS IN THE PLIGHT OF GERMAN JEWRY

(Continued from Page 6)

vague faith. They were to be *Deutsche Bürger des Jüdischen Glaubens*. They discarded the Hebrew language even from their prayer book. They talked and acted and lived in every way like the German. Aye, they were more German than the Germans themselves. Yet see the result of all this effort to wash away their Jewish national identity. Even those who became baptized were not immune from Nazi persecution. Witness the case of the Judge, who, though baptized and a member of the Nazi party, and one who helped to heap slander upon his former co-religionists, was nevertheless boycotted and prevented from sitting as a judge in the Courts of Berlin. The whole theory of assimilation has proven here its futility as a cure-all for anti-Semitism.

There is only one way, the only way to fight the battle against our enemies, the way that was adopted by our ancestors in Egypt and all through the ages: Loyalty to our own Banner, the banner of our Torah, our God and our People. With Moses, we too may say to our brothers throughout the world: *V'atem Lo Sezu Ish Mi Pe-Sach Bc-so Ad Boker!* "And none of you shall go out of the door of his house until the morning!" Until the dawn of that morning, when the sun of true civilization shall shine for all mankind, let no Israelite leave his own home, his own people, his own faith, his own God!

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## DID A JEWISH-OWNED AMERICAN PRESS PUBLICIZE THE NAZI PERSECUTIONS?

(Continued from Page 5)

terson, another well-documented case of Jewish descent.

Nor, if we go outside of New York, will one find much evidence in support of an allegation that the American press is owned by Jews. It is only necessary to point out such important newspapers as the "Philadelphia Public Ledger", the "Boston Post", the "Detroit Free Press", the "Kansas City Star", all of whom are not owned by Jews, to indicate the character of the newspaper ownership in this country.

All of the above is not said with any degree of satisfaction; for it is not at all flattering to the Jew to prove that for some reason he is not adept at organizing and conducting a large American newspaper. There have been a number of brilliant American-Jewish journalists, but so far, the fourth estate in America has brought out only one notable editor-publisher, Joseph Pulitzer—and he was Jewish by birth only—and one notable publisher, Adolph Ochs.

It might incidentally be pointed out that the legend that Wall Street is controlled by Jews is similarly fictional. With the exception of the partners of Kuhn, Loeb and Company—Otto H. Kahn and the Warburgs—Wall Street, both the banking interests and the stock exchange faction, is controlled completely by gentiles.

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## An Interesting Communication

*The letter printed below, from a member of our Center, speaks for itself:*

*Gentlemen:*

*I am certain that my recent experience will be of interest to the members of our Center and to any other readers of the Review.*

*On Friday, February 3rd, I suffered the loss of my dearly beloved mother who departed this life after a brief illness. I felt that I could best live up to what might have been her wish by providing a burial plot for her on the same cemetery where her partner in life, my late father, was buried about twenty-two years ago. My friends communicated with the owners of the cemetery, a "Chevra", of which my father had been a member for many years. They promised to provide a burial place and asked for a certified check or cash for \$300.00, the cost of one single grave. Exorbitant though it seemed, I was prepared to pay the penalty of neglect in providing for a burial plot in advance of its actual need. The grave was a long distance away from that of my father, but I was content in the knowledge that in so doing, I was fulfilling a sacred duty.*

*To my amazement I received a telephone call on Saturday afternoon informing me that the officers of the "Chevra" had changed their minds and that the price would be \$500.00 instead of the agreed \$300.00. I decided that I would not let them take advantage of me in my plight, and that such dishonorable action on their part, in an emergency, would be contrary to my mother's spirit of fair play that guided her throughout her life.*

*I then purchased a family plot from our own Center where, for the amount of \$500, which I would have been obliged to pay the "Chevra" for a single grave, I received a plot of ground in a private family section, consisting of at least six graves.*

*It is surprising how little people realize the value of making provision for a lasting burial place while their minds are not filled with grief and they are, therefore, in a much better position to make the proper choice. I had often received literature from the Center advising me to purchase cemetery plots, but I never had realized how important it was to make such provision for oneself and for those who are near and dear.*

*Very sincerely yours,*

MARK J. GOELL



IN MEMORIAM

**Alfred M. Norek**

of 41 Eastern Parkway, a member of our Governing Board, on Sunday afternoon, April 9, 1933. The funeral took place on Monday, April 10th.

**Rose Chizner**

wife of Mr. Meyer Chizner, of 1347 Eastern Parkway, a member of our Governing Board, on Monday morning, April 10, 1933.

In behalf of the membership of the Center, we want to extend to the families of the deceased our sincerest condolence in this hour of their grief.

THE MONTH IN JEWISH NEWS

(Continued from Page 10)

ality 42 per thousand births. The death rate was 8.5 per thousand. In each case the figures were lower than for the general population of New York. The Jewish birth rate was about one less than the general birth rate. A disease which caused a slightly higher percentages of Jewish fatalities was diabetes.

Less than one fourth of the Jewish population was found living in Jewish neighborhoods.

The Jews of Holland recently conducted a campaign in behalf of Sabbath observation. The event received a great deal of attention. The campaign was directed by the "Sjemiras Sjabbos."

A recent census in India gave the number of the Jew-

ish population there as 20,000. The total population of the country is nearly 400,000,000.

There are 8,923 Jewish students in the universities of Poland. The total enrollment is 48,000.

The Jewish Agency submitted to the Palestine government its reply to the report of Mr. Lewis French, which recommended restrictions on the Jewish development of Palestine, particularly in the acquisition of land for settlement. The reply points out how Jewish colonization has benefitted the Arabs whose land was bought. The money thus received from the buyers, the memorandum states, went into equipment that greatly improved the Arab holdings.

The number of students enrolled in the Hebrew University in Palestine during 1931-1932 was 187. 145 were men. Half the students received their school education in Palestine.

Vladimir Jabotinsky, President of the World Union of Zionist Revisionists, announced that he had suspended the Executive of that organization and assumed personal control. His action followed an acute disagreement with the Executive.

A kosher bill was passed in the Connecticut State Senate, sponsored by Senator Jacob Caplan, of New Haven. The measure requires all stores and restaurants selling kosher food to display signs stating whether the food handled is kosher or non-kosher.

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*Proposed by Harry Alpert*

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Attorney-at-Law

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Business—111 Fifth Avenue, N. Y.

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Pines, Dr. Hyman

Widower

Dentist

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Business—565 Eastern Parkway

*Proposed by Harvey Fischer*

Schwartz, Joseph J.

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Fuel Oil

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Business—40 Spruce Avenue

*Proposed by Hyman Aaron and Joseph Jacobs*

Seiderman, Howard

Unmarried

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*Proposed by Hyman Aaron*

Weisman, William

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Lawyer

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Business—270 Broadway, N. Y.

*Proposed by Emanuel Greenberg*

Wicksel, Benjamin H.

Married

Lawyer

Residence—704 Montgomery Street

Business—295 Madison Avenue, N. Y.

*Proposed by Hon. Emanuel Greenberg and*

*Martin M. Goldman*

*The following have applied for reinstatement:*

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Married

Fish Dealer

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Business—24 Peck Slip, N. Y.

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Mook, Leonard

Unmarried

Lawyer

Residence—2040 East 5th Street

Business—51 Chambers Street, N. Y.

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EMANUEL GREENBERG,

*Chairman, Membership Committee*

## WOMEN'S LEAGUE OF UNITED SYNAGOGUE TO MEET MAY 4th

A meeting for the purpose of organizing a Brooklyn Branch of the Women's League of the United Synagogue of America will be held at the Center on Thursday afternoon, May 4th, at 2:00 o'clock. All women members of the Center are cordially invited to attend. No solicitation of funds will be made.



### THE SABBATH

Sabbath Candles are to be lit at 6:10 o'clock.

Friday Evening Services will be held at 6:10 o'clock.

Sabbath Morning Services at 8:45 o'clock. Rabbi Levinthal will preach on the Weekly Portion of the Law.

Junior Congregation Services at 9:30 A. M. The following will participate: Schachrith, Solomon Sorscher; Reader of the Torah, Irwin Rubin; Mussaf, Nathaniel Kramer; Maftir, M. Roth. Mr. Lewis J. Rachmil will speak.

Class in Ein Yaakob at 5:00 P. M. Mr. Benjamin Hirsh, leader.

Mincha Services at 6:00 P. M.

### DAILY SERVICES

Morning Services at 7:00 and 7:45.

Mincha at 6:16 P. M.

Heartiest congratulations and best wishes are extended to *Mr. and Mrs. Louis J. Roth* upon the Bar Mitzvah of their son, *Melvin*, which will take place at the Center on Saturday, April 22, 1933.

The Women's Division of the Eastern Parkway section of the United Palestine Appeal is arranging a Bridge Party for Sunday evening, May 7th, at the Center. The proceeds will go towards the funds now being raised for Palestine. Hon. Ruth Wartens is chairman of the Women's Division of this district and Mrs. Laura J. Liebow is vice-chairman. The chairman of the Bridge Party is Mrs. William I. Siegel. She is assisted by Mrs. Harry Kroll as vice-chairman.

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### PERSONALS

Mr. Edward Holtzmann Berkman, grandson of Mr. and Mrs. Henry Holtzmann, received his Phi Beta Kappa key at Cornell University.

Dr. Henry Schwartz, son of Mr. and Mrs. Nathan T. Schwartz, who is now interning at John Hopkins Hospital, in Baltimore, Maryland, received a Fellowship from the National Research Council for research work at the Harvard Medical School beginning next Fall.

Miss Irene Kantor, daughter of Rev. and Mrs. Samuel Kantor, was awarded the French medal at Erasmus Hall High School.

## WHY Procrastinate?

¶Unpleasant though it may sound, there is no avoiding the fact that ultimately we must face the problem of providing a final resting place for ourselves and our beloved ones.

¶Why then should we delay this matter for a time when—faced with an emergency—we are not in a fit condition to make the proper selection of a final resting place?

¶The Brooklyn Jewish Center deems it a duty to advise its members and friends to prepare themselves for what is inevitable by purchasing a private cemetery plot. These plots are sold at moderate prices and upon convenient terms of payment.

¶Just telephone our office (DEcatur 2-8200) and we shall be glad to furnish you with all the necessary information.

## ZANGWILLIANA

(Continued from Page 11)

The Almighty, through his wealthier servants, would not forget him.

Thus it happened that Barstein, the sculptor, received this letter from Nehemiah:

"3A The Minorities E.

"Angel of God:

"I have the honour now to ask your very kind humane merciful cordial nobility to assist me by your clement philanthropical liberal relief in my very hard troublesome sorrows and worries, on which I suffer violently. I lost all my fortune and I am ruined by Russia. I am here at present without means and dental practice and my restaurant is impeded by lack of a few frivolous pounds. I know not what to do in my actual very disgraceful mischief. I heard the people saying your propitious magnanimous beneficent charities are everywhere well renowned and considerably gracious. Thus I solicit and supplicate your very kind genteel clement humanity by my very humble quite instant request to support me by your merciful aid, and please respond as soon as possible according to your generous very philanthropy in my urgent extreme immense difficulty.

"Your obedient servant respectfully,

"Nehemia Silverman,

"Dentist and Restaurateur."

On the surface it appeared that Nehemiah had derived his inspiration for this extraordinary composition from the dictionary, but these extravagant and flowery expressions really sprang from his worshipful character. As to his combination dentistry and dining room, they were products of his imagination. All things existed for him in fantasy, and if it had not been for the rebellion of his body he would have been quite content to dine on visionary food.

(To be continued next month)

## To June Brides

and others

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## Don't keep it to yourselves!

WE OFTEN hear men and women elaborating on how much the Center means to them, how much health, enjoyment and knowledge they derive from their membership in this institution.

WE OFTEN are told of the beneficent influence the Center has upon the children of its members, of the manner in which its environment has helped to mould their characters and shape their lives, especially in their relation and attachment to the Jewish people.

TO SUCH MEN AND WOMEN we say: Don't keep such important information to yourselves. Give it to your friends, neighbors and to all those with whom you come in contact.

TELL THEM what the Center means to you and to your children, and for how small a sum these benefits may also be theirs.

IN SHORT—ask them to join the membership of the Center, today, right now!

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\$50.00 per year for married members

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\$25.00 per year for girls



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Jewish Contributions  
To German Science and Culture

The Background For What  
Has Happened

A Clearing House For  
Practical Zionist Information

Rose Franken

Foremost American Woman Dramatist

Racketeering In Kashruth

Zangwilliana

Some Books Of The Month

The Month In Jewish News

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New York, N. Y.



# The Brooklyn Jewish Center Review

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ISRAEL H. LEVINTHAL, J. D., L. H. D., *Rabbi* JOSEPH GOLDBERG, *Administrative Director*

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## MAY 10th IN GERMANY AND IN AMERICA

MAY, the tenth, will become an historic day for future generations. Two mighty protests were sounded on that day, one in Berlin and in other university towns of Germany, the other in New York and in many other cities in America. The former was a protest against light, the light of culture, liberal ideas and ideals; the latter a protest against darkness, the thick darkness of hatred, prejudice, ignorance and brutality. The former, by burning books—creations of the human mind—represents an effort to turn the world's calendar back to the medieval ages; the latter, in a remarkable march of more than 100,000 people, represents the hope of humanity, the conquest of ideals over brute force.

When we view what is taking place in Germany today, we cannot help but recall what the Talmud relates of Rabbi Chaninah ben Teradian. The enemies of Israel, during the Hadrianic persecutions, wrapped this sage in a Sefer Torah and set fire to him. His heart-broken daughter, seeing his agonizing death, cried out: "Woe is me, that I should see thee under such terrible circumstances!" The martyr serenely replied: "I should indeed despair were I alone burned; but since the scroll of the Torah is burning with me, the Power that will avenge the offence against the Torah will also avenge the offence against me!"

In a similar vein may the Jew say of Nazi Germany: "We should indeed despair were we alone tortured and persecuted. But since all liberal ideas and ideals suffer with us, the offence will be avenged!" The brutality, aye, the insanity, of the rulers of Germany, could not have been made more clearly evident than in this incident of May 10th. The noble Helen Keller, though bereft of physical sight, sees, nevertheless, far more clearly than the Nazis when she says to them: "History has taught you nothing if you think you can kill ideas . . . Better were it for you to have a millstone hung around your neck and sink into the sea than to be hated and despised by all men."

Yea, unborn generations of future Germany will have to purge themselves of the stigma of May 10, 1933, a day that marks the crowning achievement of modern barbarians!—I. H. L.

## THE UNITED SYNAGOGUE COMES OF AGE

THE convention of the United Synagogue of America, which was held in New York the early part of this month, marked the twenty-first anniversary of that historic day when the sainted and never-to-be forgotten Solomon Schechter called this organization into being. In these years the United Synagogue has been a potent force in the upbuilding and in the moulding of Jewish religious life in this land. Hundreds of communities, especially in the smaller towns and hamlets, owe whatever Jewish life they have to the efforts of this organization. Religious schools and congregations were founded and guided by it. It has endeavored to standardize Jewish education, to be a clearing house for all congregational and school problems.

Organizations and institutions are not to be judged merely by what they accomplish, but rather by what they *could* and *should* accomplish, if they receive the whole-hearted support and cooperation of the people. Judged by that standard, by the possibilities for service that it has, the United Synagogue may be said to represent one of the greatest needs in American Jewish life.

On this, its twenty-first birthday, when it becomes of age, we hope that it will now enter the realm of manly strength and vigor, to be of real and lasting benefit and service to our faith and people in this land.—I. H. L.

## THE JEWISH CHILD'S SUMMER VACATION

THE summer vacation being less than two months ahead, thoughtful parents are directing their attention to providing a safe place to send their children for the summer. Indeed, careful parents should give timely and serious thought to this matter for almost one-fourth of the year is spent in vacation.

Undoubtedly it is true that camp life for boys and girls offers a variety of physical, mental and moral advantages of the highest value, but in too many cases these benefits pass away unutilized, and camps become of doubtful value, or are merely experiments. All the booklets and prospectuses of camps for children speak

of a unanimity of purpose—that of character building. Were the statement of this object omitted, parents would hesitate to send their children. Yet in the choice of the camp, the father makes inquiry as to whether the physical conditions are so designed as to properly house his child. As regards the moral and spiritual part of the child's camp life, he places implicit confidence in the mere statement that it is there.

The more logical investigation that should be made of the camp is not so much as to its physical condition, because one may be reasonably certain today that the great majority of camps measure up to high standards as regards location, equipment, sanitation, hygiene and general management, but as to its moral and spiritual side. The soul of camp life, the main point in the entire arrangement, is the cultivation and protection of the child's religious and Jewish life.

Consider this for a moment: The boy likes to be nearer to the heart of nature than the grown-up man. He has a passionate love of the open air, of the fields and the woods; during a period of more than two months, the child is destined to spend his time among surroundings exceedingly different from those in the city. The country affords the boy and the girl an inspiration, a joy which they can never experience in the city. These novel surroundings open up their souls to an influence which makes them feel the presence of something divine. In the heart of the boy is developed a spirit of devotion such as, if only preserved, would supply him with an abundance of thought and incline him to pious feeling. But in the majority of cases, this spiritual atmosphere is allowed to evaporate.

Sabbaths and daily services, the reading of prayer, talks by spiritual leaders can be carried on there with greater effect than elsewhere. In fact, you often hear how many a camp boy dates his first real awakening to a sense of personal honor and integrity from a talk, a prayer, a stray remark in camp. Counsellors and spiritual leaders say that nowhere else could a child spend a Sabbath to greater spiritual advantages than in a camp; that the Bible becomes a new book to the campers.

We suggest, therefore, that parents of the Jewish Center who are about to send their children to a camp should make careful inquiry concerning its moral and spiritual equipment; whether there is some one in charge who is able to carry on the spiritual training which the child receives at the Jewish Center. Diminish this training during the important months of summer and you increase the need of it during the remainder of the year.—L. J. G.

## OUR YOUTH GIVES US NEW HOPE

THE entire community, undoubtedly, knows now the splendid success which was achieved by the Dinner held in our Center on May 9th by the American Palestine Campaign. The fact that our section was singled out for the high honor and distinction of the only public appearance of Mr. Osmond d'Avigdor Goldsmid, chairman of the Council of the Jewish Agency, on his short visit to these shores, should make us proud of the place this community has won in Zionist service.

But what was most noteworthy at this dinner, aside from the high tone and quality of the addresses, was the splendid role played by the youth of this section. For the first time, we beheld as chairman of the campaign not a grey-haired veteran of the cause, but a young man. At the speakers' table there were seen and heard young men and a young woman, all ready to offer the movement the vigor and the freshness of youth. Among the finest workers for this year's campaign were two young men who were called upon by the chairman to rise for the acknowledgement of the audience. Verily, this marks a new and better day in the life of our community. It gives us new cheer and hope in these trying times. Happily, we see this interest of the youth not only in the work of Palestine and philanthropy, but also in our own Center. It is an inspiration to see at the meetings of our Board of Directors the fine group of young men who have recently been elected, and who are to give to our institution all the benefits which youth alone can offer. We can indeed begin to say with Moses: "We will go with our young and with our old, with our sons and with our daughters," together shall we go and labor in the vineyard of Israel!—I. H. L.

## IF ONLY EVERY MEMBER WOULD

IT is needless to repeat—what everyone in our community knows—the tale of heroic sacrifice that is being made by the small group of officers and workers of our Center to keep our institution functioning in these critical days. Nor is it necessary to point out that no institution's existence can depend upon a few men alone, no matter how devoted these few may be. All our problems could easily be solved and all the hardships of our officers could easily be eliminated by the one remedy—an enlarged membership. The fact of the matter is that there are literally hundreds of families in our immediate vicinity who should, and who could, be made to become affiliated with us as members. It is in the nature of people, however, to wait to be asked; they will seldom come of themselves and ask to join. In the first few months of this season there was a small group of our membership committee who actually made it their duty to ask their friends and neighbors. The result was the addition of two hundred and fifty names to our rolls. But there are several times that number still waiting to be asked. If only every member would make it his duty, his task, to propose but one additional member, the future of our Center's existence would be assured. With a membership of 1500 families, we could dispense with all appeals and all drives. The income from dues alone would suffice to cover the Centers budget. Only one additional member to each one of us to propose—is that too much to ask? If only every member would realize what this one effort would mean for the well-being of our beloved institution!—I. H. L.

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# JEWISH CONTRIBUTIONS TO GERMAN SCIENCE AND CULTURE

**T**HE part Germany played in the cultural and scientific progress of the world has often been stressed; at this time it is important to stress the part Jewish brains have played in this leadership which Germany is so proud of.

From the time of Moses Mendelsohn, and earlier, there has been a long procession of great German Jews. Particularly in the fields of science is this Jewish prominence striking. In the following brief review a comparatively small number of names will be listed, and those only of men who have lived in Germany and done their best work there. To include those German Jews who have made their careers in other countries would require a volume.

The man who gave the world a cure for one of its greatest scourges, syphilis, was the Jew Paul Ehrlich. Ehrlich discovered Salvarsan, or 606, as it was named because it was the six hundred and sixth compound that Ehrlich had tried in his search for the cure. No statues, no books of praise, can give adequate credit to Ehrlich for his gift to mankind. Even before this great bacteriologist had produced Salvarsan he had already shared the Nobel Prize for his work in treating diseases by chemical injections.

With Ehrlich will be coupled the name of August von Wasserman, whose name is given to the test which is now a necessity in so many medical examinations, and through which millions of lives are safeguarded. He too was a Jew.

**JUSTUS VON LEIBIG** was probably the most noted of German chemists. He established a school at Geissen which was world-famous and attracted students from every country. He was the first to establish a chemical laboratory for students and was the inventor of the simple form of condenser known in every laboratory. He was famous for his extensive studies in animal chemistry, for his food preparations for infants and for his preparations of extracts of meats.

One of the greatest pathologists in medical science was Friedrich Gustave Jacob Henle. His celebrated work, "Manual of Rational Pathology," marked a new era in pathological study, and his "Handbook of Systematic Human Anatomy" is known to every student of medicine.

Another famous pathologist was Julius Conheim, the teacher of Ehrlich, who showed the nature of inflammation. Gottlieb Gluge was the physiologist who first examined diseased tissues under a microscope. Charles Ferdinand Julius founded the science of bacteriology. His great achievement was the biological and philosophical analysis of the life histories of the lower and most minute forms of life, and he was associated with R. Koch, in 1876, in the publication of the latter's celebrated paper on anthrax. This was the first clearly worked-out case of a bacteriological disease. The names of George Richard G. Lewin, the dermatologist, Oskar M. Liebrich, the discoverer of chloral hydrate and other drugs, Moritz H. Romberg, the neurologist, whose name is in the en-

cyclopedias in connection with "Romberg's sign for ataxia", and Heinrich G. Magnus, the physicist, are known to every worker in the medical and chemical sciences.

Herman Goldschmitt, the astronomer, discovered no less than fourteen asteroids between Mars and Jupiter, and received for this contribution to science the Grand Astronomical Prize from the Academy of Science. Goldschmitt reached his eminence through roundabout paths. He was first an assistant to his father, a merchant, then a successful painter and only began the study of astronomy at the age of 45.

**GUSTAVE HIRSCHFELD** was the archaeologist who excavated the famous Praxiteles statue known as the Olympia Hermes, which rounded out our knowledge of Greek art.

Of the pioneers of aviation the foremost was Otto Lillenthal, who built an aeroplane with a gliding flight long before the Wrights created their machine, and made over two thousand flights in safety. David Schwartz invented rigid airships before Zeppelin. A pioneer of another method of mechanical transportation, the automobile, was Siegfried Marcus. What is claimed to be the first automobile, was built by him in 1875, and is now preserved in the German Automobile Club. In the electrical sciences Josef Popper is credited with first conceiving the transportation of power.

In music and literature Jewish names of distinction abound. Felix Mendelsohn, Jacques Offenbach, Giacomo Meyerbeer are three immortal composers. Moritz Moszkowski, Siegfried Ochs, Ferdinand Hiller and Max Bruch are other celebrated composers, though of secondary rank to the other three. Musical performers are of course numerous, and there is room only to mention Lilli Lehman, the great Wagnerian soprano, Herman Levi, the conductor to whom was entrusted the first performance of "Parsifal" at Bayreuth, and, among the moderns, Emil Sauer, the pianist, Bruno Walter and Otto Klemperer, conductors.

**HEINE** is the best known of the German writers of the past. Paul Heyse was the Nobel Prize winner for literature in 1910, a novelist and dramatist who is not familiar to Americans. Maximilian Harden, the editor of the "Zukunft", was probably the most famous of all German journalists. Of the modern Jewish-German writers enough has been said lately in connection with the persecution of their persons and the burning of their books. Among them, it should be repeated, are Feuchtwanger, the Manns and the Zweigs.

Of the older artists two names stand out: Herman Struck and Max Lieberman. The latter is considered to have done for Germany what Millet did for France.

And of course Ferdinand LaSalle and Karl Marx were Jews, a fact which Hitler has never sought to deny.

To properly evaluate the Jewish contribution to German science and art it must be remembered that even today, with all the post-war Jewish immigration, the Jewish population of Germany is only 600,000.

# A CLEARING HOUSE FOR PRACTICAL ZIONIST INFORMATION

By AARON BAROWAY

THE American Economic Committee for Palestine realized that its first task must be the creation of an instrument that might deal intelligently with the problems confronting individuals seeking to invest or settle in Palestine. It, therefore, set itself to the work of bringing into being the machinery to (1) collect and make available to the public recent and reliable economic data on Palestine; (2) to habituate the Zionist and the general Jewish public to think of Palestine in terms of industry and commerce as a most important means of accelerating the country's absorptive capacity; (3) to co-operate by advice and information with individuals interested in investing capital in Palestine or in establishing industrial or commercial or agricultural enterprises there; (4) to co-operate with persons and groups possessing investments in Palestine and to work with agencies whose activities give promise of having a beneficial effect on the development of the Homeland; and (5) to conduct the experimental planning and direction of the instrumentalities which may be effectively developed in America as aids to the development of private initiative in Palestine. This machinery,

of documents, reports, surveys, articles and periodicals covering the outstanding economic conditions of the country, for use in answering the many and varied questions about life and livelihood-making in Palestine and in furnishing data to prospective investors and academic investigators. They keep the American Jewish public informed of the Palestine industrial, commercial, financial and horticultural undertakings whose investment possibilities are, in the Committee's opinion, worthy of investigation.

THE problems of the American settler in Palestine who possesses capital adequate for his needs or plans and his importance to the growth of the Yishub have grown immeasurably. Not less than 335 American Jewish families, possessing aggregate resources of at least \$2,225,000, applied during 1932 for permission to settle in Palestine under the so-called "capitalist" classification. Under this classification a family must prove possession of \$1,000, or its equivalent. The Economic and political difficulties of European Jews generally have also brought about an appreciably increased Jewish "capital-

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*What is the American Economic Committee for Palestine? In this article is outlined the work and scope of an organization which should be familiar to everyone interested in Palestine as a Jewish homeland. In the offices of this committee little propaganda and oratory are used; the officials are concerned with facts and figures, and graphs and charts take the place of attractive pictures.*

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it was found, could only be made effective through "Economic Bureaus" in New York and Tel Aviv. The New York Bureau was opened during the past April and is now at 522 Fifth Avenue; the Tel Aviv Bureau the following month at 118 Allenby Road under the direction of Mr. Rehabiah Lewin-Epstein.

SINCE their creation, the Economic Bureaus have, by mail and interview, been answering daily many inquiries and giving guidance to many prospective Palestine settlers and investors as to Palestine's commercial, industrial, financial, agricultural and living conditions and possibilities. They have for instance, been assisting a manufacturer of silk fabrics in establishing in Palestine a branch which may employ 100 persons and ultimately 200 persons. They have dealt with problems such as those of the dairy-farm expert, poultry farmer, food-products chemist, tinsmith, carpenter, optician, house-painter, machinist, tool and die maker, pharmacist, builder, engineer, architect, teacher, musician, importer-exporter, grocer, dry-goods jobber and manufacturers of knit-goods, underwear, furniture, luggage, shoes, neckties, and leaded glass. They daily furnish information on many aspects of orange culture to prospective planters. They are in the continuous process of gathering and classifying for practical and immediate use all the available authoritative data directly and indirectly affecting the economic life of Palestine. The New York and Tel Aviv Bureaus possess a carefully indexed library

ist-immigration" from the various European countries to Palestine. Because this method of immigration gives, under current economic conditions, greater promise than any other available means for the rapid expansion of the Yishub and offers, thereby, a basis for a strong, steady flow of self-supporting labor-immigration, this method has been receiving all the attention which the Committee and its Bureaus can give to it.

In its work of advising such prospective settlers, the Committee places great stress upon the necessity of the settler to have a specialized experience which can be used in Palestine. Capital flowing into Palestine without control by those who can put it to productive use on the basis of Diaspora experience must be regarded as a danger to the orderly economic development of Palestine. Such capital is a direct cause of inflation, speculation and pyramiding and creating of mythical values which sooner or later must cause misfortune to the country and to many individuals. The Committee is less interested in piling up records of totals of settlers and of their aggregate possessions than it is in searching the record of the experience of each prospective settler by whom it is consulted for a practical basis for his settlement. The Committee believes that through this process much private misfortune can be prevented and the orderly and sound upbuilding of the country may be facilitated.

(Continued on Page 18)



# THE BACKGROUND FOR WHAT HAS HAPPENED

By EDGAR ANSEL MOWRER

(Mr. Mowrer, chief of the Chicago Daily News Bureau in Berlin, is this year's Pulitzer Prize winner for the best foreign newspaper correspondence. He has been bitterly attacked by the Nazi government for his book, "Germany Puts the Clock Back", which is acknowledged to be the clearest and most factual exposition of the Nazi movement. The article which follows has been extracted from this work by special permission of the publishers, William Morrow and Company.)

IN his autobiography, *My Struggle*, Adolf Hitler, made the Jews, among their many other sins, responsible for the spread of socialism and venereal disease, and traced an historical account of their activity in Germany which must astonish historians.

But what is the use of piercing Semitic villainy if it does not lead the keen-eyed Aryan to power? To utilize such superior insight, it was necessary to make the Germans race-conscious. For twelve years the National-Socialist movement preached anti-semitism.

If Germany lost the war, the Jews, betrayed it.

If the Kaiser and the grand old order had to go, the fault lay with the Jewish revolutionaries.

If money vanished during the inflation, look for it in the pockets of Israel.

If you were unemployed, you need merely note how many Jews still had good safe jobs. If as lawyer, physician, scientist, professor, teacher, artist, success did not smile upon you, it was because the Jews had taken the best for themselves.

When a high school youth failed in his mathematics, it was because Jewish influence in German schools caused over-importance to be laid on numbers and rationality: true Germans think with their blood.

If a shopkeeper went broke, the proper course was to break the windows of the Jewish department store. If a manufacturer could not keep up with technical methods, the fault lay with Jewish usurers in the banks. For whereas German capital is "creative," Jewish capital is "appropriative!"

In short, if girls went wrong and religion decayed, if Germany paid reparations to negroid French and

greedy Americans, if abortion became common and architects built flat roofs and the rhumba swept the globe, the fault of it all lay with the Jews!

Sixty-four million sturdy Nordics (at least in aspiration) felt themselves threatened by less than six hundred thousand Hebrews!

The National-Socialist propaganda made the German people Jew-conscious at the price of their natural sanity. What did that matter if only Hitler would come to power!

Of what did this propaganda consist? Speeches, the printed word, pictures, suggestion, legend, lies, a special racial "science" on a level with witch-duking, anything was welcome that served the purpose.

"The Jew is the cause and beneficiary of our national slavery. He ruined our race, rotted our morals, hollowed out our way of life and broke our strength." (From an often reprinted National-Socialist proclamation).

"The Jew is the tape worm in the human organism and it is our duty to exterminate him." (Count Ernst zu Reventlow).

The Jews, it was stated, believe in the ritual murder of Christians, practice usury on religious grounds, ravish innocent Christian girls, corrupt honest German authorities, drink the blood of foreign races. And what are these Jews? Listen, brother Aryans:

"The Jew is the born ravisher of races. Criminal outcasts from the most desperate peoples once came together in the desert under the leadership of the law-giver, Moses, and formed the Jewish people. Thus out

of thousands of years of inbreeding there developed the mongrel race of curs which we see before us in the contemporary Jew. This Jew is forced by his blood to ruin and to decompose all other races. He is driven by his blood and by his in-born abnormal sensuality to ravish non - Jewish women and girls." (*Der Stürmer*, October, 1931.) The same publication printed a series of posters showing disgusting Semites wading through seas of Christian blood, kicking a pregnant Christian woman in the abdomen, releasing snakes from a box marked "The Talmud" upon a naked Christian woman,

## LIGHTS

BY PHILIP M. RASKIN

*My grandfather used candles,  
My father—a kerosene lamp;  
And I—electric torchlights,  
Wherever I happen to camp.*

*My grandfather's road was radiant,  
My father baffled the night;  
And I am lost in the darkness,  
With all my luminous light.*

(Cont'd on next Page)

picking the pocket of a pilloried German workman. Can you wonder that, on the basis of such "racial science," the young patriots tramped the towns singing, "When Jewish blood spurts from under the knife, then all is twice as good?"

ALL this gory fancy was after all nothing but popular brutality. What are we to think of the scientific theories of some hundreds of National-Socialist physicians and surgeons who banded themselves together for the express purpose of taking the patients away from the Jewish physicians? In absolute contradiction to everything legitimately known as science, these "educated" products of political ambition announced that "it is the common knowledge of all racial investigation today that the Nordic race is the noblest blossom on the human tree" (Dr. Kaiser of Berlin, according to *Der Freiheitskampf*, December 9, 1931). Races are different in value, according to this theory. Therefore men are unequal, any justification for democracy and socialism is eliminated, the rule of superior races over inferior again acquires legitimacy, and the mixture of noble with less noble races becomes a crime. The physicians, unlike the "unscientific" theorists of the anti-semitic movement, did not claim that the Germans were of pure Nordic race, but trusted that they might be "nordicized" by selection and breeding.

Therefore they announced that in the coming Third Empire the population would be split into groups. Groups one and two were to receive State financial support for children; group three comprised persons whose offspring was unwished, and naturally included the Jews. In fact, these patriotic physicians prepared a special classification in which German-born Jews were a foreign race to be deprived of civil rights. A special bill for keeping the race pure forbade marriages between Germans and people of foreign race, and sexual intercourse between the two groups was to be punishable by prison for the Germans, hard labor for the racially foreign.

One heroic National-Socialist physician actually refused to take Jews as patients. And the Medical Faculty of Berlin University reserved the front seat at clinical demonstrations for Aryans (*Die Weltbühne*, July 12, 1932.)

THE elimination of Jews from German public life (if not from Germany altogether) was one of the chief promises of National-Socialist propagandists and apparently rarely failed to elicit approval. Gregor Strasser promised (October 31, 1931) that the National-Socialists would put an end to Jewry in Germany. Pastor Peperkorn told the Prussian Diet that the Jews must get out. Deputy Kube announces to the same august body (June 2, 1932) that "when we clean house, the Exodus of the Children of Israel will be a child's game in comparison." The so called Boxheimer documents seized by the police on National-Socialists announced the preparation of obligatory service for all but Jews, and food only for those who served. Were the Jews to starve?

The important National-Socialist, Captain Hermann Goering, gave an interview to an Italian newspaper in which he explained that while only those Jews who had in any way injured the German State would "be punished," those who entered Germany after August,

1914, were to be shown the door and all remaining Jews, irrespective of origin, to be turned out of responsible positions in the press, in the theatre, in moving pictures, in the schools and universities, as well as from every official position, honor or position from which they may conceivably exert "their decomposing, anti-national, international or at best non-national influence to the detriment of the German people." While in the words of Deputy Bauer of the Prussian Diet, "The Third Empire will treat Jews like plant lice."

As a result of such encouragement, young fanatics and rowdies for a considerable period made a practice of defiling and desecrating Jewish cemeteries and synagogues—in all, 109 of them up to the summer of 1932—and announced that more synagogues would soon burn. The house and shop windows of Jews were repeatedly broken. Nationalist heroes, more or less directed, swept along Kurfürstendamm in Berlin on Jewish Easter, 1932 and, twenty to one, attacked persons whom they suspected of Semitic blood. They were young lads, and racially inexperienced. A Hindu and a Frenchman, both of whom I know personally, were surrounded. The Hindu was knocked down and his nose broken, the Frenchman saved himself only by a volley of Gallic curses which betrayed his origin.

A Jewish organization published a long list of attacks on isolated Jews. In Putsutten, men of the Third Empire set dogs on a Jewish merchant. Smearing Jewish walls with taunts, obscenities and swastika symbols had become the pastime of thousands of children. In many schools Jewish children were enduring hell at the hands of their merciless Christian companions. Many a small merchant was hounded from the small town where his family had lived for generations by unceasing boycott and persecution. At one moment the Nationalist students at the University of Berlin coolly demanded the dismissal of all Hebrew students.

And the courts? Surely all decent Germans protested against such villainy and severely punished the offenders?

They did not.

The German magistrates decided that "Jew" as a taunt was no cause for resentment and that the democratic State might be called "Jew Republic" with impunity by any that so desired. A gentleman who called the Berlin Police President a "Jewish bastard" was

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#### MRS. SMITH REJECTS

Mrs. Al Smith, after selecting a set of dishes in a Fifth Avenue store, rejected them upon turning over a plate and learning that they had come from Bavaria.

—by Alice Hughes in New York World-Telegram



# THE MONTH IN JEWISH NEWS

*Do you know what is happening in the Jewish world? No Jew is properly equipped to understand the problems affecting the Jewish people unless he is fully conversant with Jewish events. The Brooklyn Jewish Center Review will present a comprehensive digest of Jewish news each month.*

THE most important development of the German Jewish situation was the putting of the Hitler treatment of the Jews on the agenda of the League of Nations for a hearing. As usual, a Britisher, Sir Eric Drummond, the Secretary-General of the League, was responsible for this daring action.

One of the incidents leading up to this event was the bumptious visit of Alfred Rosenberg, Hitler's representative, to England. Lady Asquith did an unusual thing when she published an interview she had with the German, who visited her at her invitation, in which she said: "I don't think Dr. Rosenberg or his leader or the German public has any idea how the British detest all suppression of freedom, and how little we are impressed by a one-man show. Merciless persecution of big and small men because of their faith can never be a step forward and, as I told Dr. Rosenberg, will isolate Germany forever from countries which do not want to 'hail' any man but only pray for peace and good-will among the nations of the world."

The "News-Chronicle," in which the interview was published, commented editorially: "Dr. Rosenberg has got the information for which he came to London. He received it in quite unmistakable language from the lips of one who knows what liberal opinion is in Britain."

The Germans were amazed at Lady Asquith's action, called it a breach of confidence and accused the widow of the famous statesman of laying a trap for Rosenberg.

The first hopeful sign that the Nazis are cracking in their anti-Jewish policy came with the announcement that Jewish stock brokers will be allowed to continue their work.

A hundred thousand Jews were estimated to have marched through New York in protest against the Nazi actions on May 10th, the date on which the German students burned books by Jews and authors of other nationalities whom they do not like. The parade ended in a mass meeting at the Battery at which some of the speakers were General O'Ryan, who led the marchers, Bainbridge Colby, former Secretary of State, former Representative La Guardia,

Rev. John Haynes Holmes and Dr. Stephen S. Wise. The latter was among those who trudged in the front line of the parade.

## "I Would Have Been Proud to Be a Jew"

*(Excerpts from address delivered by Bainbridge Colby, former Secretary of State, at the mass meeting in Battery Park, which closed the Jewish parade in protest against the Hitler policies, on May 10)*

GERMANY has sinned against the light—the light of civilization. She has struck a blow at our common humanity. She stands revealed to the world today as the ally of evil and the enemy of good.

It requires no unusual knowledge of history to realize that Germany has done itself more injury than all its enemies throughout the course of time could have inflicted upon her if massed in a single and overwhelming attack.

"Whom the gods destroy, they first make mad."

The Germany of today is captained by madmen. She is given over to policies, both domestic and external, which are policies of sheer madness. She is galloping to the brink of destruction. It is not far off . . .

Germany cannot destroy the Jewish race. She cannot even do it lasting injury. The power of the Jewish race to endure and to absorb injustice is one of the miracles of time. I would have been proud to be a Jew had I been born one . . .

The Jew, even of Germany, which his genius has done so much to enrich and elevate, will survive the infamies of the Hitler regime, but it is problematical if Germany can survive them . . .

America has built itself to greatness by shaping its policies and directing its conduct with due regard to the approval and support of enlightened world opinion.

And so far as this mighty republic can speak for civilized mankind—and it speaks for a vast section of it—we express to all whom our voice may reach the abhorrence which prevails throughout America for the present course of Germany.

On the day after Hitler made his celebrated speech on armaments before the recalled Reichstag, and which seemed to have met the approval of newspapers as being conciliatory, the New York World-Telegram stated editorially:

"Herr Hitler piped down when confronted by an American-British-French-Italian-Russian united front against him. That is the significance of his speech on foreign policy—no more, no less. To assume that the Nazi madman has changed his policy would be folly . . . Hitler, by his brutal and cowardly terrorism against Jews, against German culture, against labor unions, is planting international dynamite—he is turning foreign countries into enemies not only of Hitler barbarism but, unfortunately, enemies of Germany."

An ironic commentary on the intense assimilationist policies of German Jews is this explanation of Germany's treatment of its Jews by Dr. Paul Joseph Goebbels, Hitler's Minister of Propaganda and Popular Enlightenment, to Sir Evelyn Wrench, the British chairman of the All Peoples' Association: "In Germany the Jewish question appears to be quite different from what it is in other countries, for the German Jews have not become assimilated as they have among other nations."

\* \* \*

Levi Rokeach, son of the founder of the Rokeach enterprises, and a director of the Brooklyn Jewish Center, died of internal hemorrhage in Montreal on May 5.

In a report read on May 3 to the Semitic and Biblical Club of Yale University, written by Robert C. Dentan, Research Fellow of the Berkeley Divinity School, who is now doing archaeological work in Palestine, the following interesting comment of Palestinian conditions was given:

"The primary conflict," he wrote, "is of course, between the two racial communities, the Arabs and the Jews, with the Christian Arab community largely unable to determine toward whom its

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*Jewish Women of Importance—*

## ROSE FRANKEN

FOREMOST AMERICAN WOMAN DRAMATIST

By JOSEPH WOLFE

ON a dull spring evening a year ago the New York dramatic critics went reluctantly to the Booth Theatre to view a new play written by an unknown author and presented by an unknown producer. Sad experience had taught them that plays which bloom in the spring are not at all tra-la, but have cropped up because theatres are empty and actors out of work, both being therefore more hospitable to doubtful productions than during the winter.

That night the critics were shocked out of their dejection by as interesting a play as they had seen in years, and when the last curtain went down some of them clapped loudly and were even inclined to cheer. The next morning the theatrical pages announced the joyous tidings that a new hit had appeared on Broadway, that "Another Language," by Rose Franken, deserved to run into the next season, a recommendation which the public adopted. "Another Language" played about a year, is at this writing, being revived, and almost won the Pulitzer Prize as the best play of 1932. In fact, practically every critic on Broadway had already decided that it would win the prize, and that it should have been awarded to Maxwell Anderson for "Both Your Houses", admitted generally a lesser work by this playwright, could be accounted for only by the fact that the prize committee was influenced by Mr. Anderson's distinguished record.

Mrs. Franken, even today, is not very well known. Who is she? The wife of Sigmund W. A. Franken, a diagnostician, the mother of three boys, charming in appearance, gracious and a good conversationalist.

She is a thoroughly Americanized Jewess of assimilationist tendencies. This is so because she does not believe in the partition of races, and her ideal is international friendship. The Hitler doings leave her outraged because they are crimes against mankind; the fact however, that so many Jews in good gentile standing in Germany—even those who have with some success suppressed their Jewish identity through intermarriages—have suffered with the others, has brought Mrs. Franken some uneasiness as to how her ideal may work out practically.

BROUGHT up all her life out of Jewish activities she, when some degree of fame came to her with the publication by the Scribners of a novel, "Pattern", some years ago, had what she considered some unpleasant experiences; experiences which gave her the impression Jews were greedy for distinction, and that any Jew who happened to accomplish something worthwhile was made much of not because of admiration for the accomplishment but because he or she was a Jew.

This incident, for example: after her book was published a woman representative of a Jewish publication called up Scribners' to inquire if Rose Franken was Jewish. The publishers replied they did not know and gave her the author's telephone number. The reporter called the Franken home and was answered by a maid. Mrs. Franken was not in. Did the maid know if her

mistress was a Jew? The maid did not know. But that seemed impossible, didn't she really know? The maid didn't. Well, then did Mrs. Franken receive Jewish friends? That also the maid did not know. The reporter paused and then shot in the acid test: did Mrs. Franken serve butter with her meats? The maid replied Mrs. Franken would have to answer all these questions herself and hung up.

Later she reported the conversation to Mrs. Franken, who felt more than annoyed at this nosiness. A rather trivial incident, but it gave her a bad taste. As "Another Language" acquired reputation various Jewish organizations called on her to speak and participate in their activities, and she felt that not "Another Language", and what she wanted to express in that work, was the cause of the requests, but her notability.

She brings up her boys liberally, only taking care that, in spiritual matters, they should understand the reasons for what they wish to do. She lives in Central Park West, which has of course been considerably embraced by Jewry. Her boys go to a school which has a large number of Jewish pupils, and the day before Yom Kippur one of her sons said that so many of the Jewish children were staying away for the holyday that he would feel embarrassed to go to school. Mrs. Franken told him he could stay home too, if he wished, but suggested that he read why Jews observed Yom Kippur. The boy did so.

THE following morning, Mrs. Franken gently pushed away the grapefruit that the maid had placed before him. "Since you've read about Yom Kippur," she said, "you know that you mustn't eat today, at least, not for half a day." The boy stared at her wide-eyed. "What—no food?" he exclaimed. He considered. Then he ate breakfast and went to school.

Mrs. Franken is an example of the type of Jew who, though always feeling herself a Jew, has, in her thoughts and conduct, allowed herself to drift away from Jewishness.

It is interesting to note that though so many who have seen "Another Language" see the characters as Jewish, although they bear the name of Hallam, Mrs. Franken stated to the writer that they were not modelled after Jews and were not intended to represent Jews. Perhaps, Mrs. Franken was unconsciously motivated by her inner Jewishness.

Mrs. Franken is now at work on a novel, and certain characters in it are Jews.

How Mrs. Franken met and married her husband should go down as a footnote. She was playing tennis with a man she had just met, when some game transgression took place and the young lady threw her racket at him. Later she saw his dog, a Great Dane, and loved it. Then she loved the dog's master. Since then Great Danes have been the living trademark of the Franken. An enormous animal of this breed is always to be found ambling about their apartment.



# RACKETEERING IN KASHRUTH

By JOSEPH GOLDBERG

**A**NGLO-JEWISH newspapers have often been charged with taking excessive pride in great Jewish men. They seldom fail to emphasize the contributions made by Jews to letters, to the fine arts and to the sciences. In their desire to set us right in the eyes of the world they bring to the fore Jewish names distinguished for intellectual and moral excellence, as if by way of refutation against the accusations of our enemies.

Frequently, however, while we thrill to the great names and glory in their contributions, we are reminded of Jews who stray to the criminal fields of gangsterism, gambling and racketeering. Too often newspapers headline Jewish names in these vices. To add insult to injury, Jews are also identified with the racket in kosher foods. To our deep shame and sorrow, we witness a group of acutely self-dishonoring Jews who, for the sake of profit to themselves, practice deception and make it largely impossible for Jews to adhere to the dietary laws. These laws have always been considered a cornerstone of the edifice of Jewish life. That Jews should be found among the racketeering elements in the city is sad enough; that Jews should racketeer in the sacred institution of Kashruth, so peculiarly and distinctively Jewish, argues moral depravity and spiritual stagnation.

It is difficult to exaggerate the humiliation and grief to the Jewish heart and the harm to the name Jew that Jewish racketeering brings. It quickly focuses attention on the Jewish community and arouses feelings of disrespect in our gentile neighbors. All the "good will" meetings and conferences between Jew and Christian are rendered ineffectual in the face of the criticism aroused by this most base and contemptible practice on the part of some of our co-religionists.

Our apologists answer: "We are entitled to our share of criminals and must rate them as part of our quota". Self-respecting Jews cannot accept this thesis.

If Jewish life seems to be powerless in dealing with this problem, it is because we are paying, as we must, the penalty for having permitted Jews to forsake the religion of their fathers, for having failed to provide these criminals with the moral and religious background that would have made them conscious of the responsibility for their people's welfare. The concrete evidence even of our charity-mindedness—our hospitals, orphan asylums, homes for the aged, etc., and our moral intellectual attainments cannot absolve us for our neglect, the inevitable result of which is criminality and racketeering in Kashruth.

**A**ND now we are sinning again. We are permitting depression to affect not only every Jewish charitable institution but to paralyze our Hebrew institutions of learning as well. Such neglect must still further tend to demoralize our endeavors to rear a generation of Jews that shall be truly conscious of our heritage and responsive to our needs. It is tragically obvious that we shall suffer shame and sorrow unless we learn our lesson from Kashruth racketeering.

There is hope in the Jewish Centers. These institutions have grasped with unerring tact the genius and spirit best adapted to save the Jewish youth in a world of indifference to essentials. The moral wholesomeness of the Centers constitutes the best possible safeguards against desertion from the path of Jewish honor.

The leaders of Jewish Centers are making heroic efforts to keep them open. Courage, vision and loyalty to Jewish life demand assistance of our Co-religionists.

## SOME BOOKS OF THE MONTH

By DR. ISRAEL H. LEVINTHAL

*"The Pentateuch and Haftorahs", edited by the Very Rev. Dr. Joseph H. Hertz, Chief Rabbi of the British Empire. (Oxford University Press, N. Y.) Vol. I. Genesis.*

**T**HIS work cannot be praised in sufficient terms. It is a work that will fill a long-felt need. It represents the first volume of a new edition of the five books of Moses and the Scriptural portions, as read weekly at the Sabbath services. In addition to the well printed Hebrew text and excellent English translation, there is given under every verse brief comments which offer the explanations of ancient and modern Jewish and non-Jewish commentators.

Of special value are the Additional Explanatory Notes at the end of several of the chapters, written in scholarly fashion, which endeavor to reconcile ancient truths with modern knowledge. All in all, it may truthfully be said that this work ought to be in every Jewish home. It would be a splendid idea, too, if our worshippers at the Sabbath services, would follow the reading of the

Torah in this work, for then they would be able to appreciate the richness of the spiritual treasury of Israel.

\* \* \*

**"THIS PEOPLE",** by Ludwig Lewisohn (Harper & Brothers, N.Y.). We are grateful to the distinguished author of "The Island Within", "The Last Days of Shylock", and a list of other brilliant novels, for another artistic literary creation. Five stories are told in this volume, all in the inimitable style of Lewisohn, which hold the attention of the reader from beginning to end. They tell of the emotional and moral dilemma of those men and women who sell their birthrights, of the tragic fate of those who try to escape from themselves. This work is recommended to all admirers of supreme mastery in literary expression, to all who appreciate a story that is well told, but above all, to those Jews who want to have a keener understanding and appreciation of the powerful impulses and influences that

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# ZANGWILLIANA

By LEON ARNOLD

(Concluded from last month)

A RATHER prosaic person in Zangwilliana is Sugarman, the *Shadchen*.

To Sugarman love matches were criminal. Love to him was the ornament which was brought for a home decoration after the marriage arrangements had been successfully settled. And to settle a marriage Sugarman was much more potent than love. And even when, on a rare occasion, love did intrude and rob him of his just commission he did not lose heart. There were always means of maneuver which would result in substantiating his profession.

When, for instance, Leibel, the tailor, and Rose Green, his employer's daughter, pledged themselves to each other without calling in the help of Sugarman, the latter suggested to Leibel's susceptible mind that a dowry would come in conveniently in the purchase of a sewing machine for his establishment as a master-tailor, and that he, Sugarman, would negotiate such a dowry at a nominal fee. Leibel grasped the opportunity instantly and gave Sugarman full power.

The very next day the *shadchen* invaded the Green workshop. Rose had been apprised of the plan and bent her over the seams she working on, her heart fluttering.

Sugarman's entry was breathless. He was overwhelmed with a joyous emotion.

"At last!" he cried addressing the little white-haired master-tailor, "I have the very man for you."

"Yes?" grunted Eliphaz Green.

"He has all the qualities you desire," Sugarman began. "He is young, strong, God-fearing—"

"Has he any money?" grumpily interrupted the tailor.

"He *will* have money," the *shadchen* assured him unhesitatingly, "when he is married."

"Ah," Eliphaz's voice relaxed and his foot lay limp on the treadle. He worked on one of his machines and paid himself wages so as to enjoy the profit. "How much will he have?"

"I think he will have fifty pounds, and the least you can do is to let him have fifty pounds," replied Sugarman with the same happy ambiguity.

Eliphaz shook his head on principle.

"Yes, you will," said Sugarman, "when you learn what a fine man he is."

THE flush of confusion and trepidation already on Leibel's countenance became a rosy glow of modesty, for he could not help overhearing what was being said.

"Tell me, then," rejoined Eliphaz.

"Tell me first if you will give fifty pounds to a young, healthy, hard-working, God-fearing man, whose idea is to start as a master-tailor on his own account? And you know how profitable that is."

"To a man like that," said Eliphaz in a burst of enthusiasm, "I would give as much as twenty-seven pounds ten."

Sugarman groaned inwardly, but Leibel's heart leaped with joy. To get four months wages at a stroke! With twenty-seven pounds ten he could certainly procure several machines, especially on the instalment plan. Out

of the corner of his eyes he shot a glance at Rose, who was beyond hearing.

"Unless you can promise me thirty it is a waste of time mentioning his name," said Sugarman.

"Well, well—who is he?"

Sugarman bent down, lowering his voice into the father's ear.

"What! Leibel!" cried Eliphaz, outraged

"Sh!" cautioned Sugarman, "or he will overhear your delight and ask for more. He has his nose high enough as it is."

"But—" spluttered the bewildered man, "I know Leibel myself. I don't want a *shadchen* to find me a man I know—a mere hand in my own workshop."

"Your talk has neither face nor figure," answered Sugarman sternly. "It is just the people one sees every day that one knows least. I warrant that if I had not put it into your head you would never have dreamed of Leibel as a son-in-law. Come now, confess."

Eliphaz grunted vaguely and the *shadchen* went on triumphantly: "I thought as much. And yet, where could you find a better man to keep your daughter?"

"He ought to be content with her alone," grumbled the tailor.

SUGARMAN saw signs of weakening and dashed in strongly. "It's a question whether he will have her at all. I have not been to him about her yet. I awaited your approval of the idea."

"But I did not know he would be having money."

"Of course you did not know. That is what the *shadchen* is for—to point out the things that are under your nose."

"But where will he be getting his money from?"

"From you," Sugarman told him frankly.

"From me?"

"From whom else? Are you not his employer. It has been put by for his marriage day."

"He has saved it?"

"He has not spent it," said Sugarman impatiently.

"But do you mean that he has saved fifty pounds?"

"If he could manage to save fifty pounds out of your wages he would be indeed a treasure. Perhaps it might be thirty."

"But you said fifty."

"Well, you came down to thirty," retorted the *shadchen*. "You cannot expect more than your daughter brings."

"I never said thirty," Eliphaz reminded him. "Twenty-seven ten was my last bid."

"Very well, that will do as a basis of negotiation," Sugarman said resignedly. "I will call upon him this evening. If I were to go over and speak to him now he would perceive how anxious you were and raise the terms. Of course you will not mind allowing me a pound more for finding you so economical a son-in-law?"

"Not a penny more."

"You need not fear," said Sugarman resentfully. "It is not likely that I shall be able to persuade him to take so economical a father-in-law. So you will be none the worse for promising."

"Be it so," said Eliphaz with a gesture of weariness and started his machine again.



# IN THE CENTER

## A NEW FESTIVAL PRAYER BOOK

The approaching festival of Shevuoth, which falls on Tuesday and Wednesday, May 30th and 31st, should bring to our minds the need of a Prayer Book, fittingly translated into English and arranged in such a way that every worshiper shall be able to follow the services intelligently.

There is such a Prayer Book,—recently published by the United Synagogue of America. It is for the use of Passover, Shevuoth and Succoth. It contains not only the prayers, but also the portions of the Torah readings for those days. The translation is the finest yet produced; the arrangement is such that the service continues consecutively.

The price for this Festival Prayer Book is \$1.25, and our Sexton, Rev. M. Rogoff, will be glad to procure copies for those members who desire them. Rabbi Levinthal will announce the pages of the various parts of the service—referring to this new Prayer Book.

## PUBLISHES NEW BOOK

Miss Seinfel's novel, "Lady Buyer", published by Covici-Friede, is receiving favorable comment.

The N. Y. Times, in its review of April 23, states: "In 'Lady Buyer', Ruth Seinfel has written what is without doubt, the most vital and comprehensive story of a great department store yet to appear."

Similarly, the N. Y. Herald Tribune reviewer writes: "Ruth Seinfel knows department store mechanism, and 'Lady Buyer' is a crisp and precise blueprint of how it operates".

Miss Seinfel began her newspaper career on the staff of the late N. Y. Evening World. For a time she was connected with The Nation. Miss Seinfel has just resigned as the Woman's Page Editor of New York Evening Post to make a trip to Europe where she will gather material for her future literary work.



Ruth Seinfel

## YOUNG FOLKS LEAGUE

During the past month, the Young Folks League has kept up its active Jewish program. On Sunday evening, April 9th, we ran a very successful Bridge and Dance for the benefit of the Palestine Campaign. The affair was well attended and showed a good profit for this worthy cause. On Saturday evening, May 13th, the Young Folks League cooperated with the Center Players to make the Players' performance the great success it was.

One regular meeting was held last month at which Mr. Lewis J. Rachmil, a former president of the Young Folks League, now living in Hollywood, addressed the League on his observations of the motion picture industry. Mr. Rachmil answered questions from the floor after his speech.

## DR. LEVINTHAL'S "STEERING OR DRIFTING—WHICH?"

The Jewish Quarterly Review, which is the outstanding Jewish scholarly journal in the English language, published by the Dropsie College for Hebrew and Cognate Learning in Philadelphia, and edited by Dr. Cyrus Adler, contains in its April issue a lengthy and very fine review of Rabbi Levinthal's volume of sermons, "Steering or Drifting—Which?" The review is written by Prof. Louis Finkelstein of the Jewish Theological Seminary of America.

We regret that space does not permit us to reprint the entire article. Our members, however, will be pleased to read the following verdict expressed by this reviewer:

"For Dr. Levinthal is among the foremost preachers in the country; distinguished because he relies for his effectiveness not on oratory or rhetoric, but like the homilists of the past, on the strength of the living tradition when properly interpreted and adjusted to modern needs and thoughts."

## GIRLS' JUNIOR LEAGUE

"The Peps", the Girls Junior League (ages 13 to 15) are still deserving of their enthusiastic name. The month of April found them carrying on their activities with the energy and good spirits which have characterized their activities all year. On the program for April were a very successful "Ghost Evening" (when the lights were low and the wind conveniently howled), and an interesting "Matzoh Treasure Hunt", in honor of the Passover holiday. Among more recent activities were some very interesting discussion groups. The Boys and Girls Clubs held a joint meeting at which they discussed current events and the situation of the Jews in Germany in particular. A hike to Richmond is being arranged for Sunday, May 28th. A Boat Ride in June is also on our social list.

On Saturday evening, May 27th, "The Peps" are having a debate on the subject: "Resolved That the Jews of All Lands Should Attempt to Congregate and Obtain a Homeland, Rather Than Assimilate in all Countries".

"The Peps" have offered considerable enjoyment, both educational and social, to its members during this year. Unselfishly, we still seek new members to partake of our pleasures with us. May and June will be busy and happy months. New members are cordially invited.

## NOTICE OF UNVEILING

The unveiling of the monument in memory of Simon Margolin, son of Mr. and Mrs. Akiba Margolin, will be held on Sunday afternoon, May 28th, at 1 o'clock, at the New Mt. Carmel Cemetery.

For the Younger Centerites—

## MY FRIEND JONATHAN

By HARRY A. HARRISON

**I**F you were to ask me (and I shall make believe that you did ask me) which character in the Bible I admire most of all, I should answer immediately, "Jonathan, the son of Saul." I call him my friend, because, whenever I become either discouraged or conceited, I think of him and his heroic, unselfish life, and then I come back to earth with a crash that does me worlds of good. Indeed—my friend Jonathan.

Lest you forget, Jonathan was the son of a king. And direct heir to the throne of his father, Saul. Yet he gladly gave it up to his best friend, David, feeling that the Jews would be better off with David as their leader. If you will stop and think back a minute, of the millions of ambitious, selfish people throughout the centuries, who have slaughtered their fellow-men in order to secure high position or power, you will begin to understand how much above the ordinary human beings Jonathan was.

By this time you are perhaps wondering whether Jonathan possessed the spirit and the bravery that all kings ought to have. Maybe he was a coward who feared for his life? Maybe he did not appreciate the glory and the rewards that go with kingship? I say to you, therefore, that Jonathan was possessed of a wonderful soul that knew no fear. Listen to the Bible's words: "And Jonathan said to the young man who bore his armor, 'Come and let us go over unto the garrison (of our oppressors, the Phillistines); it may be that the Lord will work for us; for there is no restraint to

the Lord to save by the many or the few.' And the men of the garrison spoke to Jonathan and his armor-bearer and said, 'Come up to us.' And Jonathan said unto his armor-bearer, 'Come up after me; for the Lord hath delivered them into the hand of Israel.' And Jonathan climbed upon his hands and upon his feet, and his armor-bearer after him; and the enemy fell before Jonathan. And that first slaughter which Jonathan and his armor-bearer made, was about twenty men." Jonathan a coward? Never!

But Jonathan was more than a physical hero. He dared to stand up constantly for his friend, David, against the melancholy of his father Saul, who had suddenly lost his reason. Time and again Saul sought David's life. Yet each time Jonathan rescued David from death, braving his own father's anger and scorn. Not because Jonathan did not love his father. Not because he wished to disobey his father. But because, with prophetic eye, and with an overwhelming love for David, he knew that his people's future depended on the safety of the former shepherd boy, David.

In the end, Jonathan was killed on the field of battle by Israel's enemies. But his soul goes marching on, in every land on earth, where Jews are found. What's more—in all languages, in all generations, when people desire to describe the noblest, the most unselfish love that one individual can have for another, they call it "the love of a Jonathan for a David."

This time—the world is right!

## PROPOSED MEMBERS

*The following have applied for membership in the  
Brooklyn Jewish Center*

Cohen, Herman

Unmarried

Clothing

Residence—860 Eastern Parkway

Business—826 Broadway, N. Y.

*Proposed by Phil Jacobs*

Eisenberg, Jack

Married

Sweater Waste

Residence—1015 Washington Avenue

Business—55-57 Montrose Avenue

*Proposed by Jacob S. Doner and A. E. Ratner*

Hills, Samuel

Married

Doll Manufacturer

Residence—140 East 92nd Street

Business—273 Van Sinder Avenue

*Proposed by Samuel H. Goldberg*

Inkeles, Samuel

Married

Dairy

Residence—439 Sterling Street

Business—321 Albany Avenue

*Proposed by Miss Adele Cohen*

Kobak, Feibas

Married

Candy Manufacturer

Residence—742 Greene Avenue

Business—124 Washington Avenue

*Proposed by Jacob Rutstein and I. Silberberg*

Kraus, Morris

Married

Residence—1455 Carroll Street

*Proposed by Dr. Abraham Posner*

Krohn, Jacob J.

Unmarried

Insurance

Residence—639 Eastern Parkway

Business—1440 Broadway, N. Y.

*Proposed by Samuel Krohn*

*(Continued on Page 21)*



# CENTER TID-BITS

By J. G.

Germany's answer to the mistreatment of the Jews reads somewhat like this: "There were no atrocities of any sort"—"There might have been some minor atrocities"—"Even if there were atrocities they were only directed against Jewish communists"—"What if we did kill Jews, they were our own, and no one should meddle in our affairs".

\* \* \*

This reminds us of the well-known Sholom Aleichem story: A woman was complaining that her neighbor had borrowed a good pot and returned a broken one. To which the neighbor replied: "Firstly, I never borrowed a pot from you. Secondly, the pot you loaned me was broken when I got it, and thirdly, the pot I returned was not in the least broken."

\* \* \*

A romance that started in the Center Hebrew School, withstood all the temptations of the film colony, and will soon culminate in an engagement or wedding announcement! Watch the society pages!

\* \* \*

Our hat's off to Ruth Seinfel. Beginning her newspaper career as a contributor to our modest Center Bulletin,

she has become a well-known writer.

\* \* \*

Lewis J. Rachmil, sojourning in our midst for but a few weeks, found work waiting for him. He prepared the scenery for the Center Players' production, and is active in the arrangements for the Carnival. Too bad we cannot move Hollywood closer to Brooklyn.

\* \* \*

Louis J. Gribetz, we hear, is planning to write a book on Hitler. We hope that the book will be completed before Hitler becomes the world's "forgotten man".

\* \* \*

The busiest person around town now-a-days is Mrs. Joseph M. Schwartz, chairman of the Carnival Committee. The Telephone Company wishes she might arrange more such affairs during the year.

\* \* \*

The talk of the Center! Mendel Schachne is being shown in the movies reviewing the anti-Hitler parade alongside of Bainbridge Colby and Stephen Wise. Always mix with great men, Mendel.

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## THE BACKGROUND FOR WHAT HAS HAPPENED

(Continued from Page 8)

acquitted. A great many of those who desecrated Jewish cemeteries and synagogues got off free or with the mildest of sentences. No wonder that in the summer of 1932 a number of prominent Jews wrote a letter to the German Chancellor asking if the Government had the intention of giving its Jewish citizens the protection that they had the right to expect. An official answered, promising protection, but requesting that his answer be kept secret.

The police authorities persuaded the Association of Jewish Boy Scouts (*Jüdischer Pfadfinderbund Deutschlands*) to give up the idea of an open-air camp (summer of 1932) because they could not guarantee the personal safety of the campers against the attacks of racial rowdies. A pretty index of a situation.

At first too the masses could hardly have swallowed the attempt to make of the "Jid" shopkeeper they had known all their life a drinker of Christian blood. But with the increase of poverty and unemployment, assertions at first accepted as jokes, began to stick. Germany became a yeast-bed of racial hatred.

What could the Jews do? It had all happened often enough before, every detail, every lie. For more than two thousand years. It would not change for anything they did. Anti-Semitism is an Aryan, not a Jewish problem.

When the Jews in Germany were taunted with their Jewish national feeling, they became German patriots and roared with the rest in 1914. Yet Germany was a country which by the Delbrück Act specifically allowed its natives to take on a second nationality without losing their right to be German. What hypocrisy was here?

Then the Jews were accused of keeping socially apart, and in answer they sought assimilation. Only to be told that the Germans did not accept mixture with their inferior blood. Then they were reproached with their religion. Half of them were by history and habit more German than the bulk of the population east of the River Elbe and, what is more, they had contributed considerably more to German culture.

What could the Jews do?

In point of fact the Jews in Germany were slowly disappearing. Their birth-rate was lower than that of the rest of the population. They were being steadily assimilated. For every hundred marriages between two full-blooded Jews (1928) there were over fifty between Jew and Aryan. The expert, E. Kahn, calculated (*Der Internationale Geburtstreck*) that if matters continued as when he wrote, by 1970 the number of Jews in Germany would be reduced from 564,000 (in 1925) to 264,000. Furthermore, as Werner Sombart first noticed, the more economic activity becomes collective, in trust and monopoly, (to say nothing of State capitalism or Communism) the less the individualistic Jew manages to hold his place in the front rank.

Yet such facts counted for nothing with the ignorant, the fanatic and the insincere. The aim of their barbarous campaign was the extermination, permanent subjection or voluntary departure of the Jews from Germany. Already Professor S. Passarge had announced (*Der Jude ist schuld . . . ?*) that the "time is not

distant when Ahasverus, the eternal Jew, will start again on his restless wanderings, in degradation and poverty." All in all, it might have been well for their persecutors to remember that possibly the Jews could get along better without the Germans than the Germans without the Jews.

Those who know the details may calculate the size of the hole in German music, art, science, learning, legal life, business, banking, society and general civilization that would have been left by that new Exodus of the People of Israel which Kube promised. And when he blustered that "a people that possess a Kant will not permit an Einstein to be tacked on to it," human wisdom whispered that a people that refused an Einstein would be unworthy of a Kant.

In attacking the Jews, a large number of Germans were, in fact, giving rein to that senseless self-destruction in which they as people always excelled. Like the "violent against themselves" whom Dante found in the inferno repenting their suicide in the shape of bleeding plants and trees, the Jew-baiters in Germany seemed headed for an unhappy future. For the Jews learned long ago that in the long run God is *not* on the side of the strongest battalions.

Why were honest Germans thus misled? Because they were taught to worship force, grew great by war, organized for war and lost the greatest of all wars.

Because of all great peoples they were still the least formed, harmonious and self-assured: their feeling of inferiority sought constant confirmation of a transcendent inherent value that alone could justify hope in their national mission.

Since they had lost the war, since they were poor and weary and bewildered, since they had been taught to believe themselves a wronged and humiliated nation, the question inevitably arose, how could such a situation come to be? No people likes to admit its own failings. Where, therefore, could the responsibility be put, if not on the Jew in their midst, the hateful foreign body in the otherwise flawless German organism?

In short, the suffering German hated the Jew rather than see himself as he was.

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## JEWISH NEWS OF THE MONTH

(Continued from Page 9)

greater antipathy should be directed—the Jews, its economic rivals, or the Moslems, its hereditary foes and oppressors.

“Actually, the economic considerations generally weigh the heaviest, so that the Christian and Moslem are able for brief intervals to form a united front against the Jew, though on all other questions their newspapers attack each other's motives with a violence which anywhere else could lead to personal retaliation.”

July 3 will be “Jewish Day” at the Chicago exhibition and preparations are being made now by the Chicago operatic conductor, Isaac Van Grove, for a mass pageant to be called “The Romance of a People.” On the following day a dinner will be tendered by Jewish leaders to Chaim Weizmann, who will return to this country especially for this occasion.

There are now 361 Jewish policemen in Palestine. Arab policemen number 1239 and native Christians 306.

Dr. Felix Adler, founder of the Ethical Culture School, died on April 24 at the age of 82. Though his father was rabbi of Temple Emanuel-El he became a religious revolutionary and advocated a changed conception of divinity. He taught that: “In the theistic religions of the past God stands for the individual soul exalted to the degree of the infinite. In our altered conception it is society exalted to the degree of the infinite that stands for divinity.”

He was very active in social and educational reforms and taught at Cornell and Columbia universities.

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## A CLEARING HOUSE FOR PRACTICAL ZIONIST INFORMATION

(Continued from Page 6)

The Committee has been concentrating its attention upon the guidance of small "capitalists" and private entrepreneurs, not because it regards this work as the only field of important activity, but because, under existing economic conditions, this method promises to be the most effective and expeditious for the prompt and sound introduction of investment capital into Palestine and because the Committee's inadequate personnel, on the one hand, and adverse conditions, on the other, prevented it from giving due emphasis to two other very important phases of its program, namely, (1) the Palestine savings-investment groups, in which members invest self-designated sums each week or month for *re-investment* in sound, constructive Palestine economic undertakings; and (2) private corporations for the investment of larger capital in specific "key" undertakings calculated to have a beneficial effect on the whole or a large part of the Homeland. The Palestine savings-investment corporations are regarded by the Committee as a most hopeful means of accumulating substantial capital for Palestine investments.

Most of the existing corporations are now giving consideration to their first investments in Palestine. These investments were recommended by the Committee, which is prepared to transact all formalities required by them. The Committee is also engaged in laying the foundations for several important "key" undertakings in Palestine which may engage substantial capital of non-resident investors. Such an undertaking is Palestine Potash, Ltd., the Dead Sea mineral salt concessionaire, in the organization and financing of which several of the Committee's members played prominent parts. There are a number of very important "key" enterprises the organization of which is pressing from the Palestine point of view but which cannot be developed because of our insufficient strength and existing conditions. Among them are a soundly conceived, efficiently-staffed and adequately-capitalized citrus-fruit exchange, an adequately-financed mortgage bank for urban loans, and a well-directed and well-equipped engineering and contracting company. The possible field of activities is large and promising but the Committee has had to make a choice. This choice has been conditioned, first by its human and material resources, both of which it must strengthen and increase, and, second, by the need to select that method which might direct to Palestine with the greatest speed and effectiveness a flow of capital and investments under the control of experienced and useful owners.

## SOME BOOKS OF THE MONTH

(Continued from Page 11)

work with such havoc in the disintegration of our Jewish life in these days.

\* \* \*

IN addition to the above, we desire to mention a work, which, though not of special Jewish interest, is nevertheless of interest to us at the Center, because it is the product of one of our own Centerites. This is "Lady Buyer", by Ruth Seinfel (Covici-Friede, N.Y.). This is the first novel of Ruth Seinfel, the daughter of our

## Frederick Hollander

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own indefatigable worker, Henry Seinfel. While, as was noted above, the book has no particular Jewish theme, we are happy to record the literary achievement of a young woman, in whom we take a great deal of pride. The writer recalls the very exceptional valedictory which Miss Seinfel wrote and delivered at the graduation exercises of the Religious School in the Tempel of which he was then Rabbi. She already then gave signs of unusual brilliance, and we are indeed glad to see that, as one of the staff of the "New York Post", her name is today reckoned among the foremost women journalists in this land. This is her first effort as a novelist, and the work was received most favorably by leading reviewers. It gives a striking picture of life in a department store, and what "Grand Hotel" did to give an insight into the many-sided life expressions in a hotel, and what "Street Scene" did to bring to view the intricate relationships of the lives lived by the different families on one street, that "Lady Buyer" does to bring before our eyes the thousand and one varied life experiences from every nook and corner in a large department store. Her descriptions as well as literary style win the admiration of the reader.

JUNIOR LEAGUE

ROOF DANCE

SATURDAY EVENING, MAY 27th

ADMISSION FREE

to the members of the League.

To all others an admission fee of 75 cents per couple will be made.



### THE SABBATH

Friday Evening Services will be held at 6:30 o'clock.

Sabbath Morning Services (Parsha Bamidbor) at 8:45 o'clock. Rabbi Levinthal will preach on the Weekly Portion of the Law.

Junior Congregation Services at 9:30 A. M. The following will participate:

Class in Ein Yaakob at 6:00 P. M. Mr. Benjamin Hirsh, leader.

### DAILY SERVICES

Morning Services at 7:00 and 7:45.

Mincha at 7:30 P. M.

### CENTER CARNIVAL—JUNE 3rd and 4th

The committee in charge of the Carnival appeals to all members of the Center—men and women—to attend the affair which will be held on Saturday and Sunday evenings, June 3rd and 4th.

This will be the closing social event of the season, and arrangements are being made for a most unusual and interesting entertainment.

Arrange to be there and invite your friends to join you. Admission will be free to all.

The Carnival is arranged under the auspices of the Sisterhood of the Center with the cooperation of the Social Committee, the Young Folks League and the Junior League. Mrs. J. M. Schwartz is chairman of the Carnival Committee, with Mesdames David Halpern and Irene Pollack, as co-chairmen.

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**ELABORATE PROGRAM PLANNED FOR HEBREW SCHOOL GRADUATION—JUNE 12***Pesele Gewirtz*

The Graduation Exercises of the Hebrew School of the Center will be held in our Main Synagogue on Monday evening, June 12th, at 8:30 o'clock. A most interesting program has been prepared for that occasion.

Rabbi Elias Margolis, of Mount Vernon, one of the best known orators in the American Rabbinate, and the newly elected President of the Rabbinical Assembly of America, will speak.

The committee is happy to announce that the well-known child prodigy, Pesele Gewirtz, who officiated during the past Passover Holidays in neighboring congregations, has accepted Rabbi Levinthal's invitation to render several selections.

The following is a list of this year's graduates: Tobia Bronstein, Philip Feldman, Nathaniel Kramer, Jerome Kurshan, Irwin Lowenfeld, Irving Rubin, Arthur Wender, Jules A. Wiener and William Wiener.

All members of the Center and their friends are cordially invited to attend.

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*Registrations for fall term now being received*



# PROPOSED MEMBERS

(Continued from Page 14)

Landes, Miss Minnie

Residence—740 Empire Boulevard  
Proposed by Mrs. L. H. Schlesinger

Mandelker, Benjamin

Unmarried  
Attorney  
Residence—345 Montgomery Street  
Business—225 Broadway, N. Y.  
Proposed by Paul Christenfeld and Jesse J. Fine

Mintz, Harry L.

Unmarried  
Attorney—Adjuster  
Residence—556 Crown Street  
Business—15 Maiden Lane, N. Y.  
Proposed by Milton Balsam and Sam Hoffman

Thaew, Miss Sarah

Teacher  
Residence—513 Alabama Avenue  
Business—206 East Broadway, N. Y.  
Proposed by Joseph Goldberg

Wander, Samuel

Iron Works  
Residence—9 Prospect Park West  
Business—421 Whitlock Avenue, N. Y.  
Proposed by Bernard Weissberg

Young, George J.

Hospital Supplies  
Residence—1333 President Street  
Business—850 Broadway  
Proposed by Joseph Jacobs

*The following have applied for reinstatement as members of the Center:*

Siegel, Meyer D.

Married  
Attorney-at-Law  
Residence—1441 Union Street  
Business—63 Park Row, N. Y.  
Proposed by Nathan D. Shapiro

Tchakin, Joseph T.

Married  
Lawyer  
Residence—1322 Carroll Street  
Business—521 Fifth Avenue, N. Y.  
Proposed by Harris Weingold

Wunderlich, Charles

Married  
Dresses  
Residence—789 St. Marks Avenue  
Business—242 W. 36th Street, N. Y.  
Proposed by Jacob S. Doner and A. J. Stelzer

EMANUEL GREENBERG,  
Chairman Membership Committee

SATURDAY  
EVENING  
JUNE 3

a  
n  
d

SUNDAY  
EVENING  
JUNE 4

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### JUNIOR LEAGUE

On April 15th the Junior League celebrated a Formal Promenade at the Center. The membership and many friends attended this gala affair which was the outstanding event of its kind this season. On the 26th the entire meeting was devoted to a general discussion of several important practical problems with which the Jew of today is confronted. The leader of the League, Mr. Harry Bluestone, led the discussion. All members participated, presenting varying views and giving their individual reactions to the problems. Another such discussion was held on the 10th of May.

The Junior League will close its social season with a Dance on the Roof of the Center, weather permitting, on Saturday evening, May 27th. Members of the League will be admitted free of charge. Admission fee to others will be seventy-five cents per couple.

Membership in the Junior League is limited to boys, 18 to 21, and girls, 16 to 18, whose parents are members of the Center.

### JUNIOR BOYS

Fourteen new members have joined this club as a result of a membership campaign. Irwin Lowenfeld assisted by a committee was in charge of the campaign. The new members have assumed responsibility on various committees, and the club program for the remainder of the year has been completed.

Several meetings were held together with the Junior Girls Club. On May 6th both clubs discussed several important Jewish current problems. On May 12th the members listened to a debate on "Is a Boycott of German Products Advisable at the Present Time?". A hike is being arranged for next Sunday together with the Girls Junior League.

At the next meeting on Saturday evening, May 27th, a debate will be held on the subject "Resolved: That Hebrew Be Taught in the High Schools", and a discussion will take place on "Twenty-five Questions and Answers on Shevuoth".

This group meets every Saturday night at 8:30 o'clock. All boys, 13 to 15 years of age, whose parents are members of the Center, are invited to join.

### SHEVUOTH SCHEDULE IN THE GYMNASIUM AND RESTAURANT

The Gymnasium and Baths will be open for men from 10 A. M. to 2 P. M. and for boys from 2 to 4 P. M. on Tuesday, May 30th (Memorial Day). This department will be closed on both days of Shevuoth (Wednesday and Thursday, May 31st and June 1st).

The Restaurant will be closed on Tuesday, Wednesday and Thursday. The Restaurant department will reopen at 12 noon, Sunday, June 4th.

### SHEVUOTH SERVICES

Services for the Festival of Shevuoth will be held in our Synagogue on Tuesday and Wednesday evenings, May 30th and 31st, at 8:00 o'clock, and on Wednesday and Thursday mornings, at 8:30 o'clock. Rev. Samuel Kantor will officiate on both days.

On Wednesday morning Rabbi Levinthal will preach on "The Significance of the Festival". On Thursday morning he will speak on the subject: "Our Duty Towards Our Brethren in Germany".

Yizkor, or Memorial Services, will be recited on Thursday morning at 10:15 o'clock.

## "STAND UP and BE COUNTED"



AT NO TIME within the memory of most of us were Jews more united than they are now.

THE TRAGIC events in Germany have made us more Jew-conscious and more solicitous of the welfare of our co-religionists.

NOW, MORE than ever before, the Jew wants to "stand up and be counted"—anxious to be included in the Jewish brotherhood.

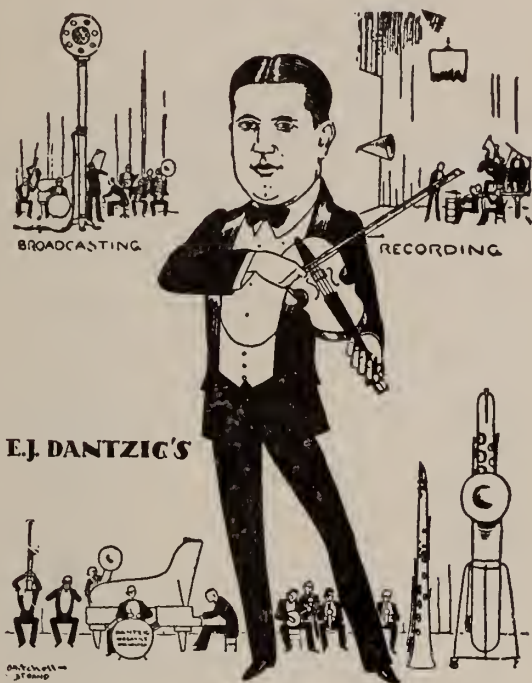
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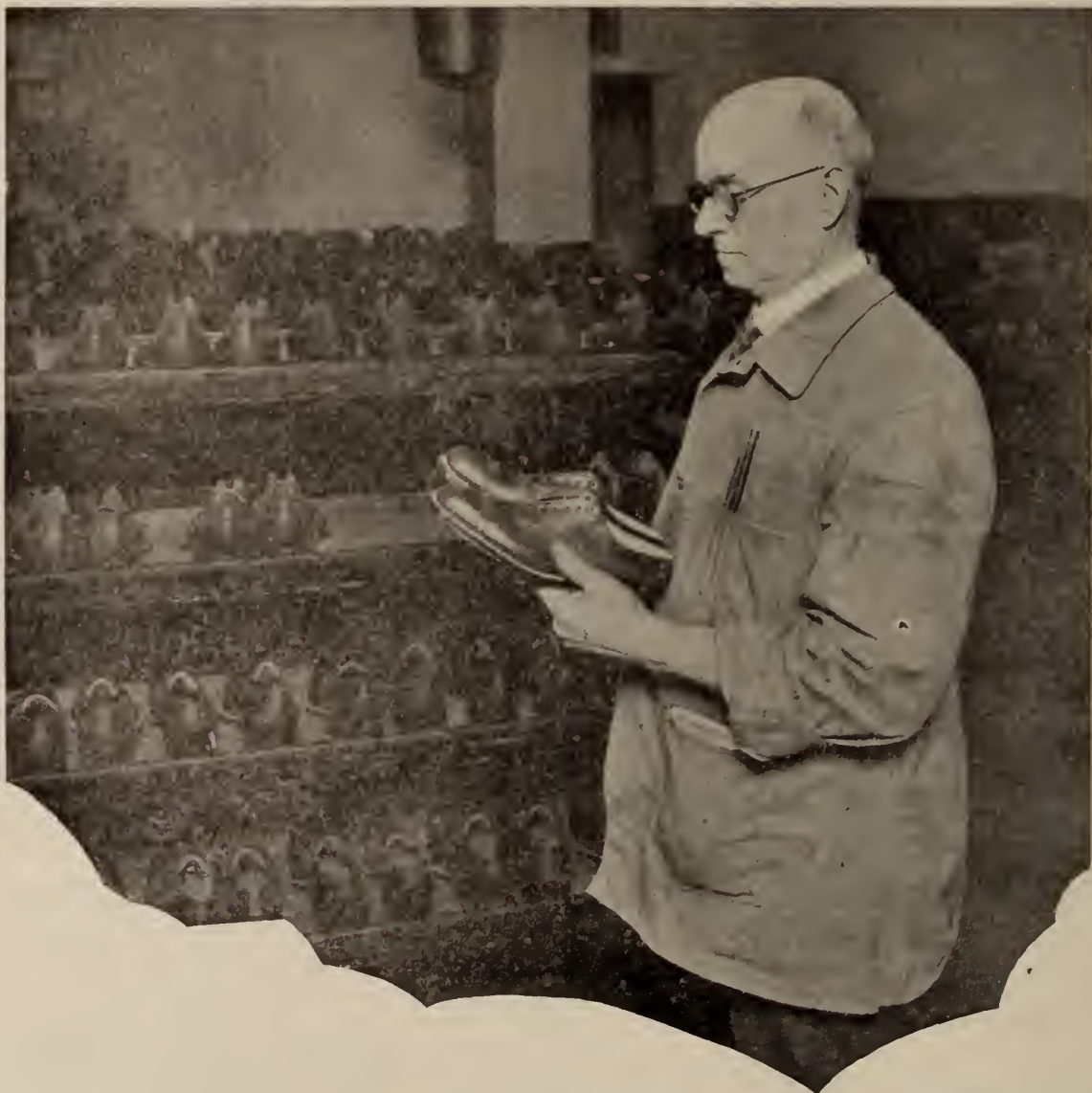
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# *The Brooklyn Jewish Center Review*

What Population Can Palestine  
Support?

The Progress of the Boycott  
Against German Goods

The King of Jewish Bohemia

The Kiss

The Poems of N. H. Imber

Mary Fels

From Soap To Single Tax

Some Books of the Month

Refugees In A Swiss Hotel

The Month In Jewish News

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# The Brooklyn Jewish Center Review

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## PLANNING AHEAD

IT is characteristic of our institution that it is not content to rest, satisfied with the praises heaped upon it for deeds accomplished.

The past season was a most successful one in all the departments of our Center. And yet, we are not content. We want greater accomplishments in the future. Already we are full of plans for an enriched program of activities to begin with the coming Fall.

Our members will be interested to learn that in addition to our Monday night Forum, it is planned to conduct, with the cooperation of the "Histadrut Ivrit", the Hebrew Organization of America, a course of lectures in the Hebrew language. These lectures, to be delivered bi-weekly, will be given by some of the leading Hebraists and Jewish scholars in this land.

We are planning, too, a more intense series of courses for adult study in Hebraic and Jewish studies. More and more, the fact is being noted that adult study is essential for the development of all social life, and especially of Jewish life. With all our efforts in the past, we have not made sufficient progress in this field. The courses henceforth, will be more systematized and better organized, and it is hoped that many more of our people will take advantage of them.

In the field of our children's education new plans are being developed. Even in our religious services in the Synagogue plans are being offered and developed which will tend to enrich their beauty and their spiritual import.

All in all, we are true to the Jewish conception which recognized that there can be no rest for the righteous. No sooner do we mark a "Siyam"—an end of one period of activity, when at once, we start on a new "Hascholoh", a new beginning. Our ideal is embraced in the words of the Psalmist: "They go from strength to strength." There is no finality in spiritual strength. We must always reach out to new strengths, to new heights. May the Summer months give our members and their families renewed health and strength, so that in the Fall, we may all unitedly work for these newer tasks and ever growing achievements.

—ISRAEL HERBERT LEVINTHAL

## CHILDREN and the RADIO

THE Center Academy mothers recently discovered that many programs on the radio which sounded well by name were really quite terrifying, and they recommend that mothers listen to all programs before advising them for their children. They also recommend that the various stations be advised of the pleasure or displeasure of parents so that producers and parents may unite in giving young people suitable entertainment.

This is a good procedure. Modern children and young people, however, are so far ahead of previous generations that parents make the mistake of trying to choose their children's amusement by the standards of the former generation and reap a reward of ridicule from the younger ones. Since children today enjoy experiences which we did not know until adulthood, we cannot be surprised at their failure to grow enthusiastic as we did. Nor need we be horrified at their evident enjoyment of things which were not understood by our innocent selves at the same tender age. Parents could save many unpleasant occurrences by allowing the children to choose, if the choice is not actually harmful.

Choosing is frequently the cause of serious home difficulties, according to many gatherings of mothers where these questions are always the center of interest. Children tell parents they ought to have a right to the use of the radio at certain times. They boldly say, "We do not interfere with your programs, why should you interfere with ours?" Isn't it true? Isn't it possible that children are very bored by the Vallee programs, stock quotations, political speeches, etc. which nobody asks their permission to turn on? After all, everybody in the home should have rights and privileges. The very radio which helps to enlighten the child and make him more adult than his parents is the source of his unhappiness.

Let us try to realize that the child with his great fund of information, his varied experiences, is no longer the dependent young person of our time. His independence matches his intellectual advancement. Let us then give him the rights of such an individual. Let us guide his choice of amusements, not dominate; let us understand his choice and not be horrified; let us substitute the desirable for the undesirable, not forbid. And let us seek the help of the program makers. —ALICE M. BRENNAN

# THE PROGRESS AND EXTENT OF THE

*Ever since the Nazi outrages against Jews began there was talk of a boycott against German goods as a means of forcing the German government to alter its definite Jewish policy.*

*Is there such a boycott in this country today?*

*If there is, who conducts it, and what is its extent?*

**D**ESPITE the controversy as to whether a boycott against German goods should be initiated by the Jews of this country, a boycott really has been instituted and it is functioning, in New York, at least, in an intensive manner that is little realized by the average person. On the surface, nothing very radical seems to have been done; there have been no inflammatory statements from merchants and no widely-publicized protests against German imports. But beneath this seemingly quiet exterior Jewish business and professional men—and many non-Jews as well—have consistently, and with an implacable determination, ostracised all German imports.

One can talk to scores of dentists and doctors, and hear variations of the same story: "When the salesman came in I told him I was sorry but I was buying no more German goods." What this means can be estimated from the fact that until the Hitler excesses began most of the drugs and implements used by the medical profession came from Germany. In New York City alone there are more than five thousand Jewish doctors and an equal number of dentists.

Men who have been far from Judaism have become imbued with a fervent sense of it today; they proclaim grimly that they examine each piece of merchandise they buy in a store for the stamp of the country of origin, and if that should indicate Germany they will have none of it, and tell the salesperson so emphatically. At no period in modern times has there been such solidarity among Jews as the present.

**O**FFICIALLY, the boycott has been adopted by only one organization of the several that are battling Hitlerism; this is the "Anti-Nazi Boycott Committee" of the Jewish War Veterans of the United States. This group has taken a very militant stand on the question, and within its limited powers—limited by comparatively small membership and finances—it has conducted an energetic campaign on behalf of the boycott. Its main efforts have been directed to correspondence with firms whom they request to cease purchasing from Germany. The response has been surprising. Both individual firms and associations have promptly agreed to the boycott. Some examples may be given without infringing on confidential agreements.

The Lighting Fixtures Merchants Association of New York, with a membership of 110 firms, passed a resolution to "refrain from placing orders in Germany as long as the present tactics continue," and wrote to the Committee:

"We would like to tell you that many of our people have done a very substantial business with Germany. One concern alone has cancelled close to \$200,000. on contract with Germany. The total amount of business Germany has lost within the last few weeks (this letter is dated May 15) in our industry alone amounts to considerable money. We have seen letters from Germany to our manufacturers and jobbers where German merchants are pleading irresponsibility of the present condition. However, we have taken the attitude that those pleas are to be made at home. We have also advised the German Consul of our attitude and have a letter of regret from him."

Another group passing a similar resolution was the Paint Dealers' Protective Association, with a membership of 85.

At this writing, one medical association, the Bronx County Medical Society, with a membership of about one thousand physicians, passed a resolution pledging its membership to a boycott of German drugs and instruments.

**S**EVERAL trade unions have also voted resolutions sympathetic to the boycott, among them Local Union No. 3, of the International Brotherhood of Electrical Workers, comprising inside electrical workers of Greater New York, Long Island and the vicinity. This resolution was transmitted by the secretary, G. Whitford.

Some communications from business firms may also be quoted as characteristic, though they cannot be identified here.

One optical company wrote to a manufacturer in Berlin with whom it dealt: "Although the samples were perfect and your prices right, we regret, at this time, we will not be able to place the season's commitments with you, even though we have to pay a little higher price here in the States. This action is in protest against the anti-Semitic activities under your new government, and until such time as the condition adjusts itself we will not consider, under any circumstances, any German materials."

A very large New York tobacco dealer sent a telegram to all tobacco trade publications and cigar manufacturers, reading: "An open letter to all manufacturers of tobacco products: Just as long as existing conditions in Germany continue this shop of mine will neither buy nor sell those products with labels bearing German trade-marks."

Large quantities of cigar bands are made in Germany. One manufacturer of a popular cigar wrote to the Committee: "You must realize when this action started we already had thousands of cigars banded and stamped, and



# BOYCOTT AGAINST GERMAN GOODS

once the package is stamped it cannot be reopened; but at that time all foreign orders were cancelled."

**A**NOTHER maker of a well-known cigar stated: "When we heard of the conditions that existed in Germany we immediately stopped using these bands and cancelled very large orders that were pending for future delivery. We also wish to state that this firm is very much incensed by the attitude of the German government and we are making every effort to cooperate by not using any products manufactured in Germany."

Not only large manufacturers but small merchants have taken action against cigar labels. A proprietor of a cigar stand in mid-Fifth Avenue wrote a letter to a number of cigar-makers in which he said: "... You of course realize the seriousness of the situation as well as I do, and trust you can see your way clear to discontinuing all German labels." One of his replies came from a manufacturer in Tampa, Florida, who wrote: "As soon as the truth of the conditions in Germany was learned by us we discontinued the use of the German bands."

An importer of straw and felt hats declared: "Since the Nazi regime we have refrained from purchasing merchandise in Germany. Our Mr. G..... left this week for Europe on the S. S. Leviathan, and heretofore has made two or three trips a year on German boats exclusively."

A large importer of jewelry and ornaments informed the Committee: "... We have cancelled all orders with Germany which we had in our files. We intend to continue our present policy with regard to Germany until such time as conditions there warrant our patronizing them. Further, we have requested our commissionaires abroad to make shipments to us on American steamers only."

**A** manufacturer and importer of one of the best known line of dolls and toys stated: "... We voluntarily cancelled all our orders of German goods at the inception of the movement (the boycott) and immediately after the reports reached this country of the persecution of Jews in Germany."

An interesting, if somewhat weirdly-phrased resolution, was the following, adopted by a New York fur dyeing corporation of German ownership:

"Whereas the Hitler Nazi government of Germany has embarked upon a policy of anti-Semitic, religious bigotry, hatred, and persecution and barbarous methods against the Jewish race, and all others opposed to the principles of the Nazis, and whereas in pursuance of that policy hundreds of Jews and opponents of the Hitler

government were killed, thousands were bitten, tortured and jailed, and tens of thousands were driven from their positions and businesses, and deprived of the means of existence, and others were forced into bankruptcy and economic ruin, and whereas the atrocities and madlike acts of the Hitler regime constitute a great menace to all Germany and the rest of the civilized world, therefore we are of the opinion that the only effective way of compelling the present German government to abandon its barbarous and outrageous policies is through an effective economic boycott against all goods made in Germany, and by this, hit the pocket-book of the Nazi government. We urge all right-thinking people, Jews or otherwise, to join this movement."

The boycott has naturally been adopted largely by Jewish business houses. But a number of famous Jewish concerns have completely ignored the movement, particularly the big department stores. In fact, a stockholder in one of the largest of these stores wrote to the president: "My attention has been called to the fact that since the boycott has been declared against German products by the various organizations, you have caused labels, markings and other identifications to be removed from the goods in order that the general public would not be afforded the opportunity of effecting the boycott against Germany."

**A**N incident corroborating this was reported to the boycott Committee. A woman bought some crockery at the store complained of. She was careful enough to look for a "made in Germany" label but there was none on the sample shown her. When the purchase was delivered however she found German stampings on the dishes. A committee thereupon called on an official of the store to protest that there had been misrepresentation, and received a promise that such sales would not be made again.

An associate of the Committee, in reply to a letter asking this store to recognize the boycott, received the statement that the firm's attitude was to give the people what goods they wanted, German or otherwise.

A curious case illustrating the disinclination of some Jewish firms to cooperate in the boycott was reported recently. The son of one of the most noted and devout of Yiddish orators is head of a merchandising company. It was discovered that his firm was not only selling German goods but, in the words of the important organization that reported this matter, was "flaunting the fact that it was doing so." The vice president of the company, who recently returned from Germany, was also said to have justified Hitler. Communications to this firm have so far failed to elicit a reply.

(Continued on Page 21)

**FOR  
HUMANITY'S SAKE!**

**BOYCOTT GERMAN  
INDUSTRY!**

**DON'T BUY GERMAN  
GOODS!**

*Text used on the boycott placards  
and stamps.*

# WHAT POPULATION CAN PALESTINE SUPPORT?

By EMANUEL NEUMANN

*(The following statement was furnished the Review by Emanuel Neumann in reply to a query as to how large a population Palestine can ultimately be made to support. Mr. Neumann, a well-known Zionist leader and a member of the Executive of the Jewish Agency, has just returned to New York from Palestine for a short visit. In this statement Mr. Neumann also reviews briefly the industrial condition of Palestine at the moment and the probable direction of industrial development. It should be noted that questions regarding the absorptive capacity of Palestine have heretofore not altogether been clarified by local high Zionist officials.)*

**N**OBODY can state in exact figures what population Palestine can ultimately absorb, but I certainly believe that the country can easily sustain a population of three to four millions. This figure, of course, would include all nationalities living in Palestine. When Sir Herbert Samuel left Palestine in 1925 he stated that Palestine could support three million people.

When we take into account Palestine's remarkable industrial progress, and its wonderful possibilities because of an exceptionally favorable geographical position, one would be foolhardy to attempt to place any limitation to the growth of the country. There are about three quarters of a million Arabs and a little over two hundred thousand Jews in Palestine today. What the ultimate absorptive capacity of the country can be no one can foretell. The figures I give are merely based on the industrial conditions prevailing today and on what we can see of the development trend.

There are small countries in Europe, like Holland and Belgium, that support comparatively large populations, both in town and country. If all that is hoped for Haifa should be realized—if the Haifa Bay Railroad is built, and if Haifa becomes, as it may be, the principal outlet on the Mediterranean of the vast hinterland, and possibly the terminal for an overland route to India, then Haifa alone may become a great port comparable to Alexandria, which now has a population close to a million.

The process of development which is bound to lift Haifa to a commanding position on the Mediterranean is already in full swing. Haifa's excellent harbor is virtually completed. The pipe line of the Iraq Petroleum Company is being laid, and the plans for the Haifa Bay Railroad have been made. With this built the next step will undoubtedly be to link Bagdad with India. The British have, of course, a deep interest in establishing these connections, as deep an interest as has caused them to work for years to link up South Africa with Egypt by rail and air. In the Haifa railroad enterprise a group of London capitalists are interested.

**A**NOTHER enterprise which promises to develop the economic possibilities of the country is the exploitation of the chemical wealth of the Dead Sea by the Palestine Potash Company. This organization has been making remarkable progress and is laying the foundation for a great chemical industry in Palestine. Already its output and export has grown to such a volume that the company is planning the construction of a railroad from its plant by the Dead Sea to carry its product to Haifa.

There are innumerable smaller industries which have been started in Palestine and developed satisfactorily. The Palestine Electric Corporation is steadily increasing its production of electric current. The entire country is being rapidly electrified. Most of the orange plantations use this current for irrigation plants and virtually all industrial establishments use it for power.

Palestine is rapidly reaching a commanding position in the orange market of Europe. Orange cultivation has been expanded at a rapid tempo, and this is most fortunate, because it permits an intensive cultivation and exploitation of the limited surface area of Palestine.

The principal customer of oranges for Palestine continues to be Great Britain, but the country is making rapid progress in the fruit trade with other countries. The Palestine orange is admittedly the finest orange in the world today. It is at least equal, if not better, than the California fruit, and far superior to the Spanish and Italian oranges which are widely consumed in Europe today.

**T**HERE is a likelihood that Palestine may develop a great textile industry. Textile experts are now there and studying its possibilities. It is well known that the Jews built up the great textile center in Lodz, Poland, and the same Jews are now planning to establish such a center in Palestine.

In Egypt, only a few hours away from Palestine, there is an inexhaustible supply of cotton. Given the raw material, a supply of labor, and knowledge of and skill in the industry, and there is no reason why this development should not take place. The world is full of instances of great industries which have flourished on imported raw materials, and Palestine has already demonstrated, on a small scale, the possibility of importing raw materials and exporting manufactured goods on a competitive basis to foreign countries.

What field Palestine has in this direction can be estimated from the fact that within a radius of two days journey from Palestine there is today a population of 25 million people.



# THE KISS

By L. SHAPIRO

Translated by LEON ARNOLD

*(This is one of the most noted stories in Yiddish literature, a gruesomely realistic tale of a period which was thought could not return.)*

REB SCHACHNE sat stiffly in his chair, his teeth chattering, every nerve in his body quivering. The wild cries from the street seemed to have become fixed in his brain.

The pogrom had broken out so suddenly that Reb Schachne had not even time to lock up his shop. He ran home and found it deserted. His wife Sarah had evidently hidden herself, leaving the few articles of silverware and the little store of money in keeping of God. Reb Schachne was too dazed to think of hiding himself. He listened to the shrieks and his heart was numbed with horror. The sounds of the pogrom drew near and receded, like the roaring of some infernal furnace. The windows of Reb Schachne's house trembled. A few stones hurtled through them, and suddenly there appeared through the broken apertures and through the doors, hordes of peasants, armed with clubs and the rude implements of the farm and smithy, their faces red and bloated with passion and drink. Reb Schachne felt that he must do something. He rose heavily from the chair and in the sight of the raiders, attempted to creep under the bed.

The men burst into laughter.

"Fool!" one of them seized Reb Schachne's foot, "Come out!"

The stupefaction faded from the old man's mind and he began to weep.

"Children," he pleaded, "I will myself show you where the money is hidden, the silver, and everything, only don't kill me. Why should you kill me . . . I have a wife. . . my children. . ."

His pleading was ignored. They broke and plundered, and they showered blows upon the old man's head, his stomach, his teeth.

He wept and begged; they beat.

Through his blurred vision, Reb Schachne noticed one youth whom he had at one time befriended. He turned to him:

"VASILENKO," he begged, "you know me . . . your father worked in my shop. Say yourself, did I not pay him well? Vasilenko, Vasilenko! Help . . ."

A blow upon the heart broke his words. Two peasants threw themselves upon him and kneaded his stomach with their knees. Vasilenko, a small lean youth with crooked features and colorless eyes, grinned impudently:

"Well," he retorted, "you paid—how then? My old

man worked for you—you paid. Ah, ah! What do you thing would have happened to you if you had not paid?"

But the fact that Reb Schachne had turned to him for help appealed to his vanity.

"Enough fellows," he called to the others, "let the carcass live. You see, it just about breathes."

Reluctantly, they abandoned their victim and began to leave the house, breaking the few articles of furniture that previously escaped them.

"Nu, Schachne," boasted Vasilenko, "you have me to thank that you are still alive. They would have made little ceremony over you if I had not been here to help."

He was then about to follow the others, when a thought seemed to strike him. He held out his hand to the old man.

"There—kiss it," he ordered.

Reb Schachne lifted his blood-blurred eyes and stared dazedly at Vasilenko. Vasilenko's face clouded.

"Are you deaf?" he shouted. "Kiss, I tell you!"

Two of Vasilenko's comrades, attracted by his voice, halted in the doorway.

Reb Schachne looked blankly at Vasilenko. The youth turned white with anger.

"Hey, thou Jew dog," he shrieked, striking his hand upon Reb Schachne's mouth. "You hesitate? Here fellows!"

THE two peasants who had watched the scene approached nearer. "Take him. If he is so particular, he will kiss my foot!"

He seated himself on a chair and the others threw Reb Schachne at his feet.

"Pull off," he commanded, striking Reb Schachne's chin with his boot.

Reb Schachne slowly drew off the heavy boot from Vasilenko's foot.

"Kiss. . ."

One faced the other; a red, dirty foot smelling with sweat, and a blood-clotted face with a long dark, patriarchal beard. From above, glared Vasilenko's colorless eyes, set in the crooked features.

"Kiss, I tell you. . ."

Another blow upon the old man's mouth.

There was a pregnant silence in the wrecked room. Then Reb Schachne inclined his head and a wild, piercing shriek broke from Vasilenko. All the toes of Vasilenko's foot and a part of the sole disappeared into Reb Schachne's mouth and two rows of teeth were buried deep into the dirty, sweaty flesh.

(Continued on Page 17)

# THE KING OF JEWISH BOHEMIA

By ALBERT PARRY

(This very interesting sketch of Naphtali Herz Imber, the author of the "Hatikvah", is contained in "Garrets and Pretenders", a history of bohemianism in America, by Mr. Parry, and recently published by Covici-Friede, New York.)

IMBER was a Galician Jew who began his wandering life by going to the gay capital of his country. From Vienna he proceeded to Constantinople, Egypt, and Palestine, dividing his time between drinks and exquisite poetry, meeting kindred roving or schemes. Among others, he met that curious English adventurer and mystic, Laurence Oliphant, and followed him in his plan of establishing a Jewish settlement in Palestine. In 1888, when that failed and Oliphant died, Imber made his carefree way to London, where he became acquainted with Zangwill and worked for that writer's *Jewish Standard*.

The constant fogs and chills of the isles were good excuse for what Zangwill humorously called "spirituous nightcaps" of Imber. But it was rather hard to extract British coins for these and other similar purposes; Imber began to give ear to glowing reports of America's easy dollars and copious drinks. To America he repaired in 1893, and, with his fame (poetic and otherwise) preceding him, he was the sensation of the American ghetto from the moment he passed through Castle Garden.

Of all the American cities, New York held this restless poet with the tightest bonds, but he also visited and lived in Boston, Chicago, Philadelphia, Woodbine (among the Jewish farmers), and even in far-off San Francisco and Los Angeles. In Chicago, Imber slipped into what to a true rambler was the degradation of matrimony.

Zangwill called Imber's wife "an American Christian crank," but there was no doubt that she and Imber enjoyed themselves hugely, travelling together in the obscure American provinces of the mauve decade with their stock of lectures on occultism. All the while Imber grandly represented himself to the gaping audiences as Mahatma, a Hindu philosopher. When the wife and the circuit-riding palled on him, he slipped out of all this as easily as he had slipped into it. Once more he became a single poet of the ghetto.

HE resumed writing and publishing his verse, dedicating it to an extensive range of emperors, including the Emperor of Japan. An unknown writer exclaimed about him in the *Hebrew Standard* of October, 1909: "There were no publishers so he published his books himself; there were no book-sellers, so he sold his books himself; there were no critics to review and praise his work, so he praised it himself." Shades of Walt Whitman and Ada Clare!

Though the Jews of America viewed with a certain condescending amusement his imbibing habits and his

general lack of dignity and propriety, they paid a real tribute to his scholarship and, above all, to his fine poetry. They remembered what Zangwill said of his unfailing taste in belles lettres—Zangwill who otherwise made broad fun of him!—and they soon found out his true talents for themselves. They were the first to make Imber's "Hatikvah" world-famous as the Zionist anthem; they relished the queer, mystical journal, *Uriel*, which he edited in Boston for a time; and, of course, they were flattered by the fact that the United States government published Imber's pamphlets on Talmud education. They forgave this erratic man of genius his occasional pose, and they rather enjoyed his eccentricities.

One of the finest connoisseurs of Imber's talents and eccentricities was Judge Mayer Sulzberger, around whom the poet shrewdly undertook to play the role of court jester. But the jester was too impertinent with His Honor, and the jester was dismissed—with an allowance of one dollar per day. It was generally conceded that Imber could not be trusted with more than that amount.

TO restrain Imber's liberality with his subsidy was the task of Freidus, the chief of the Jewish Division of the New York Public Library. Apparently, Freidus did not find his task too difficult, though he, like Imber, did not attach any importance to money. Imber wanted money for drink among jolly companions, which was his inspiration. Freidus, in many ways, was also a Bohemian. He liked to find himself among good talkers and listeners, and among the latter he preferred young and lovely women. He liked to hobnob with celebrities and he frequented all sorts of gatherings from balls to funerals. I am told by a man who knew him well that he failed to appear at the funeral of his own mother, attending instead the funeral of a celebrated Jewish savant. He, too, traveled amid clouds and worked in flashes. But he did not drink in any way matching Imber's drinking. Freidus found his intoxication mostly in books, and he did not need any money for books—at his library desk he felt like an autocrat who had all the power he ever wanted. Therefore, the Bookworm-Bohemian could not sympathize with the Boozer-Bohemian, and gave him no more than his one dollar a day, all of Imber's pleas falling upon Freidus' implacable smile. Characteristically enough, even this dollar was placed into a book for which Imber would ask on that morning, as if even for that mite the wild Bohemian had to pay with a few quiet moments of diligent reading.

As the years rolled by, Imber became more and more of a drunken child. New Hebrew poets appeared on the horizon, with fresher methods and deeper philosophies. But Imber stubbornly remained behind. Now there was much more of the *enfant terrible* to him than of the poet. He lived on the prestige of his earlier creations, and though "Hatikvah" was the most accidental of them, quite foreign to the general run of his philosophy and talent, he was inordinately proud of it and he made his

(Continued on Page 22)



# POEMS BY N. H. IMBER

## *Hatikvah—A Song of Hope*

O WHILE within a Jewish breast  
Beats true a Jewish heart,  
And Jewish glances turning East  
To Zion fondly dart,—

### CHORUS

O then our Hope—it is not dead,  
Our ancient Hope and true,  
Again the sacred soil to tread  
Where David's banners flew!

O while the tears flow down apace,  
And fall like bounteous rain,  
And to the Father's resting-place  
Sweeps on the mournful train,—

And while upon our eager eye  
Flashes the City's wall,  
And for the wasted Sanctuary  
The tear-drops trembling fall,—

O while the Jordan's pent-up tide  
Leaps downward rapidly,

And while its gleaming waters glide  
Through Galilee's blue sea,—

And while upon the Highway there  
Lowers the stricken Gate,  
And from the Ruins Zion's prayer  
Upriseth passionate,—

O while the pure floods of her eyes  
Flow for her People's plight,  
And Zion's Daughter doth arise  
And weeps the long, long night,—

O while through vein in ceaseless stream  
The bright blood pulses yet,  
And on our Fathers' tombs doth gleam  
The dew when sun is set!—

Hear, Brothers mine, where e'er ye be,  
This Truth by Prophet won;  
"Tis then our Hope shall cease to be  
With Israel's last son!"—  
(Translated by Henry Snowman.)

## *Zionist Marching Song*

### I

LIKE the crash of the thunder  
Which splitteth asunder  
The flame of the cloud,  
On our ears ever falling,  
A voice is heard calling  
From Zion aloud:  
"Let your spirit's desires  
For the land of your sires  
Eternally burn.  
From the foe to deliver  
Our own holy river,  
To Jordan return."  
Where the soft, flowing stream  
Murmurs low as in dream,  
There set we our watch.  
Our watchword "The sword  
Of our land and our Lord—"  
By Jordan there set we our watch.

### II

Rest in peace, loved land,  
For we rest not, but stand,  
Oft shaken our sloth.  
When the bolts of war rattle  
To shirk not the battle,  
We make thee our oath,  
As we hope for a Heaven,  
Thy chains shall be riven,  
Thine ensign unfurled.  
And in pride of our race

We will fearlessly face  
The might of the world.  
When our trumpet is blown  
And our standard is flown,  
Then we set our watch.  
Our watchword, "The sword  
Of our land and our Lord—"  
By Jordan then set we our watch.

### III

Yea, as long as there be  
Birds in air, fish in sea,  
And blood in our veins;  
And the lions in might,  
Leaping down from the height,  
Shake, roaring, their manes;  
And the dew nightly laves  
The forgotten old graves  
Where Judah's sires sleep,  
We swear, who are living,  
To rest not in striving,  
To pause not to weep;  
Let the trumpet be blown,  
Let the standard be flown,  
Now set we our watch.  
Our watchword, "The sword  
Of our land and our Lord—"  
In Jordan now set we our watch.  
(Translated by Israel Zangwill.)

Jewish Women of Importance—

## MARY FELS

FROM SOAP TO SINGLE TAX

By JOSEPH WOLFE

LIKE Henry George and the economic system he propagated, Mary Fels is no longer in the spotlight of the daily news. But at one time this lady was one of the strongest disciples of George, and both she and her husband spent many of their years, and much of their fortune in popularizing the principle of the Single Tax. Only up to about ten years ago, Mrs. Fels supported a weekly magazine devoted to George's ideals and at its peak it was an influential journal.

The Single Tax is today a theory for historians to write about. It has been discarded by all but a small group of adherents who still believe that the substitution of all taxation by one tax on land, will solve our economic difficulties. Only recently a comprehensive biography of Henry George appeared, and in reviewing it for the "New York Times", William McDonald gave a good description of what George meant in his teachings:

"The value of land, accordingly, is 'social' value only, rising as population increases and society expands, vanishing if population is removed or social advantage declines. Rent is not earned, but results from a monopoly whose worth society created and the more the monopoly is enhanced the more will wages fall. What the landholder calls progress is advance at the expense of the wage earner. The only remedy, according to George, is to make land common property—not common in the sense of publicly owned or nationalized, but in the sense that its rent is appropriated by taxation; and with the taxation of land values all other taxes would be abolished.

"THE economic justification of the proposed abolition of private property in rent was, of course, in George's view, the assumption that the public appropriation of rent would 'defray all the legitimate expenses of social organization' and thereby 'permit all of wages and interest to remain in the possession of labor and capital.'"

The Single Tax has given way to more realistic economic philosophies, although, like all economic systems proposed to replace capitalism, it has actually neither been proven nor disproven.

What Mrs. Fels' support of the Single Tax means today, and what value it has for us, can perhaps be summed up in the fact she and the other ardent friends of Henry George's theories helped considerably to further the trends that led to our present economic thinking. Bernard Shaw himself readily admits that it was George who really made him a full-fledged Socialist.

Through her devout work in behalf of the Single Tax, Mrs. Fels became interested in Zionist colonization and gave her efforts and funds in support of it. Today this interest has been transferred more to the scientific agricultural aspects of Zionism, but she still supports the cause financially.

How Mrs. Fels came to economic propaganda, and to Jewish nationalist work, is a romance that sounds almost fictional. The man she married was Joseph Fels, who became one of the soap kings of the country with his famous product, "Fels-Naptha". At the age of nineteen Fels had the strange idea of making a hobby of following up families who bore the same name as his. This hobby he continued, and one day he found himself in Keokuk, Iowa, on business. While talking to one of the citizens he was asked if he was related to the local Fels'.

At once he went off in search of his namesakes. He found the family bore no relationship to him, but while gathering this somewhat disappointing information he caught a glimpse of a pretty, nine-year old girl. Something at that moment came over him which made him say to himself—"That girl will be my wife!"

A strange decision to make, but it was made.

Fels went back east to his business and began a correspondence with the Keokuk Fels.

NINE years went by. The correspondence had continued, interspersed with personal visits. At the end of nine years, and when the young woman was eighteen, Fels claimed her. They married, and then began a career which took them to all parts of the earth. In all directions these two travelled to make plans for social service and to see these plans realized. He had a trigger mind, enthusiasm and initiative; she shared his enthusiasm and had besides a fine knowledge of people and knew how to supplement his ideas.

Their chief interest lay in the problems of labor, and so it was that they were attracted to Henry George's at that time famous Single Tax, and his monumental book, "Progress and Poverty."

In 1914 Joseph Fels died and his wife, a small, frail woman, undertook to carry on his work. Previously she had rarely spoken in public; now she spoke often and before large assemblages all over the world. She sponsored the many plans began by Fels and soon became an accomplished publicist and worker for the causes that won her sympathies.



# JEWISH NEWS OF THE MONTH

*Do you know what is happening in the Jewish world? No Jew is properly equipped to understand the problems affecting the Jewish people unless he is fully conversant with Jewish events. The Brooklyn Jewish Center Review will present a digest of Jewish news each month.*

THE murder of Dr. Arlosoroff was the news that most stirred Jewry this month. Chaim Arlosoroff, a brilliant young man of thirty-five, Zionist leader, and head of the political department of the Palestine Executive of the Jewish Agency, was accosted by two men as he was walking with his wife near the moslem cemetery in Tel Aviv on the night of June 16. They asked the time in Hebrew and Arlosoroff replied it was eleven o'clock. The men then suddenly fired two shots and escaped. He was still alive when brought to the hospital and before he died he insisted his assailants were not Jews. His wife gave a description of the men to the police.

The murder created a ferment in Palestine and a great deal of ill-feeling between the labor and revisionist groups, the talk being that members of extreme revisionists killed Arlosoroff. Nothing however has been discovered to bring any light on the murder. A revisionist named Abraham Stavsky is being held at this writing as a suspect but has found many people to support an alibi. Mrs. Arlosoroff is convinced he was one of the men who accosted her husband.

Returning from Palestine for a visit to New York, Emanuel Neumann, American member of the Executive of the Jewish Agency, stated that it is "inevitable that Transjordan will soon be opened for Jewish colonization."

In a memorandum submitted by the Jewish Agency to the League of Nations Mandates Commission, it was stated that: "Palestine has successfully absorbed 9,000 immigrants during the year, has little or no unemployment, is gradually increasing its exports and diminishing its adverse balance of trade, and has managed to provide its government with a surplus of between £300,000. and £400,000. on the year's work."

THE death of Cantor Joseph Rosenblatt shocked the Jewish world and a good deal of the gentile, for Rosenblatt was the most famous cantor living and the only one in the history of this country to gain such acclaim and wide following. While Rosenblatt was beloved and admired, his continuous ventures into theatrical performances brought him some disrespect. Much was made of in his career of the offer from the Chicago Opera Company of \$3,000 for a performance of the leading tenor role in the grand opera, "The Jewess," an offer which Rosenblatt refused. The offer however was limited to the one opera, which being concerned with a Jewish subject, would naturally have been a powerful novelty attraction with the cantor in the central role.

Rosenblatt died in Palestine, where he was making a picture for the Fox Film Company. One of the last shots was taken, according to reports, at Rachel's Tomb, following which he was stricken with apoplexy and a heart attack.

The cantor was 51. He was born in Russia and lived in this country since 1913. He was the tenth child of a cantor.

Germany has decided to keep out of the 31st international show of contemporary painters to be held in Pittsburgh this fall, the chairman, Homer St. Gaudens, has announced. Mr. St. Gaudens selected the works of Lieberman and Walheim to represent Germany. The first is a Jew, among the best of German artists and recently forced out of the presidency of the Prussian Academy of Art, and the other the grandson of a Jew. Rather than be represented by Jews the German government, through Hans Weidemann, its propaganda representative now in this country, withdrew from the exhibition.

The German government has issued orders to its consular agents to refuse visas to Jews either wishing to visit Germany or to pass through it on the way to another country. The first restriction has not been complained of much, but the second, which handicaps travel in the case of places easiest reached by passage through Germany, has been discussed at the World Economic Congress by those delegations who see in it injury to their tourist trade.

Jews in Germany cannot now advertise in the Berlin telephone book.

ALTHOUGH the Franz Bernheim case, in which a Jewish resident of Upper Silesia complained to the League of Nations that the Nazi persecutions of Jews there was contrary to minority rights agreements, was settled in favor of the Jews, and the German Government consented to permit the return of Jews to positions from which they had been ousted, this restitution is being greatly offset by an intense campaign to prevent patronage of the professionals involved.

The German film industry has been so damaged by the Nazi policies against Jews that the government has been forced to issue what amounts to a subsidy for the industry to the amount of ten million marks. All Jews have been expelled from film work in Germany.

In London the boycott against German trade is so active that a German boxer, Walter Neusel, has resorted

(Continued on Page 22)

## SOME BOOKS OF THE MONTH

*"The Pentateuch and Haftorahs",—Vols. II and III, Exodus and Leviticus,—edited by Dr. J. H. Hertz, Chief Rabbi of the British Empire. Oxford University Press, London and New York.*

WE reviewed in the last issue of the Review the first volume — the Book of Genesis — of this remarkable work. We have since learned that two more volumes have made their appearance, the books of Exodus and Leviticus, and have had the opportunity to study them. The same high tone of scholarly achievement which marked the first volume is contained in these. The notes to each verse of the Biblical text reveals the hidden beauty brought to light by the finest of ancient and modern commentators. So rich are these interpretations that it can be said without exaggeration that if one studiously reads through these volumes he may be regarded as a *Talmid Chochom*, a student well versed in Jewish teaching.

What makes these volumes, as the previous one, so indispensable to our modern generation is the fact that in addition to the explanatory notes to each verse there are appended special chapters discussing the critical phases of the Bible teachings. In the volume on Exodus, for instance, we have a fine historical discussion (p.56) on "What Light Does Egyptian History Throw on Israel in Egypt?" Again (p. 104) we find a keen analysis of the whole critical theory which would divide the Torah of Moses into a number of sources and redactions. After offering a brilliant defense for the traditional viewpoint, he says: "Nothing is more characteristic of the Higher Critic than the way he refuses to revise his views, in the face of the historical discovery which disproves those views".

IN the Book of Leviticus, we have a whole chapter discussing (p. 92) the Dietary Laws, in which are given the views of Maimonides, the Zohar, and other ancient as well as modern authorities as to the purpose and motive of these ritual commands. A thought provoking chapter is the one (p. 316) which discusses the antiquity and Mosaic authorship of the Book of Leviticus,—again in answer to the Higher Critics, who maintain that this, and other sections of the Priestly Code, were edited or written by Ezra and his school, in the 5th century before the Christian era. No abler defense of the conservative view could have been made than the one here presented.

What a fine thing it would be if our worshippers at the Sabbath services would have in their hands this edition of the Bible, while the Torah lesson is read! What a blessing it would be, instead of viewing the reading of the Torah during the services as a routine duty without any significance, that period would become an opportunity for Jewish intellectual enrichment and advancement, by the people following in this edition the words of our priceless spiritual treasure—the Torah.

—DR. ISRAEL H. LEVINTHAL

*"Upton Sinclair Presents William Fox", by Upton Sinclair Published by the Author.*

UPTON SINCLAIR suggests that we review his sensational book on the life of William Fox in this publication. Apparently he believes that the book has a special interest for us as Jews, since it deals with the life of a Hungarian Jew who became one of the leading figures in the gigantic motion picture industry. Aside from the fact that Fox was born a Jew, became Bar Mitzvah when he reached the age of thirteen, married into the Jewish fold, and numbered some influential Jews among his friends, we know little of what part, if any, his Jewishness played in the bankers' conspiracy to "gobble him up" and eliminate him from being a power in the entertainment world.

Sinclair gives us an amazing story of a truly interesting personality. He reviews his career from that of a cutter of linings in one of the clothing shops of New York to that of a dispenser of amusement to millions of people throughout the world. He reviews Fox's acquisition of chains of theatres throughout the country; his part in the development of the silent and then the talking pictures, and his dreams to place educational films at the disposal of millions of class rooms in our schools, and thousands of churches and homes. The book gives one an excellent opportunity to become acquainted with the development of the film industry, in which Fox played such a leading role. Of special interest is the part in which Sinclair describes the intricate financial transactions which led to the removal of Fox as the head of the gigantic structures which he helped to build up. Sinclair shows us how Fox was spurred on by bankers and financiers to embark upon one program of expansion after another, only to involve him in financial difficulties, and then capture the prize industries for themselves.

It is William Fox's side of the story and an indictment of modern industry controlled by banks and bankers. The other side has not been heard from, no libel suit having reached our courts as the author anticipated.

—JOSEPH GOLDBERG

*"The Jewish Utopia" by Michael Higger, Ph. D. The Lord Baltimore Press.*

THIS work by the eminent Talmudic scholar, who has already achieved so much by his editions of the Smaller Tractates of the Talmud, is significantly dedicated to the Hebrew University of Jerusalem—"Symbol of the Jewish Utopia". We are wont to associate our notions of Utopia with the conceptions of great writers in the non-Jewish field, with Plato's "Republic", Bacon's "New Atlantis", Campanella's "Civitas Solis", or with those of More and H. G. Wells. The mass of people will be surprised to learn of a Jewish Utopia. Dr. Higger,

(Continued on Page 22)



# REFUGEES IN A SWISS HOTEL

A LETTER FROM RUTH SEINFEL

*Grand Hotel, Brissago, Switzerland, June 10, 1933.*

ONE thing has brought its touch of realism to this place, and grim realism. For some strange reason—or rather for a reason that is not at all strange when you consider it more carefully—this hotel is full of Jews—German Jews, and Swiss Jews who have lived in Germany and now have come back to their own country. The reason is, of course, simply that all Switzerland is a haven for German Jews just now. A few miles along the lake shore is the village of Ascona, and there you can see Emil Ludwig in his villa built with American money, and Erich Mario Remarque, who wrote “All Quiet on the Western Front”. Remarque is not a Jew, but his book was burned in Germany because it was supposed to cast dishonor on the German war record, and so he also is an exile.

I have talked with these German Jews in the hotel here. I never in my life have met such sad people. They dread going back to Germany, and yet they must, because they cannot get their money out to live elsewhere. They tell me that in Berlin now the Jews do not stir out of their houses except to visit each other. They don't go to the theatre or the cafes or restaurants. And they who were always more German than Jewish have now suddenly become pious—they are lighting candles on Friday night and observing all the customs they used to laugh at.

These people don't speak of actual physical atrocities; apparently what physical violence there was was unorganized, and took place in scattered sections of the coun-

try. But the cold-blooded, step-by-step economic ruin that is being visited on them is almost harder to bear than literal brutality. You can see in their eyes a kind of uncertain, desperate look—they don't know what they should do, and so they do nothing, and just wait for the bread to be taken out of their mouths. For those who have children it is even more frightful. Only a certain per cent of Jewish children are allowed to go to school—one-per-cent, to be exact—and the parents are faced with the prospect of seeing their children grow up without an education.

BUT Jews have lived through such calamities before and will again. If they can't get an education for their children from the State, they'll educate them themselves. I sympathize with the individuals, and I am horrified by the barbarism of the whole performance, but I don't think anything can destroy the Jews.

I heard of a very unfortunate effect this business is having on one group of Jews, the German Jews who lived in Alsace before the Treaty of Versailles. When France took over that country the Jews were given the choice of renouncing their German citizenship and remaining, or going back to Germany, leaving their property and money behind. Most of them were *hoch-patriotish*, and went back to Germany. They got from the German government a check for their losses, but the reimbursement was not five per cent of what they relinquished. And now they are expropriated once more. I don't know how people can survive such experiences twice in a lifetime, but I suppose they manage somehow.

## How Otto Kahn's Mother Introduced Mme. Schumann-Heink to Safety Pins

(Mme. Ernestine Schumann-Heink, the most famous operatic contralto of our time, is, by her own admission one quarter Jewish, her grandmother having been a Jew. She has the greatest affection for Jews and has even learned to recite a prayer in Hebrew. In her autobiography she relates how, after a period of desperate poverty, she was at last elevated to principal roles in the opera house at Hamburg. There she was befriended by the Warburg family, whom she particularly admires because they kept themselves free from intermarriage. She then describes her acquaintance with the mother of Otto H. Kahn.)

IT was through the Warburgs, who were at that time (about 1894) the finest people in Hamburg, and whose sons are now rich bankers in New York, that I made another good friend—Mrs. Kahn, the old lady Kahn, in Mannheim, the mother of Otto Kahn in New York. She was indeed a kind friend. She provided me with warm blankets and shoes and many things during my bad days. I sang in Mannheim with tremendous success, but it was when my luck first turned, and I still did not have the proper clothes. When she saw how poor I looked she would dive into her own wardrobe and say:

“That won't do! You know, Heink, you are a prima donna now, and you must dress better—you cannot wear such poor-looking clothes. I will give you something nice—something pretty and fashionable.”

She would pull out this and that, and say, “Now, my child, which do you like best?—which do you want?”

Mrs. Kahn also saw to it that I was supplied with needles, threads, pins and even safety pins! Yes, she taught me how to use safety pins, for I had always had just plain pins before. One day she asked me why I didn't use safety pins and I said:

“Oh, they are so expensive, I can't afford them.”

“But, my child, she said, it is dangerous at the opera to use ordinary pins. When you sit down they may hurt you. You might even have an accident and part of your costume fall off, pinned up the way you are. No, no, that won't do.”

And so it was dear old lady Kahn who gave me my first introduction to safety pins. That will sound very funny, I am sure, but it's the truth.

## EXCERPTS—

EINSTEIN is as great a man out of Germany as in it; and although the colossal laugh which sounded throughout the civilized world at his expulsion was altogether at the expense of the Nazis, still they can pick Einstein's brains as easily when he is beyond the frontier as they can pocket the material property he has had to leave behind him . . .

Now if the Nazis are prepared to injure Germany in this useless and cruel way for the sake of destroying the Jew *qua* Jew, it is evident that they are not acting as Fascists or as Socialists, but simply running amok in the indulgence of a pure phobia—that is, acting like madmen.

—GEORGE BERNARD SHAW

\* \* \*

Among Jews, as with other advanced races, men devoted themselves, apart from religion, literature, art and science, to three pursuits.

First, *making money*, the lowest activity. The Rothschilds represent that activity among the Jews.

Second, *statesmanship*,—the art of ruling others. This comes, above money making, as gold is above lead in value, and is represented in the Jewish race by Disraeli, Prime Minister of England. He made Queen Victoria Empress of India, secured the Island of Cyprus for his Government at the Berlin Conference, invested British millions, securing control of the Suez Canal for the British Government, after the French had built it, not making a penny for himself.

Third, *philosophy*, love of knowledge, intellectual activity for its own sake, with no motive but that of ascertaining and establishing truth. That noblest of human pursuits is represented admirably, in the Jewish race, by Baruch de Spinoza. His career is as far above that of a Rothschild or a Disraeli, money maker or statesman, as the sun is above the burrowing mole and the cunning fox.

—ARTHUR BRISBANE

\* \* \*

It is sickening and terrifying to realize that a great people, whose advance during thousands of years has been marked by notable achievements in the arts and sciences, should respond to impulses of cruelty and inhumanity, which, when they have spent their force, will have lowered German civilization in the opinion of all peoples with whom Germany must have social and commercial relations throughout the future . . .

Such cruel policies as are referred to will bring their own penalties. They will result in loss of international prestige, in moral reaction among the German people of far-reaching effect, in loss of trade and commerce.

—U. S. SENATOR JOSEPH T. ROBINSON  
of Arkansas—Democratic Floor Leader

The Nazis have deliberately exhibited, as a means to power, what survived of a medieval religious prejudice against the Jews among the peasantry and the lower middle classes. They have converted it by gross misrepresentation of facts into a racial grudge as one justification for the crushing of democracy and the establishment of a militaristic despotism. And it is here that a consideration of the "atrocities" legitimately comes in. They may be over, but they really occurred. They were not accidental or incidental to the anti-Semitic program. They were foreseen and they are not sincerely deplored. If the ends toward which the anti-Jewish campaign was directed were petty and contemptible, the means by which the terror that was to crush and eliminate Jewish criticism of Hitlerism at a stroke were deliberately barbarous.

—NEW YORK HERALD TRIBUNE

\* \* \*

"It will be difficult to undo the evil that has been wrought by the Nazi clique during their short term in office. They have so succeeded in poisoning the minds of Germany through propaganda, that it is doubtful if years of education along enlightened, unprejudiced lines would serve to reinstate Jews in their proper place in German affairs. Whether or not the National Socialist party survives, the Jews are going to find the road back long and rough.

—HARRISON BROWN

\* \* \*

The social worker should utilize his knowledge, ability and experience for the purpose of bringing about the removal of those conditions which are responsible for most of the ills philanthropy tries to cure. In the name of Jewish life as it ought to be, the social workers should make part of their philosophy the abolition of poverty, the socialization of wealth, and the equalization of opportunity. But to be able to live up to that philosophy, they will have to act more courageously and more unitedly than they have in the past.

The growing spirit of affirmative Jewishness among the Jewish social workers deserves watching. It may yet prove to be the salvation of American Jewish life.

DR. M. M. KAPLAN

\* \* \*

SCHMELING is probably as poor a Nazi as BAER is a Jew. But that need not prevent any one, with an eye on HITLER, from referring to BAER as the Smiting Semite. It will probably invite Nazi counter-suggestions that SCHMELING was the victim of a plot by international Jewry. He was noticeably sluggish when he entered the ring. The answer? Doped, of course.

Probably no less a person than Justice BRANDEIS hired no less a person than JACK DEMPSEY himself to put something into SCHMELING's coffee. After all, if a man named O'RYAN will lead a Jewish anti-Nazi parade, why won't a man named DEMPSEY do anything? It is all quite simple—with the thermometer where it is.

—NEW YORK TIMES



## IN THE CENTER

### RESERVE YOUR HOLIDAY SEATS!

Members of the Center who are planning to worship in our Synagogue during the coming High Holy Days are advised to please make their reservations for seats now. This will insure for them the choicest location. The Religious Service Committee, at the request of the Board of Trustees, has adopted a resolution to the effect that the established prices shall be strictly adhered to and that no reductions shall be permitted at any time before the Holidays. Seats will be sold at prices ranging from \$5.00 to \$20.00 each, depending upon the location.

The services in the Main Synagogue will be conducted by Rev. Samuel Kantor assisted by the famous double choir under the personal direction of Rev. I. Kaminsky. Those who worshipped in our Synagogue last year were unanimous in their praise of the impressiveness of our services, to which no little was contributed by the excellent choir. Rabbi Levinthal will, as heretofore, preach at the Rosh Hashonah and Yom Kippur services.

There will be additional services in the Auditorium of the building. Seats will be sold at \$5.00, \$7.50 and \$10.00 each.

### JUNIOR BOYS AND GIRLS HOLD CLOSING SOCIAL AFFAIR

The Junior Boys and the Junior Girls ("The Peps") held a joint social affair last Saturday evening, June 24th, on the Roof of the Center building.

The members of the two groups enjoyed an excellent program of entertainment arranged for that evening.

The group will resume their weekly meetings early in the Fall. Announcements of their plans for the coming season will appear in the Center Bulletin to be published in September.

### SECURE YOUR CARDS FOR THE SECOND HALF OF THIS YEAR

We wish to call the attention of our members holding cards which expire July 1st to please secure new cards for the second half of the current year.

These cards are now required for admission to all functions in the Center building. Please secure your new cards by paying the balance on your membership.

### CENTER PLAYERS TO PARTICIPATE IN THEATRE TOURNAMENT

At the request of the management of the Alamac Hotel at Lake Hopatcong, N. J., the Center Players, under the leadership of Mr. Milton D. Balsam, will participate in an inter-institutional theatre tournament to be held at that hotel during the summer.

The Players are arranging to produce "Eyes", which was so well received when presented at the Center recently. The winning cup will be awarded by a committee of judges consisting of leading playwrights.

### CONGRATULATIONS

Mr. and Mrs. Aaron Lewis upon the arrival of a son to their children, Mr. and Mrs. Louis Salkin (nee Ruth Lewis) on June 22, 1933.

Mr. Hayman Epstein upon his engagement to Miss Peggy Teitlebaum.

Mr. and Mrs. Frank Schaeffer upon the arrival of a son on June 19, 1933.

Mrs. Pauline Diamond upon her marriage to Mr. Joseph Israel, of Lakewood, N. J.

Announcement has been made of the engagement of Mr. Lewis J. Rachmil, son of Mr. and Mrs. Hyman Rachmil, and former President of the Young Folks League of the Center, to Miss Helen Goldman, daughter of Mr. and Mrs. Jacob Goldman.

We extend our sincerest congratulations and best wishes to Mr. and Mrs. Rachmil, Mr. and Mrs. Goldman and the engaged couple.

### CELEBRATE FIFTIETH WEDDING ANNIVERSARY

Mr. and Mrs. Max H. Haft celebrated their Fiftieth Wedding Anniversary at the Center on Sunday evening, June 25th. Attending the dinner and reception were immediate members of their families and intimate friends.

Mr. Haft is a member of the Religious Service Committee and the Governing Board of the Center.



# LETTERS TO THE EDITOR

May 29, 1933

Editor,  
Brooklyn, Jewish Center Review

I want to congratulate you on the Brooklyn Jewish Center Review, copy of which I received at my home. I enjoyed reading it and am certain that it fills a real need in the homes of your members. As a matter of fact, I think it ought to have a larger circulation than the membership of the Brooklyn Jewish Center, since its whole attitude and scope of interest are nation-wide.

With kind personal regards and best wishes, I am

Sincerely yours,

SAMUEL M. COHEN,  
Executive Director

The United Synagogue of America

\* \* \*

*(Excerpt from a letter received through the Review)*

Dear Dr. Levinthal:

Although you do not know me, I feel that I have known you ever since the day when Dr. Hertz presented the students at Jews' College with a copy of your book "Steering or Drifting—Which?" I have been in the ministry in Poplar—on the outskirts of East London—since 1928, and during this period, your methods and marvelous homiletic sermons have been a constant source of inspiration to me in my preaching. I remember, when still a student at Jews' College, remarking to Dr. Daiches, the Professor of Homiletics, that yours were the most perfect modern Jewish sermons I had read.

And so this, my hero-worship, has continued unabated. I have always endeavored to follow you, sir, so much so that I devour any piece of your published work that I can lay my hands upon. Your sermon in the Homiletic Review of last June fascinated me and I bought a copy of American Sermons edited by Abraham Burstein, only to read your sermon on Beshalach.

I have always wished to visit the States in order to hear you preach, but as economic conditions render this impossible, for the present at least, I have plucked up the necessary courage to write to you.

Yours very sincerely,

I. K. COSGROVE

Poplar Associate Synagogue, Bow Lane, London, Eng.

\* \* \*

June 19, 1933

Editor

Brooklyn Jewish Center Review

We hope that you will make available some space in your next issue for the publication of this letter.

On the morning of Tuesday, June 6, fate deprived us of our precious jewel, our dearly beloved son, Bernard. The shock was a severe one, and to this moment we cannot reconcile ourselves to the belief that this healthy, life-loving young son of ours is no longer among the living.

It was a great consolation to us to have received such fine expressions of sympathy and such splendid cooperation on the part of the Center. We are sincerely grateful to the Center and to the many members of the institution for the friendship they have shown us, and for their efforts to lighten our great sorrow.

Very cordially yours,

MR. & MRS. H. E. BOSKOWITZ

*(The editor became acquainted with Bernard Boskowitz through his eager interest in this publication, and can sadly testify to the young man's ingratiating qualities and his fine intellect. It was a terrible shock to learn of the horrible accident which took his life. His death should spur all who are able to work earnestly for the passage of some ordinance which will make garage carbon monoxide slayings impossible.)*

## FIRST GROUP TO GRADUATE FROM THE CENTER ACADEMY; JUNE 15th



Reading from left to right: Daniel Harvey Adler, Harold Leon Jaffe, Jean Lampert Koven, Edythe Jean Lipsig, Miss Irene Bush, head of Hebrew Department, Dorothy Thelma Bober, Miss Alice M. Brennan, Director of the Academy, Arline Faith Brandt, Miss Ethel Ayers, instructor of Graduating Class, Blanche Frances Rubin, Harold Hirsh Liebow and Louis Moses Brier.



**THE KISS**  
(Continued from Page 7)

The blows that fell upon Reb Schachne sounded hollow, like blows upon an empty barrel. They tore his beard, they dug their fingers into his eyes, they sought out the most vital spots of his body for injury, they tore him to pieces.

The body trembled, but the two rows of teeth clenched harder and a cracking of flesh and bones was heard from Reb Schachne's mouth.

And Vasilenko shrieked—wildly and terribly, like a stuck pig.

How long this lasted the peasants knew not. It ceased when they saw that Reb Schachne's body no longer trembled. A look upon his face frightened them. It had lost semblance to a human face.

Vasilenko writhed weakly on the floor and strange, hoarse cries escaped him at intervals. His eyes were large and glassy and gazed without meaning. He was insane.

With a horrified "God save us," Vasilenko's comrades ran from the house.

On the streets the pogrom raged, and between the cries of the victims and the murderers no one heard the gasps of the living man who was dying in the teeth of the dead one.

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## CENTER TID-BITS

By J. G.

Rabbi Levinthal used a polished but mighty hard club, when, at a recent meeting, he gave a "lacing" to one of our members for traveling on a German boat.

\* \* \*

We are officially enjoined by our leaders from boycotting German made products but unofficially it is a great "Mitzvah".

\* \* \*

Hon. Irwin Steingut, home fully recovered from his recent operation, was greeted by the public commendation of the Citizens' Union for his energetic work as the minority leader of the N. Y. Assembly. Coming from such critical sources it must have been thrice welcome.

\* \* \*

Relieved of his presidential responsibilities, Mr. Isidor Fine is looking about for some diversion, aside from shirt manufacturing. He is planning the organization of a Center Shadchonim Bureau, in anticipation of the return of prosperity.

\* \* \*

Judge Sweedler told an interesting story at the Jewish Education Dinner held at the Center several days ago. When the Hebrew language was introduced in the curriculum of the Abraham Lincoln High School, the prize for highest achievement was awarded, curiously enough, to an Italian student. The following year the lad failed to register for the Hebrew studies. When asked to explain his action, he said: "My father owns a fruit stand in a Jewish neighborhood. I hoped that by knowing Hebrew I would be able to help him by speaking to his customers in their own language. But I soon found they could not understand what I was talking about."

\* \* \*

The female delegates to the Young Israel convention—according to a report printed in one of the Yiddish dailies—openly expressed doubt of the sincerity of the religious convictions as professed by the male members of the organization. Most of them, the girls claimed, shun matrimony, although they are well advanced in years. This, they said, is contrary to the spirit of the Jewish religion. Hayman Epstein "broke the ice" by announcing his engagement to a Young Israelite there and then. He was given a vote of thanks for having dared.

\* \* \*

Clarence Darrow's passion for debating for the sake of debating is best illustrated by the following incident. Some years ago the famous criminal lawyer debated Capital Punishment at the Center forum. Following the debate we invited Mr. Darrow to our Dining Room. In the course of conversation he expressed a desire to debate against Zionism, volunteering the information that he had visited Palestine and was fully acquainted with the Jewish experiment in the Holy Land. We doubted the possibility of obtaining a Zionist leader of equal standing to participate in such a debate. "If that's the case"—Darrow answered—"get someone to oppose the Zionist movement and I'll take the defense".

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Albert, Philip J.

Unmarried

Dresses

Residence—1307 President Street

Business—Chicago, Illinois

*Proposed by* Louis Albert

Frankel, Simon

Married

Upholstery

Residence—852 St. Johns Place

Business—852 St. Johns Place

*Proposed by* Joseph Goldberg

Graber, Ernest Arthur

Unmarried

Eggs

Residence—1552 Carroll Street

Business—18 Harrison Street, N. Y.

*Proposed by* Jesse Merovitz

Goldsmith, Jack

Unmarried

Residence—1272 President Street

*Proposed by* Joseph M. Schwartz

Parnes, Jacob

Married

Bakery

Residence—238 New Brunswick Avenue,

Perth Amboy, N. J.

*Proposed by* David Feiler

Silber, Dr. Samuel

Unmarried

Physician

Residence—279 Buffalo Avenue

Business—279 Buffalo Avenue

*Proposed by* D. Samuel Greenberg

*The following has applied for reinstatement:*

Kirsch, H.

Married

Beverages

Residence—2323 Avenue J

Business—925 Flushing Avenue

*Proposed by* Joseph Goldberg

EMANUEL GREENBERG, *Chairman*  
*Membership Committee*

### EXPRESSION OF CONDOLENCE

Our sincere expressions of condolence are hereby extended to Dr. A. Posner upon the death of his beloved brother, Mr. Zusha Posner, on June 21, 1933.

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### A VALUABLE PUBLIC SERVANT

Mr. George Ringler has earned the appreciation of the entire Orthodox Jewish community of the Greater City. It was he who in his capacity as Confidential Investigator in the Department of Health of the City of New York accomplished a remarkable piece of work in gathering evidence which resulted in the sensational expose. A public servant like Ringler who, as an official in the Department of Health and a respected member of the Jewish community, has shown himself to be fearless and absolutely incorruptible, is a valuable asset to the entire city. Not only do the nefarious racketeers make a mockery of things holy and bring discredit to the Jewish name, but through fraudulent food products which they foist upon observant Jews they endanger public health. There can be no sympathy whatever for these thieving desecrators. They deserve the full penalty of the law. And the work of a faithful civic servant like George Ringler should be accorded the fullest recognition with the reward of promotion to a higher rank.

*(The Review is pleased to reprint the above editorial which appeared in the Brooklyn Jewish Examiner of June 9, 1933. Mr. Ringler is a member of the Governing Board of the Center and an active worker in our institution.)*

### GYMNASIUM SCHEDULE AT THE BROOKLYN JEWISH CENTER

#### Monday

Men .....	3 p.m. to 11 p.m.
Boys .....	3 p.m. to 5 p.m.
Women .....	10 a.m. to 3 p.m.
Girls .....	_____

#### Tuesday

Women .....	10 a.m. to 10 p.m.
Girls .....	3 p.m. to 5 p.m.

#### Wednesday

Men .....	3 p.m. to 11 p.m.
Boys .....	3 p.m. to 5 p.m.
Women .....	10 a.m. to 3 p.m.
Girls .....	_____

#### Thursday

Men .....	5 p.m. to 11 p.m.
Boys .....	_____
Women .....	10 a.m. to 5 p.m.
Girls .....	3 p.m. to 5 p.m.

#### Friday

Men .....	2 p.m. to 6 p.m.
Boys .....	2 p.m. to 6 p.m.

#### Sundays and Legal Holidays

Men .....	10 a.m. to 6 p.m.
Boys .....	2 p.m. to 6 p.m.

### THE SABBATH

Friday Evening Services will be held at 6:30 o'clock.  
Sabbath Morning Services at 8:45 o'clock.

### DAILY SERVICES

Morning Services at 7:00 and 7:45.  
Mincha at 8:00 P. M.

## An Earnest Request!

During the Summer months the Center will continue to function as heretofore. While some of the activities will necessarily be curtailed, the other departments will remain open in order that the members may avail themselves of its facilities. Services will be held in the Prayer Room on weekdays and in the Synagogue on the Sabbath. The Physical Training Department will be available to all the members and their families as per schedule printed elsewhere in this issue.

To enable us to continue with our activities we shall require the cooperation of our members. We, therefore, appeal to them most earnestly to please send us their checks for whatever amount is due us, whether for membership dues, house charges, pledges, etc. Send us the full amount of your bill if you can, or send us part of it now if you cannot spare the whole amount at this time.

Our expenses in running the building must be met in July no less than in January. With other incomes eliminated during the Summer months we must rely on the assistance of our members, and they alone can make it possible for us to continue our work.

Please do your duty—and do it now!

J. M. Schwartz, *President*  
Fred Kronish, *Treasurer*



## THE PROGRESS OF THE BOYCOTT

(Continued from Page 5)

Aside from its direct efforts to organize a boycott—which has been restricted entirely to correspondence, the organization not having the facilities to send out personal committees to firms—the boycott Committee has concerned itself with the placing of window placards reading: "For Humanity's Sake! Boycott German Industry! Don't Buy German Goods!" and with the wide distribution of stamps, containing the same wording, and intended for pasting on the backs of letters and packages.

This latter effort has received an unexpected setback. Edward J. Dillon, the Assistant Postmaster of Hartford, Connecticut, on seeing these stamps, queried the Postmaster General on their legality. He received a reply from Third Assistant Postmaster General C. B. Eilenberger, who said that it was illegal for these stamps to be pasted on the backs of envelopes which pass through the mails. His reason was that the stamps might be mistaken for United States postage stamps.

The fact is that these stamps are printed in light blue and their lettering makes them distinctively different from any other stamp. But aside from this, propaganda stamps like these are common and the Red Cross particularly makes a practice of distributing them widely under the name of "Christmas seals". The matter has now been taken up by Samuel Untermyer, who has been a steadfast supporter of a trade boycott against Germany.

The placards are being seen in store windows throughout the city but usually it is the neighborhood tradesmen who put them up. They are also being distributed in other parts of the country by the approximately seventy-five posts of the Jewish War Veterans.

One result of the boycott conducted by this Committee, and by propaganda from others, is to be seen in advertising published in the New York press or on posters. There is a widely advertised hair preparation whose slogan, prominently lettered, was "the new German hair tonic." In the latest subway and elevated cards this slogan is out. In recent issues New York newspapers carried an ad from a well-known Broadway restaurant that has several branches, in which the featured statement was that the imported beer it sold was made in the Saar country, which is not under Germany but under the jurisdiction of the League of Nations.

Such advertising is appearing with increasing frequency.

A reason for the boycott activities of the Jewish War Veterans—apart of course from the natural indignation at the Nazi treatment of Jews—may be found in the official history of the organization. "The Jewish War Veterans of the United States," an official statement reads, "was born in 1894 out of a desire on the part of Jewish veterans of the civil war to combat anti-Semitism. Later, the Jews who fought in the Spanish-American war considered it necessary to found a Jewish organization of ex-service men, which they named the Hebrew Veterans of the War with Spain. After the world war similar discrimination and anti-Semitism appeared. Several Jewish veteran associations sprang up in various sections of the United States and these were consolidated into the national group." J. George Fredman is the Commander-Chief and Col. Morris J. Mendelsohn is chairman of the Anti-Nazi Boycott Committee, which has its headquarters at 276 Fifth Avenue, New York.

## Frederick Hollander

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## SOME BOOKS OF THE MONTH

*(Continued from Page 12)*

in this little volume, gives us a collection of all Biblical, Talmudic and post-Talmudic references which touch upon the Jewish dream of a regenerated society. "Unlike Plato's Republic", our author tells us, "where the ends sought are political rather than spiritual, the motive of Prophetic Rabbinic Utopia is the spiritual perfection of human society."

Dr. Higger denies the fact maintained by some critics that Judaism followed the example of Christianity in emphasizing the life beyond the grave. "That this theory is absolutely fallacious, one learns from the fact that, alongside the views that this world is a preparation for the next, rabbinic literature contains numerous passages describing the kind of ideal life that nations as well as individuals must lead so that a universal paradise of mankind might be established in *this* world—with no reference to the future world whatever. In fact, the yearning for an ideal life in this world, as found in rabbinic writings, may be much older than the theory that this world is merely a vestibule to the next world. For that yearning is rooted in the teachings of the Prophets, who were mainly concerned with an ideal life of universal peace and brotherhood in this world."

THE mass of material, collected from so many sources of our rich literary treasures, are skillfully brought together and interpreted under such headings as "Righteousness and Justice", "Israel and the Nations", "Peace and Abundance", "Liberty and Salvation", "The Holy Land", "A New World", "The Kingdom of God".

To everyone who desires to become familiar with the Jewish conception of what life on this earth ought to be, with the Jewish ideal of a Utopia for all mankind, this volume is most heartily recommended.

## THE KING OF JEWISH BOHEMIA

*(Continued from Page 8)*

magnificent, homage-inviting appearance at every Zionist gathering. He collected drinks in payment for this Zionist hymn.

Even his will turned out to be a humorous sketch. In it he wrote, among other things: "To the rabbis I leave what I don't know; it will help them to a longer life. To my enemies, I leave my rheumatism. To the Jewish editors I leave my broken pen, so that they can write slowly and avoid mistakes." The Jews of the East Side felt the passing of a colorful figure. When the funeral procession reached the Educational Alliance, there were ten thousand Jews behind his coffin, with some two hundred policemen keeping order,

Imber, until his death, remained the most complete and the most picturesque type of Jewish Bohemian in America. With his death, the Jewish Bohemia lost its color, nay, its very life. A series of pretensions at Bohemianism that followed Imber in the ghettos of New York and elsewhere could not successfully emulate Imber's spirit and doings. Even to pretend at carefree abandon, to pose, one must know how. And Imber knew this delicate game exceedingly well. He was proud of his Bohemian title. How pained his departed spirit must have been when even this title was, on one occasion at least, doubted by those who remained behind. A Jewish weekly once printed an article about him, respectfully calling him one of the few true Bohemian Jews in America, and immediately a naive reader wrote a letter of protest to the effect that Imber was a Galician, and not a Bohemian!

## JEWISH NEWS OF THE MONTH

*(Continued from Page 11)*

to allotting 20% of his receipts to the relief fund of German Jews in the hope of increasing the attendance at his fights.

The modification of the employment laws in Germany through which Jews hoped for a more tolerant attitude on the part of the government, was dissipated by the Reich's Commisar for Hesse, Sprenger, who stated at a mass meeting in Frankfurt: "The Jews need not hope that modification of the employment laws will restore Jewish rights to employment. Only those of German blood can be given work."

Those German firms which have cleansed themselves of Jewish employees are now being given certificates of purity by the Nazi headquarters. Such a certificate, issued to the Olex gasoline company, reads: "The Economic-Political Department of the National Socialist Party Headquarters testifies that the Olex Company has dismissed all non-Aryan leading employees and is henceforth to be considered Aryan. All authorities may patronize Olex unhesitatingly." The company has sent a copy of the certificate to its branches but has requested the branch managers not to display it prominently for fear of offending Jewish and liberal-minded customers.

Cuba has prohibited Jewish assemblies because it refuses to sanction any anti-Hitler protest meetings. All Jewish mass activities, even directors' meetings, are forbidden.

Because of the effects of the boycott on German industry, which is now beginning to make its influence felt on German industrialists, publicity for a retaliatory boycott against German Jews is appearing all over Germany. Jewish business however has suffered intensely and consistently ever since the Nazis came into power.



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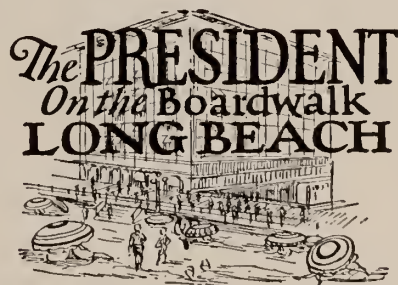
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# *The Brooklyn Jewish Center Review*

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Upper Silesia?

A New Deal For Judaism

A Prelude To A New Season

The Fourth Dimension

A Stable In Palestine

A Jewish Composer In Name  
And Fact— Ernest Bloch

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LABOR AND RESEARCH TO  
PUT INSURANCE WHERE IT  
COULD GIVE TO ITS MEM-  
BERS THE VARIETY OF  
BENEFITS WHICH IT NOW  
GRANTS . . . AND WE SHALL  
DEVOTE THE COMING YEAR  
TO FURTHERING STILL  
MORE THE USEFULNESS OF  
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all our friends and to the  
Center Membership for a  
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# The Brooklyn Jewish Center Review

Published by THE BROOKLYN JEWISH CENTER—667 Eastern Parkway, Brooklyn, N. Y.

JOSEPH M. SCHWARTZ, *President* HENRY SEINFEL AND HYMAN AARON, *Vice Presidents* FRED KRONISH, *Treasurer* HENRY GOLD, *Secretary*  
ISRAEL H. LEVINTHAL, J.D., L.H.D., *Rabbi* JOSEPH GOLDBERG, *Administrative Director*

VOL. XIV

SEPTEMBER, 1933

No. 4

## A NEW DEAL FOR JUDAISM

A ROSH HASHONAH MESSAGE

By DR. ISRAEL H. LEVINTHAL

THIS is the day of the New Deal. Under the leadership of President Roosevelt, Americans are fast learning that this age calls for a New Deal in the solution of our economic, our social and our political problems; that the old methods and attitudes, as well as the old shibboleths and platitudes, have failed to heal the ailments that have affected our national life.

It is hardly necessary to say that the President will find hearty cooperation from, and a willing following in, the masses of Jewish citizens of this land. American Jewry will be in the forefront of those eager to usher in the New Deal that shall guarantee a Square Deal to every man, woman and child in this land.

On this Rosh Hashonah, the annual Review Day of the spiritual forces in our Jewish life, it is, however, necessary for us Jews to realize that Judaism, too, as well as America, demands of us a New Deal. The Old Deal that we gave to our spiritual heritage has failed, and failed miserably, to make it an effective, integral part of our life. The indifference, the neglect, the care-free attitude that so many of our Jews display toward the future welfare of their people, toward their faith, their culture and their ideals, have been responsible for the general bankruptcy of Jewish life in America.

WE need an NRA in American Jewish life, a resolve on the part of every Jew to bring about a recovery of those ideals that have given strength and vitality to Jewish life in all the ages past. The NRA for us Jews must have an added meaning to what it has for us as Americans.

N ought to remind us of the *Nationality* of Israel, that is today being battered by enemies as never before since the days of the Spanish Inquisition. The *Nationality* of Israel, the Jewish People, demands a New Deal

on the part of the individual Jew, a sense of responsibility of the one for the others, a new appreciation of the old truth *Chaverim Kol Yisroel*—"all Israel are brethren," each Jew responsible for the welfare of the others. The cause of Palestine, symbol of the *Nationality* of the Jew, is worthy of a New Deal from the great mass of those who hitherto have failed in their duty. Palestine is today the sole hope of our stricken brethren in Germany and in all other benighted lands. Act, then, in the spirit of recovery of the *Nationality* of Israel.

R ought to remind us of the Religion of Israel. Our religious life and ideals, here in America in particular, call for a New Deal if they are to survive the present cataclysm that has come upon them.

I N our own area, we are making a valiant attempt, through the instrumentality of our own Brooklyn Jewish Center, to rekindle the flame of loyalty and devotion to our God, our Torah, our culture, our spiritual heritage, in the hearts of our people. We see how eagerly many, especially of our young people, flock to us to quench their thirst for Jewish thought. Oh, how much we might have accomplished if the people of our community had rallied to our Center's support! Give your Religion a New Deal and it will become once again a source of spiritual life and blessedness to us all.

A ought to remind us of what it stands for in the national symbol—*Act! Act!*—that is the demand of the New Deal. To think about the New Deal is not enough! To say that you are a Jew at heart is not enough these days! You must act! You must prove your belief in the New Deal by acting in the spirit of the New Deal!

(Continued on following page)

In an address which the great publicist, Walter Lippman, recently delivered, he used words which we may aptly repeat to every Jew in this land:

"We live in a great age, and we are put to the test whether we can be worthy of it. . . . The fates are busy. In such moments men have to live greatly or they fail miserably. In the quiet ages, as in the brief pause of peace and prosperity which preceded the war, the easier virtues are perhaps sufficient. But in the ages of storm and stress a people must rise to its destiny or shrink into despair. It must force itself to actions that seem beyond its strength and undertake tasks that would appear to transcend its powers."

May the New Year bring to each and every Jew the desire and the will to live greatly, nobly and worthily, as befits these tragic days. May it inspire each and every one of us to give a New Deal to our America, and a New Deal, too, to the Jewish People and the Jewish Faith. Then shall we have the right to hope and pray that God may inscribe for each and every one of us a year of life and happiness, of peace and blessedness!

## OUR LOSS -- BOSTON'S GAIN

IT is with feelings of deepest regret that we of the Center bid farewell and say *Zescho Le Sholom* to Mr. Benjamin Hirsh, a member of our Hebrew School faculty, who has accepted the Principalship of the School of Temple Mishkon Tefillah in Boston, one of the largest and most influential schools in all New England. For more than a dozen years Mr. Hirsh has given of himself wholeheartedly, devotedly and unselfishly to the holy work of instilling a love for our faith and culture in the hearts of our children who were fortunate enough to enjoy his instruction in our Hebrew School. Mr. Hirsh's abilities as pedagogue and his standing in the Hebrew educational field need not be recounted here. Suffice to say that he represents the finest and the noblest in that sacred calling, and is recognized by his colleagues as one in the forefront of his profession.

Not only will he be missed in our Hebrew School, but also by the hundreds of men and women who enjoyed the intellectual treats he offered them every Sabbath afternoon between Mincha and Maariv, when he interpreted for them the holy words of Scripture, Mishnah and Aish Yaakov. It will be difficult to replace him, for very few can satisfy, as he has, the intellectual yearning of the many who came to hear him.

Mr. Hirsh goes to his post accompanied by the blessings and best wishes of his colleagues on the Hebrew School staff, the graduates and pupils of our school, the Hebrew School Committee, the Parents-Teachers Association and all in our Center who have come to know him and to love him.

*Zescho Le Sholom U-voach Le Sholom!* You go from us with the blessing of Peace on our lips; may you enter your new field of activity also *Le-Sholom*, to bring spiritual peace in the hearts and minds of those whom you will now serve.

I. H. L.

## DR. DEWEY'S QUERIES

DR. JOHN DEWEY, writing in the July number of *Current History*, discusses a problem which is of vital interest to parents at this time of the year. He lists certain questions which parents will ask themselves to determine the type of education which they wish for their children. Those questions seem to be of particular importance to Jewish parents.

At the head of the list is the question of whether it is a good thing to bring up the young with the desires and habits that try to preserve everything just as it is today, or should children be prepared to meet change, weigh values and select the good in the new?

Surely parents who value the traditions of their fathers will ask this question and will realize that in this changing, hectic world it is necessary to prepare children to select what is good in the new without losing what is good in the old.

Another question which Dr. Dewey puts is: "How much of the background and development of our civilization do children need to understand what is in the world today?" The understanding of their past is of the utmost importance to our children if they are to be happy members of a society today which so often has little understanding and hence little tolerance.

"How much do they need to become cultivated individuals able to enjoy leisure and carry on worthwhile traditions?" is a third question, and one which is most important to everyone in this day when city committees are being formed for just such purposes.

What is more important than the carrying on of Jewish traditions and Jewish culture during this leisure? Where can the child learn the old songs, poetry and music if he does not learn it in school? For, as Dr. Dewey says, the position of home and school is now completely reversed and the child no longer goes to school to learn only those things which the home and community cannot teach. The school today must teach all which the home of old taught, plus the Three Rs.

Dr. Dewey says the parents' answers to these and other questions and the skill in translating the answers into practice will determine the kind of school chosen. The skill of putting the answers into practice is frequently difficult and often impossible if we cling to the old type school which is so bound with "system" that the needs of the children cannot be met. The modern progressive school is attempting to meet these needs as Dr. Dewey points out, and our own progressive Center Academy is certainly fulfilling these requirements.

—A. M. B.

## HUMOR ?

*Judge*, in its September issue, nominates as the dull-est reading matter of the month—"Swastika versus the Kosher sign".



## WHAT IS HAPPENING IN UPPER SILESIA?

IT is now more than three months since the Council of the League of Nations accepted the report of Sean Lester, its rapporteur on minorities, regarding the position of the Jews in Upper Silesia, and since Germany after a bitter struggle, agreed to rectify the discriminatory measures complained of by Franz Bernheim, upon whose petition the League acted.

In these three months what has the German government done to restore to the Jews of Upper Silesia the rights that belonged to them, and which they enjoyed before the Nazi regime overtook them? Has Germany lived up to its agreement, and are the Jews of this portion of the Reich in possession of that normal freedom which is so completely denied their compatriots in the rest of the country?

Theoretically, Jewish rights have been restored in Upper Silesia; that is to say, Jewish doctors and lawyers are permitted to practice their professions, and discriminatory laws against Jews have been taken off the official books. A call to the German consulate in New York City—made more in a spirit of curiosity than with a hope of receiving reliable information—brought the reply that Germany has complied with the requirements of the League in the matter. Were Jewish professionals allowed to practice? Yes, they were. Were those Jews who might have been in government service and dismissed by the Nazis returned to their posts? That, the informant—or rather, informants, for three officials shared in the responses to the questions—did not know. Did they know whether any Jews were employed by the government in Upper Silesia today? No. That was not known. However, the informants added, those Jews who were entitled to pensions under the old regime had been restored to the pay-rolls. Further than that the consulate did not know.

IN fact, however, the Jews of Upper Silesia are little better off today than they were before the League of Nations came to their defence. The same day that the Council

accepted the Lester report the *Berliner Tageblatt* stated: "The German government will naturally respect the Council's decision in the Bernheim case as it has other League decisions. Practically, however, today's decision does not matter."

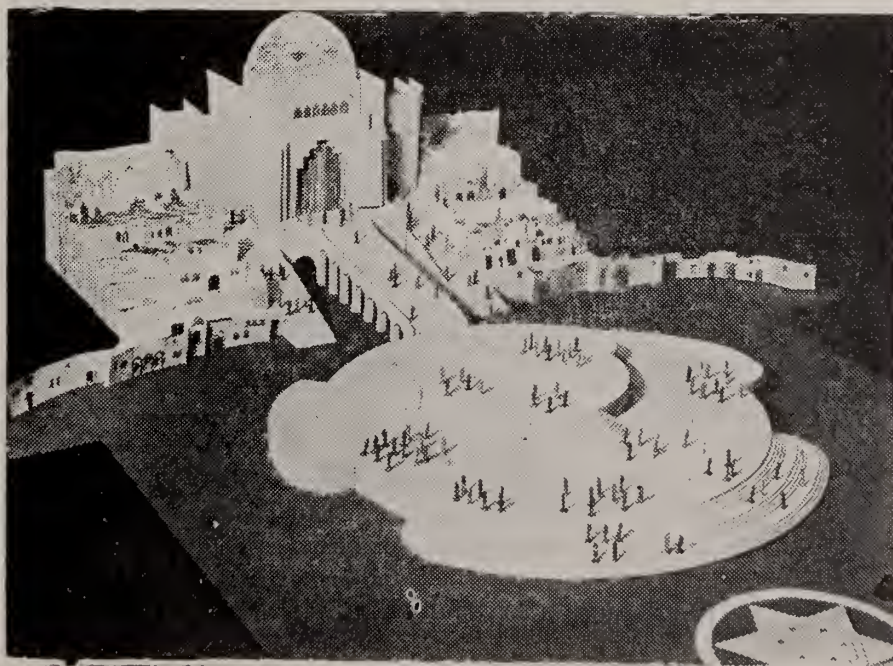
And that is precisely the situation.

The moment the new regulations went into effect the Nazis of Upper Silesia began an intense campaign to see to it that the decision of the League should be another scrap of diplomatic paper. In the town of Glatz alone the municipality passed a resolution the following day to withdraw all its official announcements from newspapers accepting advertisements from Jewish business houses. By word of mouth and through printed matter the order was passed around to boycott every Jewish doctor and every Jewish lawyer as soon as he reopened his doors, and to use more than persuasion to prevent those of liberal inclinations from throwing a bone or two to the proscribed race.

OCCASIONALLY, when discrimination broke through the barriers imposed by the League, the German government was forced to step in and order a recession, as in the Gleiwitz case last month. That municipality had officially excluded Jewish property owners from the subsidy the state provided for the repairing of houses as a means of reducing unemployment. When the Jews complained to the local authorities the ruling was amended to the extent that Jews were included in the subsidy benefits, but with the provision that in repairing their property the Jewish owners

could only employ Aryan labor. Upon further complaint the ministry was obliged to interfere, with the result that Jewish workmen were permitted to receive employment from their brethren.

In the same town the officials had denied the use of the swimming pool in the public park to Jews, although the pool had been built through the contributions of two wealthy Gleiwitzers. *Cont'd page 16*



A drawing of the stages on which were enacted the celebrated pageant, "The Romance of a People," both at the fair in Chicago, and at the Polo Grounds in New York. The design has attracted especial interest because of the harmoniousness with which the varied scenes blend with it.

# A JEWISH COMPOSER IN NAME AND FACT—ERNEST BLOCH

By JOSEPH WOLFE

THERE have been many distinguished Jewish composers, but Ernest Bloch is unique among them: he is a Jew and his fame rests largely on music that is known as Jewish.

Bloch has recently received additional attention through his composition of music for synagogal use; but he has been writing music inspired by his Jewishness for many years, and among serious musicians and discerning listeners he is ranked, through this music, among the best of modern composers.

In fact, some critics have acclaimed him as belonging to that select few among music writers of today who will survive. When it is remembered that only two other men are given a good chance for survival, Richard Strauss and Jean Sibelius, it will be seen to what a high elevation Bloch has been raised.

Yet the "Jewish" music of Bloch is nothing of the sort. It can no more be called Jewish than the music of the *Hatikvoh* can be called Jewish (it is a Slavic folk-song). In reality, there is no such thing as Jewish music, as music is known today. We have the intonations brought down to our times through sacred writings but these can hardly be called music. *Kol Nidre* may be classed as authentic Jewish music but such a classification may also be termed doubtful. The Jewish wanderings, and the constant assimilation by Jews of the arts of the countries in which they have lived, make a true racial music impossible. The wailing melodies in the minor key which so many of us take for Jewish music are both a legacy from the Orient (in a much distorted form) and a psychological reaction.

WHAT Bloch has written—and his work includes many titles of purely Jewish import, like the "Schelomo Rhapsody" and "Oriental Symphony on Jewish Themes"—is music felt to be an outgrowth of the racial spirit animating him, and of a desire to paint in tones the scenes and emotions extracted from the Bible. He himself has explained his compositions thus:

"It is not my purpose, not my desire, to attempt a 'reconstruction' of Jewish music, or to base my work upon melodies more or less authentic. I am not an archaeologist. I hold it of first importance to write good, genuine music, *my* music. It is the Jewish soul that interests me, the complex, glowing soul that I feel vibrating throughout the Bible. The freshness and naivete of the patriarchs; the violence that is evident in the prophetic books; the Jewish love of justice; the despair of the Preacher in Jerusalem; the sorrow and immensity of the Book of Job; the sensuality of the Song of Songs.

"All this is in us; all this is in me, and

it is the better part of me. It is all this that I endeavor to hear in myself, and to transcribe in my music; the venerable emotion of the race that slumbers way down in our souls."

This explanation is quite different from the drivel which other composers of "Jewish" music use in describing their work. It is the explanation of a man who sincerely desires to express the inalienable feelings of race.

Bloch has spent a good deal of his life in this country. He came here in 1916, imported by the dancer, Maud Allan. Few will remember Miss Allan. She was a Canadian girl who, after an indifferent career, burst into flame with the Dance of Salome. Because of the clothes she failed to wear and because of the kiss she pressed on the lips of the decapitated John, she scandalized half the world. Bloch was supposed to conduct her orchestra for an American tour, but arrangements went wrong, the tour was suspended and the orchestra disbanded.

HE was however known in the United States through an opera, "Macbeth," which was produced in Paris in 1910. The controversy it caused was noticed by American publications. Romain Rolland was so enthusiastic over the work that he made a journey to Geneva, where Bloch lived, to meet and encourage the young composer (he was only thirty then.) Rolland's commendation precipitated a critical debate, during which Arthur Pougin, a noted French critic, made an uncompromising attack against it. This writer, however, had also condemned "Carmen" after its premiere, saying that Bizet's masterpiece was devoid of melody and even of technical excellence.

Several other works had made the name Bloch known in music centres. These were his "Jewish" music. There was a setting of Psalms 114, 137 and 22, for voice and  
(Continued on Page 13)

## THE WORLD'S DEBT TO ISRAEL

By LYMAN ABBOTT

WE Gentiles owe our life to Israel. It is Israel who has brought us the message that God is one, and that God is a just and righteous God, and demands righteousness of his children, and demands nothing else. It is Israel that has brought us the message that God is our Father. It is Israel who, in bringing us the Divine Law, has laid the foundation of liberty. It is Israel who had the first free institutions the world ever saw. It is Israel who brought us our Bible, our prophets, our apostles.

When sometimes our own unchristian prejudices flame out against the Jewish people, let us remember that all that we have and all that we are, we owe, under God, to what Judaism has given us.



# A STABLE IN PALESTINE

By I. J. HIERI

(I. H. Hieri, known also as Palieskin, was one of the pioneer Palestine colonists and workers for a national homeland.)

**T**HIS episode took place on Erev Rosh Hashonah in the first Jewish colony in Emek Izreal—Merchavia.

How did the first colonists settle in the valley? How was the name Merchavia given to the settlement? In this way.

The beautiful, broad valley of Emek Izreal, surrounded by the Carmel and the Gled hills, heralded a glad welcome to those courageous members of its old inhabitants who, after centuries of wandering, were at last returning to it.

The morning sun sent out its bright beams to guide to new paths twenty-five young men and women, all healthy and strong and walking with firm tread, who entered this marvellously lovely valley. With them they brought ploughs, scythes and many modern implements for farming. But before they betook themselves to the work of tilling the land they climbed up to the highest peak of the neighboring hills and there solemnly made their vow to build a colony and reclaim at least this piece of land, which they had just bought, for Israel. Long did they gaze on the surrounding country. As far as the eye could reach lay broad and glorious plains. They looked to the East and to the West; they looked to the North and to the South, and they saw infinite grandeur in every direction.

And then they realized the meaning of freedom. Freedom—limitless freedom! They felt a sudden urge to fly—raise themselves loftily over this land with its many sparkling colors and fly, fly proudly, over the whole valley, from the hills of Ephraim to the hills of Naphtali, and breathe in great gulps of this air that was free and untainted.

**L**ONG, long they stood, unable to tear themselves away. They were silent. Their lips and their hearts were dumb with joy and sorrow. The grandeur of Emek Izreal overwhelmed them.

It was very quiet all around; the deep, entrancing silence of the East which no one who feels it wishes to break. But the sheer beauty of the surroundings could no longer be choked within oneself, and suddenly one young man cried out — “Chaverim! What God’s grandeur is here! What a merchavia!”

“Merchavia!” The word echoed through the valley. It echoed like some charmed symbol of a new world, and the valley was filled with its sound and with

the glorious enthusiasm of the *chaverim*. And so the colony was named.

They ran down the hill and the eyes of each of the colonists burned with the fire of an ideal happiness. They harnessed twenty horses and mules in a long row and set to work to plough the border lines of the new colony. Their Hebrew songs of freedom were heard far and wide in the valley.

Not long after various rumors were heard circulating among the Arabs regarding the Jews who had settled in the Izreal Valley, who tilled the land with strange implements, and whose womenfolk worked in the fields together with the men.

A hatred sprung up in the Arabs’ breasts towards these Judeans, a hatred which led to the famous onslaught by the Arabs on Merchavia, and about which the Arabs afterwards wove fantastic stories. The heroism of the *shomrim*, the guards, at that time aroused the Arabs to wonder, and they enshrined them in their legendary lore.

**T**HE government officials of the town of Nitzris, under whose authority the colony found itself, also looked askance at the new colony and sought to hinder its progress at every step. They refused to issue permits for the building of houses for the colonists and barns for the cattle. The workmen patiently bore the misery of living in a clay Arab’s hovel, but it was necessary to provide some shelter for the animals, especially since winter with its incessant rains was fast approaching.

It happened a few days before Rosh Hashonah, when we began to build a few large barns for the horses and cattle without permission of the government. Our aim was to build the foundation to the sheds as quickly as possible and then lay the roofs at our convenience. We knew that once the roofs were put on we were safe, for according to the Turkish law no roofed building could be torn down.

We soon discovered that Arab neighbors had spied upon us and reported our activities to the authorities, and dreading a surprise visit from the gendarmes we hurried our work on the foundations.

By Erev Rosh Hashonah this work was completed. The *chaverim* went into the fields to plough, leaving us with two men and six girls to cover the roofs with *karmitch*.

A guard was set to prevent intrusion, and two of us and the girls energetically began covering the roof. The girls helped us by standing on ladders and handing us the *karmitch* while we

(Continued on Page 12)

## BUT WHO SHALL SEE?

*But who shall see the glorious day  
When, throned on Zion’s brow,  
The Lord shall rend the veil away  
Which hides the nations now;  
When earth no more beneath the fear  
Of his rebuke shall lie;  
When pain shall cease, and every tear  
Be wiped from every eye?*

*Then, Judah, thou no more shalt mourn  
Beneath the heathen’s chain;  
Thy days of splendour shall return,  
And all be new again.  
The fount of life shall then be quaff’d  
In peace by all who come!  
And every wind that blows shall waft  
Some long-lost exile home!*

—Thomas Moore

# A PRELUDE TO A NEW SEASON

By LEON CRYSTAL

*Leon Crystal is the city editor of the Forward, a well-known critic, and has lately been attracting attention as a dramatist. He is one of the best informed men on the Yiddish theatre.*

IN starting out on a review of the approaching season in the Yiddish theatre one is tempted to resort to the familiar terms of the times, like "Recovery," "New Deal," and the entire vocabulary of optimism in vogue now. And it is not because of a desire to conform to the requirements of the NRA. The Blue Eagle has hardly anything to do with it. The new signs of life, enterprise and artistic ambitions which one definitely encounters on the rialtos of Second Avenue, Brooklyn and the Bronx cannot be credited to the magic influence of that majestic bird.

It was not a bird at all, to be literal, which began the renaissance. It was the magic spell of a *calf*. This is the English word for the Yiddish "kalb," and it was the phenomenal success of "Yoshe Kalb," by I. J. Singer, produced by Maurice Schwartz last season at his Yiddish Art Theatre, that started the Yiddish theatre on the road to recovery and offered the promise of a New Deal.

The gentlemen who shape the destinies of that extensive amusement industry known as the Yiddish theatre slowly but surely woke up to the jingle of one full box office. The comments at first were disgruntled. This was a false god Maurice Schwartz was worshipping, a golden calf! But then a realization came to them, and it came to them with the force of a revelation. The Yiddish theatre still had life, it had creative genius and it had an appreciative public, providing it ceased to be what it had so long been, and learned anew how to touch the soul of its people.

DESPITE many obstacles from without and considerable difficulties within, Maurice Schwartz conclusively proved this truth. And once it was proven there was no escaping it. The Yiddish theatre forthwith embarked on what may prove to be a new era for it.

It will be sufficient to list only a few of the forces that have already been called to life to give an understanding of the character and scope of this New Deal in the Yiddish theatre.

Peretz Hirschbein, the author of the exquisite folk-plays, "A Forsaken Nook," "The Blacksmith's Daughters," "The Abandoned Inn," which a decade ago made Yiddish stage history, is back after an absence of long and painful duration. And it was not Maurice Schwartz who rediscovered his Hirschbein. If he had it would not have been so remarkable. It is the traditionally commercially-minded Second Avenue Theatre which is opening its new season with a play by this author. To be sure, Hirschbein's new work is to receive a musical treatment; but not at the hands of some musical show hack. The score was composed by a musician of culture and creative strivings, the promising young Lazar Werner.

Celia Adler is back. This profoundly gifted character actress of the Yiddish theatre was absent from the New York stage for years. She too is with the Second Avenue

Theatre, and is scheduled to appear in the stimulating company of Samuel Goldenburg and Joseph Bulov in the Hirschbein play.

OSSIP DYMOV is back. He is a playwright who, in the humble opinion of this writer, is a perfectly blended combination of an Elmer Rice and a Ferenc Molnar, plus a stage technique and a poetic flair all his own. He returned recently to these shores from Hitlerland, where he spent more than five years, contributing to newspapers, journals and the German stage and screen. In former years he wrote for the stage such outstanding works as "The Bronx Express," "Slaves of the People," "Bread," "Human Dust," and "The Last Love." The latter is somewhat of a sequel to his world-famous play "Nju," which has so far been produced in no less than twenty-three languages, including the English. Dymov is now at the directorial helm of the Second Avenue Theatre.

David Herman, of "The Dybbuk" fame, was recently brought to this country for the express purpose of directing a play. And again it was not Maurice Schwartz's Yiddish Art Theatre which brought him, but Miss Jennie Goldstein, recognized queen of the Yiddish melodrama. Mr. Herman was the first to discover S. An-Sky's now famous work and also the first to produce it in Europe (for the Vilna Troupe). Miss Goldstein is beginning a new policy in her theatrical activities. Herman will produce for her a play called "The Sacred Vow" (Der Neider), at her Prospect Theatre, in the Bronx. It was written by Herman Lieberman, hitherto known to Yiddish readers as a distinguished foreign correspondent, critic, essayist and lecturer. "The Sacred Vow" is Mr. Lieberman's first play.

As for the Yiddish Art Theatre, it will shortly reopen its doors for a second season of "Yoshe Kalb." A series of other plays, including a dramatization of Feuchtwanger's novel, "Josephus," will follow.

LUDWIG SATZ, too, has returned after a prolonged absence from the New York stage. This highly gifted comedian is about to reappear at the Public National Theatre in a sequel to his successful musical piece, "The Rabbi's Melody." The production will be made in association with Joseph Rumshinsky, who wrote the music for it.

As for Brooklyn, it will have at least three Yiddish theatres, the Rolland, the Hopkinson and the Lyric. They will not only house the main attractions from Manhattan and the Bronx later in the season, but are already busily engaged in preparing initial offerings of their own, with stock companies far superior to those of the past few years. This too is the result of the new trend.

Little wonder, then, that one is tempted to speak of Recovery and a New Deal. However the future meaning of these terms, in their larger aspects, depends on the result of the present endeavors. Their application to the Yiddish theatre must be similarly considered. There is forever that wide gulf between grand project and realization. The Yiddish theatre during the coming season will at least be well worth watching.



# THE FOURTH DIMENSION

By SAMUEL GORDON

**I**N a Russian town a son was born to Tarphon and his wife, Mirzah, at the same moment that Bernish, the scribe, finished a magnificent Scroll of the Law upon which he worked for more than ten years. Tarphon, in gratitude to the Lord for the gift of his first-born, decided to buy this beautiful scroll for his synagogue, and visited Bernish.

"And then from the innermost receptacle of his storing place came forth the precious manuscript. It was of medium size and compact, nor yet so unwieldily bulky as many of the scrolls that weary the arms of the holders when they are carried about in procession on the Day of Rejoicing in the Law. And Bernish's eyes glowed as he commented on its excellencies.

"Ten years have I worked upon it," Bernish told him, and now every flourish is in its place. And look at the handles—solid ebony from the Land of Kush, and the silk coverings are such as the Indians cannot outvie."

"And then he showed Tarphon the accoutrements and the accessories that belonged to the scroll; and how the breast-margins between the portions were measured by a hair, and the plates of solid silver were worked into the effigy of King Solomon's Temple, with the peristyles and vestibules daintily fretted out from the bulk. And the large head-bells were the shape of crowns, and the clappers inside gave out a sound like cymbals. As for the pointer the upper part was in the form of a palm branch tapering off into a delicately chiselled hand."

**T**HE birth took place a week later. Tarphon had invited all the men of consideration and importance in the neighborhood, notably, Rabbi Eliezar, the renowned Cabbalist, who, it was said, had once caught an angel by the foot and would not let him go until he had been promised a foremost place in the world to come.

"And on the evening of the feast they brought the child, which had been named Ephraim, and laid it on the table before Rabbi Eliezar, that he might give it his blessing. And he alone of all the others had been told of the wondrous coincidence that marked the finishing of the Scroll and the birth of the child. And he laid his shrunken hand on little Ephraim's head, and, lifting his sightless eyes to heaven, he blessed him.

"Now, the old man was toothless, and his utterance was vague and confused; but those who sat near him thought that these were the words he spoke:

*Samuel Gordon was a highly talented English-Jewish writer who was at one time compared to Israel Zangwill. He was never widely known, and with his death in 1927, at the age of fifty-six, his works seemed to sink into obscurity. This is an undeserved fate. The Gordon stories—many of them strongly tinged with cabbalistic mysticism—will repay reading.*

*Gordon was born in Buk, Germany, and spent the first twelve years of his life in the Jewish quarter. Then his parents emigrated to London and he was educated in the City School and in Cambridge. He showed literary aptitude, and after his appointment as Secretary of the Great Synagogue of London, in 1894, when he was 23, he gave more of his time to writing.*

*He left a number of books, mainly of short stories. "The Fourth Dimension" is in the collection entitled, "A Handful of Exotics", tales of the Russian ghettos. It is published here in abridged form.*

"As ye are both cast with in one nativity, so may its soul also be thy soul, and than the soul of the Word of God there is nothing purer and wholesomer on earth. But the Eternal breathed into the limitless vast, and they became, and were, the four things that are His Dimensions. And as thou shalt abide by whatever else may betide it; and as one shall be, so shall the other. And if the twin-soul shall pass all the trials thereof, then shall it live appointed days."

"And all who heard wondered what the blessing meant; but there was no one to give an explanation—not even Rabbi Eliezar, for he died on the way home from the feast of the Covenant."

**A**S the years passed many strange and wonderful things occurred. When he was still young Ephraim was almost stifled by the poisonous fumes from a stuffed chimney flue, and upon the next Sabbath, when the Scroll of the Law was read, it was noticed that the word in the reading signifying breath was missing, and the context was badly mutilated and incoherent. Some years later in his boyhood, he was barely saved from drowning in the cattle tank, and upon the following Saturday, the word *mayim*, meaning *waters*, was incorrectly written—the final mem being exactly like the initial letter. Then Ephraim was almost sucked to death in a swamp, and when the Scroll was read, the word *ongphar*, meaning *loan*, or *earth*, had shifted from its place. There was no explanation of these phenomena, for the scribe Bernish swore by all that he held holy that these errors in the text of the Scroll were not made by him.

Ephraim developed into a clever lad and much was expected of him by the community. After his *bar mitzvah* it was planned to send him to a talmudic school in another city, there to be prepared for the rabbinate. But on the eve of his departure he was taken ill with a strange fever, and in deepest anxiety Tarphon and Mirzah sat at his bedside during the long stretches of the night.

"And when Mirzah had fallen asleep with the weariness of watching, Tarphon buried his head in his hands; but he did not weep. There was no time for that. He was busy tracing the flimsy thread of memory that he knew lurked somewhere in the recesses of his mind. And all at once a quaint phrase leaped forth therefrom, and he grew puzzled; where had he heard it: 'The four things that are his dimensions.' That was something to work upon. And then came another recollection, which

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# THE REAL SIGNIFICANCE OF THE NRA

AN ADDRESS DELIVERED BY DR. ISRAEL H. LEVINthal AT MADISON  
SQUARE GARDEN ON SEPTEMBER 12, 1933

I DEEM it a great privilege to have been asked to come here, to bring to you the greetings and the pledge of cooperation of the Jewish members of the Foreign Language Press of this city.

The three large and influential Yiddish newspapers in New York, catering to tens of thousands of readers not only in this city but throughout the length and breadth of this land, want you to know that they stand and will continue to stand a hundred percent behind President Roosevelt in the heroic and gigantic effort he is making, through the NRA to bring reconstruction and recovery in the economic and social life of our people.

In doing this, the Yiddish Press is true not only to the noblest and finest traditions of the Jewish People and Jewish Faith, but also true to the finest traditions of the Yiddish Press, traditions that have won for it the prestige, the influence and the following that it enjoys.

The Yiddish Press joins with all the foreign language newspapers in urging through editorial and article, the whole-hearted cooperation and support of all the people of America for the National Recovery Act.

WE welcome the NRA for many reasons. Primarily, we hail it because it is the first real attempt that has been made since 1929 at national planning, to combat the economic debacle that has come upon us. For four long years, the depression has weighed us down. Attempts were made to fight it, but they were haphazard attempts. They did not represent statesmanlike thinking or planning. We were drifting in the sea of difficulties, not knowing what course to take. Now for the first time America is actually steering the ship of our economic structure on a well-planned course of action.

We hail the NRA, too, because it represents something more than mere planing. It marks a New Deal in the economic and social life of our people. It marks the



DR. ISRAEL H. LEVINthal  
speaking at the NRA rally in Madison Square Garden, sponsored by  
the Foreign Language Press.

passing of that gospel which held sway for so long a time—the gospel of “rugged individualism”, which taught that every man must think of himself alone, and work for himself alone. Against this doctrine the NRA holds aloft the new gospel of collective welfare, of social well-being. It gives the true answer to the old Biblical question: “Am I my brother’s keeper?” It emphasizes the truth so essential for our day that no one part or section of our citizenship can be happy or safe if another part of our citizenship is suffering want and misery.

THE NRA teaches the lesson that we are all one people, all responsible for each other, that our welfare is interlinked with the welfare of each other. America knows no distinction between race, color or creed. We do not ask who or what your grandfather or grandmother was. We are all of America, and America is for us all. In that alone we see success for the NRA.

Other countries across the sea are also making attempts at national recovery, but how different some of these attempts are from ours! We see, in one case the gospel of racial individualism enthroned, a nation endeavoring to bring prosperity to one part of its inhabitants by crushing the life of another part, trying to bring economic life to the members of one race by bringing economic ruin and death to the member of another. In America, we thank God, the NRA proclaims a nobler, a truer gospel. In America we all stand or fall together. The NRA speaks to us in the spirit of the words which Moses spoke to the Israelites of old: “Ye stand this day all together before the Lord your God!”

Because of these ideals, the Yiddish Press, together with the other foreign language newspapers, hails the NRA as the dawn of an era that will usher in new peace and happiness. Through the NRA America is destined to become once again the hope of the world, pointing the way to lasting happiness for all mankind.



## CENTER NEWS

### NEW YEAR'S GREETINGS

Rabbbi and Mrs. I. H. Levinthal extend to the families of the officers, trustees, directors and members, as well as to all of the various staffs of the Center, their sincerest prayers and best wishes for a very Happy New Year. May the new year mark the end of sorrow for our people and the dawn of a new era of peace and blessedness.

On behalf of the entire staff, I want to extend to all the officers, directors and members of the Brooklyn Jewish Center and their families a cordial greeting and best wishes on the occasion of the New Year.

JOSEPH GOLDBERG,  
*Administrative Director*

### CENTER FORUM TO OPEN OCTOBER 23rd

The weekly Forum will begin on Monday evening, October 23rd, and will be continued throughout the season. The Forum and Education Committee is now making plans to secure as speakers for our Forum some of the leading men and women in the country.

We are extremely pleased to announce that the famous Berlin Correspondent for the Chicago Daily News, Edgar Ansel Mowrer, will speak on the present conditions in Germany at a Forum meeting early in November. Mr. Mowrer was the President of the Foreign Correspondents at Berlin and the author of "Germany Puts the Clock Back", which so enraged the Hitler Government that he was recently forced to leave Germany and return to the United States. This will be Mr. Mowrer's only appearance in Brooklyn.

### PERSONALS

Rabbi and Mrs. Levinthal celebrated their silver wedding anniversary on August 12th. The Review extends to them its sincerest congratulations and the best wishes of the entire Center membership.

The Center offers its heartfelt hopes to Mr. Joseph Goldberg, our Administrative Director, and to Mrs. Goldberg, for the speedy and complete recovery of their son, Ephraim.

### CENTER ACADEMY ANNOUNCES SPECIAL RATES FOR KINDERGARTEN

A drastic reduction in the tuition fees for children attending the Kindergarten and Pre-Kindergarten has been decided upon by the Center Academy Board of Trustees, namely: \$100.00 per year for half-day Kindergarten and \$200 per year for those attending full day.

Children may be registered now at the School office.

### ROSH HASHONAH SERVICES

Services for Rosh Hashonah will be held in the Main Synagogue and in the Auditorium this Wednesday evening, September 20th, promptly at 6:45 o'clock. Thursday and Friday mornings our services will begin at 7:00 o'clock.

In the Main Synagogue the services will be conducted by Rev. Samuel Kantor and the Kaminsky Choir. Rabbi Levinthal will preach on Thursday morning on "Recreating a Shattered World". On Friday morning he will preach on the subject "What Judaism Demands of Us—A Program for a Jewish Life". The sermons will be delivered at about 10:30 o'clock, and the members and seatholders are urged to please be in their seats before the sermon begins.

In the Auditorium the services will be conducted by Rev. M. Forster assisted by Rev. J. Rabinowitz. The speaker will be Rabbi Sidney B. Hoenig.

### YOM KIPPUR SERVICES

Services for Kol Nidre Eve will be held on Friday evening, September 29th, promptly at 6:30 o'clock. On Saturday morning, services will begin at 7:00 o'clock.

Rabbi Levinthal will preach on Friday evening in the Main Synagogue, immediately after the chanting of the Kol Nidre Prayer, on the subject "These Are Our Weapons". On Saturday morning, Memorial Services for the Dead will be said at 10:30 o'clock. The sermon by Rabbi Levinthal will be preached immediately after the Yizkor service. He will preach on "The Greatest of Miracles".

Rev. Kantor and the Kaminsky Choir will officiate at the Friday evening and Saturday morning services.

Rev. M. Forster, assisted by Rev. J. Rabinowitz, will officiate at the services to be conducted in the Auditorium.

### KOTIMSKY AND TUCHMAN ASSUME SUPERVISION OF CENTER CATERING DEPARTMENT

The well known Brooklyn caterers, Messrs. Kotimsky and Tuchman, have assumed supervision of the catering and restaurant department of the Center. It is their intention to make the Center the finest kosher catering place in the city.

Members are advised to please communicate with them regarding any affairs they may plan, such as Bar Mitzvahs, weddings, engagements, anniversaries, etc. They will be glad to quote prices and be of service to you.

### THE SISTERHOOD'S NEW YEAR GREETING

On behalf of the officers of the Sisterhood I want to extend to all members of our organization and their families sincere wishes for a New Year filled with happiness and contentment.

We are looking forward to an active season of activities in which we hope to have the fullest cooperation of all members of our Sisterhood.

Mrs. PHILLIP BRENNER, *President*

## A STABLE IN PALESTINE

(Continued from Page 7)

worked on the roof. We labored so swiftly, that even when a piece of the roof fell on my foot and injured it I could not spare the time to wipe away the blood that gushed out. And so the roof grew with every minute that passed.

Some hours after midday our guard signalled us from his post on the hill that a cloud of dust was visible on the road from Nitzris. It was doubtless made by the gendarmes hurrying to stop us. We increased our efforts to a furious pace and although we might be parched with thirst no one stopped for even a drink of water. Just before sundown we had the satisfaction of seeing the roof completely laid, and just as we climbed down the soldiers arrived.

The chief burst into a rage when he saw he was too late.

"Why did you build your house without a permit?" he shouted, striding towards us.

"This is not a house," one of us replied calmly. "It is merely a *succah*, which we intend to use for our holiday, *Succath*."

"But Succath is three weeks off," he replied. "Why did you build it at this time, which is near to your New Year?"

Our bold chaver did not lose his wit.

"You see," he said, "there is a Jewish law which devout Jews must observe. It is that *succahs* must be built Erev Rosh Hashonah."

The chief and his gendarmes had by now discovered what a *succah* our barn was, but the strong cognac and coffee with which we treated them and the few coins which we innocently pressed into their hands, coupled with the fact that the roof was already laid, served to blind them to the transgression, and they rode away.

That evening, when our comrades came home they found the barn ready for the animals. We were naturally all very merry about it but I felt unusually happy. Seemingly such a trilling thing, this laying of a stable roof, yet I felt a spirit of achievement such as I have rarely experienced since.

An hour before the sun set and finally sank into the sea behind the Carmel hills, the last hour of the old year, the *chaverim* gathered in the last snoops of wheat and carted them off to the station. They hastened before the year expired to reduce their large money deficits and to settle all their accounts, and by the time the first shadows of night fell our work was done.

The night of Rosh Hashonah we spent in our colony hospital, together with the sick and our nurse Manitchke. We wished each other happy New Years and voiced the hope, that came from our hearts, that in the near future our numbers would be multiplied, that our loneliness should not be so great and that our colonies should be sown thickly in this fair valley of Israel, where the Arabs but scraped the surface of a rich soil that nature destined to support a nation.

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## A JEWISH COMPOSER IN NAME and FACT -- ERNEST BLOCH

(Continued from Page 6)

orchestra; the Solomon rhapsody, for cello and orchestra, and the symphony on Jewish themes.

In New York he soon found himself surrounded by interested people. The "Friends of Music," an organization devoted to performing music not ordinarily played, took him under its protection and arranged a concert of his works at Carnegie Hall. The celebrated Flonzaley Quartet played his string quartet and he was given a post as instructor in harmony and composition at the David Mannes school.

It was the concert in Carnegie Hall, given in 1917, that brought Ernest Bloch his greatest success. Over a hundred musicians comprised the orchestra. Several Metropolitan Opera singers were engaged for the solo parts in the Psalms, Hans Kindler was the cello soloist in the rhapsody and Arthur Bodanzky conducted.

Bodanzky did his work with the greatest enthusiasm. At the rehearsals he was indefatigable. Clad in an ancient Palm Beach coat and baggy trousers he drilled his men mercilessly, drawing out the last bit of power and subtlety from them. During the infrequent rest periods he was seen running about from one distinguished guest to another, Godowsky here, Geraldine Farrar there, telling each emphatically that "it (the music) was well worth doing."

Tremendous interest had been stirred up in the concert. It seemed as if everyone in New York knew about it and regarded it as a sort of gala event marking the inauguration of some new artistic movement. Pitts Samborn, then music critic of the "Globe" and now of the "World-Telegram," said a few days before the concert that he was afraid to go into the corner haberdashery store to buy a tie for fear of being pressed to say another word on behalf of Bloch.

The concert itself was a brilliant event. Carnegie Hall was filled from floor to roof and the music was received with the keenest enthusiasm. Strangely enough it was the Jewish section of the audience—the non-professional section, that is, and those attached to Jewish institutions—that found the least interest in the performance. For them this Jewish music seemed completely foreign. Those torrents of rich harmony, those philosophic tone-paintings were puzzling. It was music very far removed from the Jewish melodies they had heard projected through alleged Jewish folk-songs, and they could not accept it.

Since that event Bloch's music has been heard in concert halls more frequently, and more critics have devoted themselves to his music. Through his teaching of composition his influence has also been felt by young American composers.

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| <p>Fleischman, Miss Vivian<br/>Teacher<br/>Residence—1625 Union Street</p> <p>Garelik, Nathan<br/>Unmarried<br/>Teacher<br/>Residence—543 President Street<br/>Business—150 Albany Avenue<br/><i>Proposed by Morris W. Haft</i></p> <p>Gerber, Miss Helen<br/>Residence—753 Crown Street<br/><i>Proposed by Mrs. Benj. Forman</i></p> <p>Joley, Albert<br/>Married<br/>Distilling<br/>Residence—1614 Bedford Drive<br/>Business—230 Park Avenue</p> <p>Levine, Miss Louise<br/>Residence—201A Kosciuszko Street</p> <p>Levenson, Max M.<br/>Unmarried<br/>Made to Order Clothing<br/>Residence—1715 Union Street<br/>Business—1364 Broadway, N.Y.<br/><i>Proposed by Sol M. Kurshan and Morris Kramer</i></p> <p>Litzky, Moses<br/>Married<br/>Wholesale Paints<br/>Residence—145 Cleveland Street<br/>Business—3310 Fulton Street<br/><i>Proposed by Joseph Goldberg</i></p> <p>Margulies, Herman<br/>Married<br/>Window Cleaning<br/>Residence—1045 St. Johns Place<br/>Business 121 Livingston Street<br/><i>Proposed by Harold Jacobs</i></p> | <p>Rubin, Jack<br/>Unmarried<br/>Wholesale Butcher<br/>Residence—250 East 7th Street<br/>Business—2282 Twelfth Avenue, N. Y.<br/><i>Proposed by Saul Alpern</i></p> <p>Samuelson, Milton<br/>Unmarried<br/>Ladies' Hand Bags<br/>Residence—235 East 93rd Street<br/>Business—1123 Broadway, N. Y.<br/><i>Proposed by Max E. Landau</i></p> <p>Shapiro, James<br/>Married<br/>Paper<br/>Residence—10 Midwood Street<br/>Business 315 Fifth Avenue, N. Y.<br/><i>Proposed by Joseph Goldberg</i></p> <p>Tanenbaum, David<br/>Unmarried<br/>Mfr. Ladies' Underwear<br/>Residence—1094 Park Place<br/>Business—131 Spring Street, N. Y.<br/><i>Proposed by Barnett Tanenbaum</i></p> <p>Unger, I.<br/>Married<br/>Cigars and Stationery<br/>Residence—803 Washington Avenue<br/>Business—803 Washington Avenue<br/><i>Proposed by Joseph M. Schwartz and M. Mandel Schachne</i></p> <p>Weiss, Dr. Herman I.<br/>Physician<br/>Unmarried<br/>Residence—770 St. Marks Avenue<br/>Business—770 St. Marks Avenue<br/><i>Proposed by Dr. Nathan D. Wolf</i></p> <p>Zobel, Mrs. Harriet Bellin<br/>Residence—1379 Carroll Street<br/><i>Proposed by Charles H. Bellin</i></p> |
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## THE FOLLOWING HAVE APPLIED FOR REINSTATEMENT AS MEMBERS OF THE BROOKLYN JEWISH CENTER:

- |   |   |
|---|---|
| <p>Krimsky, Jacob<br/>Married<br/>Real Estate<br/>Residence—444 Crown Street<br/>Business—444 Crown Street<br/><i>Proposed by Harold Lipsky</i></p> | <p>Shapiro, Dr. Benjamin<br/>Married<br/>Dentist<br/>Residence—849 Eastern Parkway<br/>Business—849 Eastern Parkway</p> |
|---|---|

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Friday Evening Services will be held at 6:30 o'clock.  
Sabbath Morning Services at 8:45 o'clock.

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Business—27 Snyder Avenue

EMANUEL GREENBERG, *Chairman*  
Membership Committee

## THE FOURTH DIMENSION

(Continued from Page 9)

ran: 'And if the twin-soul shall pass all the trials thereof, then shall it live appointed days.' Were not these the words that Rabbi Eliezar had uttered at Ephraim's initiation into the Covenant? And then Tarphon carefully pieced together his conjectures. In the week that Ephraim had nearly suffered death from the poisonous vapors, was there not missing from its place in the Scroll the word *ruac*, signifying *air*, the clean breath of the nostrils? And then again, when Ephraim was nearly drowned in the cattle tank, was not the word for *waters* found to be ill-conditioned—the end letters the same as the beginning—even as Ephraim had thought that the bottom of the tank was of like nature to the top? And Tarphon thought tremblingly of the last point: when Ephraim had gone to gather bullrushes, was there not an untoward dislocation of the word which means *earth*, even as the ground had moved from its place under his feet? And so Ephraim had run the gauntlet of air, water and earth, and in each case the Scroll had suffered mishandling in the words of this meaning. And now it was clear to Tarphon that the 'four dimensions of God' were the four elements, and the 'twin-soul' was the spirit animating both his child and the Scroll that had been born into life at one and the same moment. And what further proof did he need? Was not the boy writhing with inflammation of his vitals? Was he not burning as with a fire? That was it—and Tarphon leapt up like a madman—there was some word signifying fire, flame or burning which needed correction in the Scroll, and if that were done the danger would be passed and the elements conquered, and then his boy Ephraim would live long days and be a king among men. And so Tarphon stormed

out through the door—he would search the Scroll from beginning to end, even if the sight of his eyes perished over it. But suddenly he stopped—it was very strange: surely the sun had long gone down, and it was too early for the dawn; but over there to the West was a reddish glare that increased as he went on, and round the corner men came running, breathlessly shouting:

"Tarphon, Tarphon, the synagogue is in flames."

"And Tarphon dashed on, with wolf-like eyes and gnashing teeth, and when he came up to the crowd that stood outside the burning edifice, he clove through them as a thunderbolt cleaves through ears of corn, shrieking: 'The Scroll—the Scroll—else he dies—he dies!' And before they could hold him he had dashed into the flaming chaos of destruction, torn down the aisle to the sacred Ark that spat sheaves of fire at him—and lo, there was the Scroll, blazing like touchstone. But what of that? There was the Scroll, in cinders or not, what mattered it? And out again he came, like a demon who has burst his chains from amid the holocaust of his damnation. And on and on he ran, holding the charred trophy above his head—and when he came in they had just finished stretching the linen sheet over the starkening limbs and were turning the looking-glasses towards the wall.

"Two days afterwards was the Fast of Ab, the anniversary of the destruction of Jerusalem, the day whereon are carried to the 'Good Place' for burial all the torn leaflets and spoilt synagogue gear whereon appears the name of God; but the Scroll of Tarphon was buried in one and the same coffin with his son Ephraim.

"Say, are not these things wonderful?"

## WHAT IS HAPPENING IN UPPER SILESIA?

(Continued from Page 5)

witz Jews. This prohibition too was withdrawn.

One method the Nazis of Upper Silesia found to readily counteract the League intervention was through the insurance companies and sick benefit societies.

On August 19 the Union of private sick benefit funds announced that it would not honor any bills received from Jewish doctors for the treatment of the sick-fund patients. These patients were ordered to consult only Aryan doctors. Only if a non-Aryan doctor treated a non-Aryan patient would he be paid for his services, and in that case his bill had to be accompanied by a declaration of non-Aryan descent from the patient.

In compensation cases, however, where the prohibition of Jewish doctors is now officially illegal, other means have been used to prevent such professions from benefiting. There are duplicate sets of forms in the compensation offices, one for Jewish doctors and one for Aryan. Patients have the right to ask for any doctor on the lists. Should a patient however request to be treated by a doctor known to the officials to be a Jew

the patient is asked:

"Do you know that so-and-so is a Jew?"

If the reply is in the infirmative the patient is asked further:

"Do you *insist* on having this doctor attend you?"

No one can resist this question. The answer is invariably no.

Upper Silesian Jews have also been made the victims of reprisals even more than elsewhere. When the Polish press across the border publishes news of ill-treatment of Jews in Germany some Jews in German Silesian towns are promptly arrested on the theory that the Jews there were responsible for transmitting the "false" information. On August 9, for example, there were mass arrests of Jews in Bethuen on the pretext of passing "atrocities" information to newspapers in Katowitz, Poland.

The Berheim case brought world-wide attention, and the press of the world prominently featured Germany's "defeat" when it surrendered to the League. But the Nazis knew that, as the *Berliner Tageblatt* put it, the decision would be "of no special importance."



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*extends to his relatives and friends*

*Happy Greetings for the New Year*

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The Home Boy Who Made Good

A Nazi Who's Who

Cyrus Adler - On His Seventieth  
Anniversary

Biography of a Jewish Community

Sholom Asch

In The Personal Column

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# The Brooklyn Jewish Center Review

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JOSEPH M. SCHWARTZ, *President* HENRY SEINFEL AND HYMAN AARON, *Vice Presidents* FRED KRONISH, *Treasurer* HENRY GOLD, *Secretary*  
ISRAEL H. LEVINTHAL, J.D., L.H.D., *Rabbi* JOSEPH GOLDBERG, *Administrative Director*

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## AN EXHIBIT of PARAMOUNT IMPORTANCE

*(The following article is reprinted from the English section of Amerikas Deutsche Post, a Nazi bi-weekly published in New York. The statements of the Nazi leaders in Germany have become familiar to us through the reports of the press correspondents, but in this newspaper, for the first time, has the American Jew had the opportunity of reading the actual text of Nazi writings about Jews. Amerikas Deutsche Post is published at 143-06 91st Avenue, Jamaica, New York. An advertisement in it states significantly that the paper "may be secured in bulk at the rate of \$4 a hundred copies." It need hardly be pointed out that the reason for buying the paper in bulk is to distribute it to the American people as propaganda.)*

### AN APPEAL TO OUR AMERICAN FRIENDS

International Jewry has declared a boycott against Germany. The purpose of this most unwarranted, malicious propaganda campaign of falsehood and hatred is to discredit the liberated, national-socialistic Germany in the eyes of the world and to break a noble Aryan movement which had the courage to lay bare the destructive plans of Jewish ambition, thereby saving an Aryan country from utter ruin and freeing a nation in time from the deadly grasp of Bolshevism and international, radical Jewry.

Today the Jewish boycott propaganda is directed against Germany. Tomorrow it may be directed against America, England, Holland, Switzerland or the Scandinavian countries, for any nation which dares to free itself from the loathsome burden of Jewish domination, will be made the butt of the slander and blockade propaganda of the "chosen people."

The Jewish-American boycott against Germany is not in the interest of America. International Jewry launched

this boycott for the purpose of showing the world the power of Judah, in order to discourage other Hebrew-enslaved nations in their pitiful attempts toward liberation, and for the purpose of clearing the way for the promised all-Jewish rule and Bolshevism.

American Jews have no right to interfere in internal German affairs by declaring a slanderous boycott against Germany, for the measures taken do not concern the Jews outside of Germany. These rightful measures were effected by the will and desire of a united Aryan people for the protection of their country against the unbearable control of German affairs by a minority of an alien race of parasites and against a communistic revolt of slaughter and destruction.

We condemn the systematic defamation of the German people as practised by American Jews. We protest against it, and, for the sake of our much valued German-American friendship, fair play and good will, we appeal to all impartial, fair-minded Americans to realize the fairness of our protest actions against the Jewish slander and boycott campaigns.

Express your sympathies with the German movement of liberation, condemn this continuous unfair Jewish interference, this malicious peace-disturbing anti-German propaganda and this Jewish trade war against Aryan Germany.

Do not let yourself be instigated by Jews not to buy German made goods, not to use German ships if going abroad or not to visit Germany. Show that you are not under the influence or domination of people that have nothing in common with you, your sense of fair play and your justice.

New Germany wishes to be friendly to America and to

*(Continued on next Page)*

you. But American Jews do their worst to defame this friendly gesture, and they are determined to destroy for their own benefit the good will that is predominant between America and Germany. We fight tirelessly against these evil machinations, but we need your help. It now depends upon you to see to it that the understanding between America and Germany is not to be disrupted.

The ruthless Jewish campaign of slander and boycott against Germany forced us to come to the defense of a rightful cause, and in consequence *we have declared our*

*anti-boycott against international Jewry.*

Conceited, boasting Jüdah dared openly to declare war on an Aryan nation.

We accept this insolent challenge for our kind and—we will win!

Oscar C. Pfau,  
Comm. "Germanisher Bund"  
German Alliance,  
Chicago, Ill.

## REQUIRED READING

*"The Christian-Jewish Tragedy", by Conrad Henry Mochlman, Ph.D., D.D. The Printing House of Leo Hart, Rochester, N. Y.*

THIS is a book for which Jews and liberal Christians were waiting a long time, and that will now be welcomed by every thoughtful reader. It is written by a fine scholar, a Professor of History of Christianity in the Colgate-Rochester Divinity School. It is a study of two thousand years of Christian prejudice against the Jew and an appeal from a Christian to fellow Christians for a change of heart, for repentance of a two thousand year wrong. It is a courageous as well as a scholarly study of the attitude of Christianity toward the Jew. The author tells the whole purpose in the opening sentence of the Preface: "Some Christian had to write this book. An apology to Judaism on the part of Christianity has long been overdue." Again, "The relation between Christianity and Judaism during the last nineteen centuries is an ethical problem which twentieth century Christianity can no longer afford to ignore."

He brings the full weight of scholarly research to prove that even recent historical Christian scholarship has com-

pletely reversed the teachings which are commonly taught in Christian Sunday Schools with regard to Christianity's attitude toward the Jew. To quote our author again, "The teachings of Jesus demand that modern Christians acknowledge them and make a confession of sin because of the thousands and thousands of unjust statements found in their literature, as well as for the revenge in many forms taken upon Judaism."

The titles of a few of the chapters will give some idea of the contents and trend of this most interesting volume: "Christianity's Book of Shame", "Christianity's Debt to Judaism", "Christian Interpretations of Judaism", "The Critics Look at the Gospel".

In these trying days, when in Germany especially the Christian Church is being forced to become an ally of the devilish work of its barbaric rulers, it is good to read such a work from the pen of a true Christian. The reviewer hopes that many of our Center members will read and study this volume, and that they will endeavor to have their Christian friends read and study it. It is in such books that we can find hope of a better day to come in what to this day was the tragic relationship between Christian and Jew.

—Israel H. Levinthal

## FODDER FOR THE WASTE BASKET

THE "American Hebrew" recently sent to a number of synagogues and other Jewish institutions copies of the following letter which it had received from an unknown person:

"Some of your temples are to be blown up within the next 3 weeks. You Jews are going to have a harder time here than those in Germany. The Jew is a menace to any country they settle in. Within the next five years you will go through hell. 73pc of the arrests are Jews. 98pc of the Reds are Jews. 84pc of the racketeers are Jews. Watch and wait for the cry—'Deport the

Jew.' They have no place in American life.

Geo. B. Prescott."

The letter was handed over to the police, and newspapers published items about it.

It would seem that such moronic vaporings should be deposited in the wastepaper basket on receipt. Giving them circulation and raising excitement over them, only serves to instill risky thoughts into receptive minds. It is bad enough to cope with pernicious statements coming from important sources without bringing such trivia to public attention.



# A NAZI WHO'S WHO

**T**HIS list of prominent Nazi leaders was prepared for the "Review" from material gathered by the London "Daily Mirror" and the London "Sunday Referee". The names are printed in the order of their importance in the Hitler government.

**Adolf Hitler:** The many unpalatable rumors about him have not been substantiated, with the exception that two young girl friends committed suicide.

**Hermann Goering:** A morphine addict. Those in his intimate circle say that he needs an injection of the drug every two hours, and when under its influence he will promise anything—a characteristic reaction to morphine—but that the strength of the promises subsides as the drug's potency wears off. Reports have been published that Goering was confined in a Swedish nursing home by the police to prevent him from committing suicide.

**Joseph Goebels:** A crippled man whose fanatical zest obviously issues from a striving to compensate his handicap by dictatorial power. He was first an ally of the Strasser brothers against Hitler, then betrayed them.

**Ernest Roehm, Chief of Staff of the Nazi Storm Troops:** Dossier 187 D 98-25, of hearings in the Berlin General Court, establishes that in January, 1925, a complainant, merely identified as "Hitler-Nazi leader in Berlin," caused the arrest of a young man of seventeen named Hermann Siegesmund, for theft. The case was heard in camera and the youth convicted. But when he appealed the record was forced into the open, and Siegesmund's testimony was found to contain a detailed account of Roehm's attempt to lead him into a criminal practice.

Two years ago German newspapers published letters written by Roehm to a friend. The text of the correspondence was depraved and obscene. Roehm charged that the letters were forgeries and brought the matter into court. But when the case began he withdrew his charge, leaving the implication that the letters were genuine.

**Minister of Education Rust:** Was retired as a teacher three years ago, on his own application, as a sufferer from general paralysis. Now this man who has been certified as not in possession of all his faculties controls the education of the German youth, decides the cultural program of the country and rules who may or may not teach in the schools and universities.

**Manfred von Killinger, Commander of the Storm Troops in Saxony:** Was associated with those who murdered Erzberger and Rathenau. A political amnesty saved him from punishment.

In his book of war reminiscences, "Ernstes und Heiteres aus dem Putschleben," there is to be found this

example of the commander's behavior:

"I went into the guard-house. The men were abashed. A female is dragged in before me. The typical Swabian strumpet—short stringy hair, ragged clothes, impudent, voluptuous face, dark circles around her eyes.

"What's she been up to," I demand, and am answered. "I give a curt command. 'Horsewhipping, then kick her out.'"

**Chief of Police Heines, of Breslau:** When he was a member of the Black Reichswehr, in 1923, he killed a comrade. He was sentenced to death. He was saved by a commutation to life imprisonment and later freed by amnesty. With the help of three strong-arm men he assaulted, in the lobby of the Reichstag, the journalist who published the Roehm letters. When the Nazis appointed him to his present post he started a reign of terror against Jews and Marxists. It is said the record of his private life is unprintable.

**Chief of Police Hinkler, of Altona:** Was several times brought into court on charges, but was each time acquitted on the strength of the doctor's declaration that he was insane.

**Kaufman, Member of Hamburg in the Reichstag:** The Nazi Party's own tribunal confirmed charges that he forged documents, broke his word of honor, and perpetrated decoration swindles. But Hitler kept him among his leaders.

**Gerhard Herman, Nazi Leader in Magdeburg:** His resignation from the Reichswehr was accepted because, as a minor, his elder brother persuaded him to enlist in the French Foreign Legion, receiving the 800 gold marks paid by the French government for his service. Herman later deserted the Legion and when he returned to Germany he was arrested for selling German military secrets to the French and sentenced to five years in military prison.

**Karl Wissler, Second in command of Storm Troops in Henefeld, Hessa:** On February 2, 1932, he was found guilty by Fulda of selling military secrets to France and sentenced to a year in prison.

**Karl Schneider, Leader of Nazi Troops in Heddersheim:** Arrested on unprintable charges.

**Paul and Martin Schwartz:** Martin is adjutant of Troop III. He was sentenced to two months in jail in 1930 for assault while in uniform. His brother Paul was co-defendant and both men were taken to jail and fingerprinted. The records then established that Paul had served a sentence in 1927 for fraud and forgery.

**Karl Schumacher, Leader of Troop VII, in Cologne:** On December 1, 1925, he was given a jail sentence by the general Court of Cologne-Mulheim for burglary.

# BIOGRAPHIES of JEWISH COMMUNITIES

## PEEKSKILL

**P**EEKSKILL has a population of about 17,000 and the Jewish community consists of about 400.

How do these four hundred live? They have one synagogue and one Hebrew school, both of course in the same building. They are not concentrated, as Jews are in New York, and other large centres, but live in all parts of the city. Perhaps it should follow that their interest in Jewishness is proportionately weakened; and it does. The Jews in Peekskill have very little Jewish activity, in the sense of participating in movements or being keenly aware of Jewish problems.

The rabbi of the synagogue, a gentleman named Rosenthal, is also the Hebrew teacher, and his earnings from all sources are about \$45 a week. There is a cantor, who also officiates as the slaughterer. During high holy days the cantor-schochet makes way for an imported chazan, and he does so without professional resentment.

The synagogue is about thirty-five years old. Lately the congregation spent \$8,000 in remodelling it. Now it has a recreation hall in the basement, where such Jewish meetings and lectures as happen in Peekskill are held. Sometimes a speaker from some organization in New York wanders in, or a prominent Jewish citizen from a neighboring town is invited to make an address.

The social affairs of the community are all held in the basement, as are marriages, from which some revenue is expected. In all Jewish Peekskill, however, there have been only five marriages in the last two years, and none of these in the synagogue. In Bar Mitzvahs the synagogue is luckier. So far this year six were held.

The attendance at the synagogue is approximately twelve on Fridays and as high as three hundred on high holy days. Except for a few on the latter occasions there are seldom any young people in the institution.

There is a ladies aid, which attends to the needy. Their membership is about a hundred, and indicates again, that whatever one may not find in a Jewish community, there is always an effort made to take care of its poor. The chairlady of this society is Mrs. Samuel Pines, whose husband is a former president of the synagogue and the most prominent Jew in Peekskill. He was at one time a police magistrate.

A loan society is attached unofficially to the synagogue, of which the chairman is also the chairman of the congregation. This operates on a curious basis. No one can obtain a loan who is not a shareholder in the society, the loans are charged interest and the shareholders receive dividends. Since a man must first buy a share, at considerable cost, before he can make a loan, the loans must necessarily circulate within a closed circle.

Practically all Jews occupied in gainful work are in business for themselves, there being very few employees.

These however have a branch of the Workmen's Circle.

Of the business men nearly all are merchants. Of professionals there are six lawyers, four doctors and five dentists. Two Jews, Dr. Blumenkrantz and Dr. Lowey, are the most prominent medical men in Peekskill.

Money is scarce in the community chest, and the synagogue finds it hard to support its school. The outstanding complaint is that those in the community who have money "don't give up."

There is little social mixing of the races. At benefit affairs, however, which usually take the form of bridges—bridge being the chief recreation—the Jewish ladies are accustomed to inviting a number of gentile ladies, who invariably attend. Reciprocal favors are rendered by the Jewish ladies.

A Y.M.H.A., which meets every two weeks in a room, and a Jewish Masonic Lodge, named indigenously Dunderberg, completes the communal organization of the Peekskill Jews.

### EPIGRAMS FROM THE HEBREW POETS

*My friend, speak only once, but listen twice,  
This, I would have you know, is sound advice;  
For God hath given you all your peers,  
A single mouth, friend, but a pair of ears.*  
—Palquera (1264)

*One day I observed a gray hair in my head;  
I plucked it out, when it thus spoke to me:  
"Thou mayest smile, if thou wilt, at thy treatment of me,  
But a score of my friends will soon make mock of thee."*  
—Jehudah Halevy (10—)

*My piteous plight oft makes me weep,  
I cannot eat when I'm asleep.*  
—Ben-Zeeb (1785)



# THE HOME BOY WHO MADE GOOD

THE TALE OF HART, WHO GATHERED MUCH MOSS

By JOSEPH WOLFE

**H**OW does it feel to be the author of a revue which crowds in nightly more people than the theatre can hold? Which has received no end of praise from the members of the death-watch who go by the name of critics? Which will, by every sign and portent on Broadway, run a year, and which delivers to its parent, Mr. Moss Hart, each and every week a check inscribed with four figures?

And how does it feel to be an author like that three times over?

It feels very poorly. When the writer saw Mr. Hart in his penthouse-like apartment he was very depressed. He was talking to someone over the telephone and he said with a shade of bitterness: "I lead such an unglamorous life!"

Later Mr. Hart threw a long leg over a chair, drew his bushy eyebrows together, and in his beautifully modulated speech said that a successful production had a contrary effect on him; that it left him heavy-hearted and with a very depressed feeling. At such times his only joy and happiness was to go to a typewriter and work. It was a condition, he observed, which the average person would find difficult to understand; just as one would find it difficult to understand that the life he had led in the past three years had created in him what might be termed a chemical reaction. That is to say, his entire sensory system had been shifted to another scale, and what had formerly appealed to him now left him a little flat. To reach that stage, Mr. Hart said, one had to go through the round of professional activity, of meetings and parties that had fallen to his experience. When, for example, you met a George S. Kaufman and an Edna Ferber, and they accepted you as their friend, the impact of their minds upon your mind created a transformation. Your outlook became changed, your desires became changed. You reached a stage when—

**A**T this point Mr. Hart's colored butler reported a telephone call from Neysa McMein, the celebrated illustrator, and Mr. Hart ended his remark with:

"—when I would be very happy just to talk over a cup of coffee at Child's with a woman like Miss McMein."

"Hello, darling!" greeted Mr. Hart, and then learned that Miss McMein was inviting him to a week-end party. "I'm so glad you called me," he said. "I felt so depressed."

The truth is Mr. Hart is now in that state of elation which, to romantic souls, brings a feeling of melancholia. It is, as Mr. Hart pointed out, a feeling which few can understand, and, since he is no great sufferer through it, let us leave it alone and give a slight review of his remarkable flight to fame.

Moss Hart has turned out three "smashes" in three

seasons, a record extraordinary. He first had "Once in a Lifetime," on which George S. Kaufman collaborated, then came "Face the Music," to which Irving Berlin wrote the music, and now "As Thousands Cheer," with music also by Berlin. With the last piece, he said, his career as a writer of revues ends. "As Thousands Cheer" is the last of that type from his pen. His next work will be a serious play dealing with social conditions, and it will have a good deal of Jewish interest.

Hart came to the theatre by way of school recitations. In his early youth he was handicapped by an impediment in speech and a doctor advised, as a cure, that he be made to recite at public affairs. This advice was followed by his parents and Hart often found himself precipitated on a school stage to sink or swim. These were terrible ordeals, he recalls, but eventually they brought relief. The stammering disappeared and now there is no trace of it.

**T**HESE experiences stimulated his inherent dramatic instincts, as did his job as secretary to the producer, Augustus Pitou, when he left school. He was with Pitou for eight years, during which time he wrote plays which the public never saw.

Following this job he became a social director in summer hotels. It was at one of these places, in Vermont, that he met Dr. Levinthal and Mr. Goldberg, who were greatly impressed with his popularity and his ability.

The Brooklyn Jewish Center was always faced with the problem of providing social entertainment for its varied membership. It was a difficult problem. Several men had tried to solve it, particularly Samuel Grossman, a poet and playwright who became the manager of the Yiddish Art Theatre and later came to a tragic end as a suicide. They were unsuccessful, and the Center administration was searching for an expert social director, one who was young, energetic, talented, lively, and who would plan gatherings, play the social host and generally promote the sociability that was badly lacking. Mr. Goldberg saw a good candidate for the post in Hart and invited him to take it.

Moss needed the job, and it was one that would leave his days free to write. He came to the Center and remained for two years. During this time he arranged functions like the annual Simchath Torah dinner, Thanksgiving and New Year's dinners, the Annual Membership dinner, the Mardi Gras, etc., etc. Most of his energies, however, were devoted to the formation and direction of the Center Players. His first production with this group was no less an ambitious work than "The Emperor Jones," in which he himself acted. This was followed by George Kelly's "The Show-Off" and a number of one-acters. His last production at the Center was in June, 1928, a satirical revue called "Americana," written mostly by himself. This was, according to those

(Continued on Page 22)

# AN HEBRAIC TAMING of THE SHREW

*A Tale from "The Prince and the Dervish"*

By ABRAHAM IBN CHASDAI

(Abraham Ibn Chasdai lived in the early part of the thirteenth century, in Barcelona, where he is said to have been at the head of the Jewish community. He left behind him a work which has achieved notability among Hebrew scholars, "The Prince and the Dervish." This is a free Hebrew translation of an Arabic version of a Greek book. It has been translated into Latin, Spanish and Yiddish. The work is cast in the form of a framework into which is woven numerous stories, fables and proverbs. As Ibn Chasdai wrote it, much of the material of the book is taken from the Talmud and the Midrash.)

**K**ING SOLOMON, to whom legend ascribes the knowledge of all languages, including those supposed to be spoken by animals, once gave an audience to a wealthy Jewish farmer, and received from him a costly present. To show his appreciation of the gift, the king offered to bestow upon the farmer any favour he might ask. But, to the king's surprise, the farmer asked the favor of being initiated by the king into the secret of understanding the language spoken by farm-yard animals. After some hesitation the king granted the farmer's request, impressing him, however, with the necessity of not divulging the secret to anybody else under penalty of immediate death.

Now it so happened that the farmer had a shrew for a wife, and, wishing to live in peace with her, allowed himself to be ruled by her in all domestic affairs. One day, while occupied in the farm-yard, he overheard a con-

versation between an ox and an ass, which amused him so much that he burst out laughing. At that moment his wife appeared, and insisted on being told the joke. He begged her not to press him to disclose a secret, on the keeping of which his very life depended. But she remained obdurate. Seeing that there was no way out of the difficulty, he told her that he would fulfill her desire in a few days, but that he had in the meantime to settle his worldly affairs, before going to meet his inevitable and premature death. To this she agreed. Next day, while again standing in the farm-yard, he heard his dog rebuking the cock for crowing as loudly as ever, though he was aware of his master's approaching death. But the cock said that since their master was a coward and a fool, he did not deserve to be pitied by anybody. 'Let him,' said the cock, 'take a lesson from me, and his life will certainly be saved. There are in the farm-yard a number of hens, who all obey me implicitly, as they know very well that any case of disobedience on their part would be attended with a well-deserved punishment. Now, our master has only *one* wife to deal with, and if he is idiotic enough to allow her to rule over him, he must bear the consequences.'

When the farmer heard the cock's wise remarks he regained courage, and presently meeting his wife, he told her that he refused to let her know his secret, and that he was fully determined to be and to remain the ruler in his own house from that time forward. These words had the desired effect, and from that day forth he lived with his wife in harmony and undisturbed peace.

## THE LIFE of BIBLICAL WOMEN

By J. CHOTZNER

**D**URING the second period of Biblical history, from the settlement of the Israelites in Palestine to the rebuilding of the second Temple, a remarkable change occurred in the life, habits, and social standing of the Hebrew woman. The simplicity of manners which had characterized the first period gave place in course of time to luxurious living, the result of residing in large towns and in permanent dwelling-houses, and of closer social intercourse with men of their own and foreign nations. The females of the poorer and middle classes occupied the same room or rooms with their husbands; but the wives of the rich and nobles had a separate set of apartments for themselves, called *harem*, most probably derived from *hareem*, and akin to the modern *Harem*.

Yet the seclusion of women among the wealthy Hebrews was at that period much less strict than with the modern Mohammedans, or the ancient Persians and Greeks. As among the Greeks (Homer, *Odys.* i. 329-331), the Jewish females occupied the upper part of the house. But, while the former were not allowed to see

any one but their nearest relations, the latter moved about freely, and sometimes took an active part in public life. As instances of this may be mentioned Jephthah's daughter, Deborah, Jezebel, Athalia, Huldah, Esther, and Noadiah. Deborah and Hannah, as composers of excellent odes, have the honour of being the first poetesses in history. Women were also hired to chant doleful songs at the funerals of persons of high rank. Sometimes they were even employed to plead causes at the royal courts (2 Sam. xiv. 2; 1 Kings i. II). Then, again, there are instances of women who, by their bravery and oratorical powers, saved a whole town from destruction (Judges ix. 53; 2 Sam. xx. 18-23).

Their recreation consisted chiefly in paying visits to their relations and friends, on which occasions refreshments were served, and in attending public festivals. These were of frequent occurrence: religious celebrations, or weddings, when the women assembled in the streets to watch the gay procession of the guests, vintage festivals and harvest festivals where, amidst merriment and laughter, men and women danced to the strains of sweet music.



# CYRUS ADLER

## A STUDY OF A NOTABLE PERSONALITY

By DR. ISRAEL H. LEVINTHAL

IT is not an easy task, in the brief space of a magazine article, to give an adequate appraisal of Cyrus Adler, one of the unique figures in Jewish life today. His seventieth birthday anniversary, which was commemorated last month, brought forth expressions of praise and adulation from every part of the world, from Jews of varied religious views and philosophies—many of whom differ with Dr. Adler in his viewpoints and policies—but all agreed that he towers Saul-like above his brethren in those qualities that make for a real leadership.

The ancient Sages tell us that Abraham wore a medallion, on one side of which was the picture of an old man and on the other the image of a youth. Abraham, in their judgment, typified both of these aspects. When he was young in years he possessed the wisdom that usually comes with age, and when old in years he was still blessed with the enthusiasm, the vigor, the alertness that we associate with youth.

Of Doctor Adler, the same may be said. When he was yet a young man, an earnest student of Semitics and Archeology, his advice was sought from far and wide by those interested in problems of Jewish life. And now, at seventy, he displays the zest and vigor and the remarkable capacity for work that are usually the gifts of youth. With the poet of the Synagogue we can say to him: "They saw in thee both age and youth—age in the day of judgment, and youth in the day of battle."

Born and educated in America, he combines in himself the finest of the American traditions together with the finest and the noblest in Jewish traditions. In him we see realized the ideal as voiced by an ancient Sage: "the beauty of Japheth in the tents of Shem".

What is most remarkable about Doctor Adler is the variety of his interests. It is related that when his daughter, on entering school, was asked by the teacher her father's occupation, she replied: "President." He led more organizations than any other man we can think of. President of Dropsie College in Philadelphia, the Jewish Theological Seminary in New York, the American Jewish Committee; for many years the head of the American Jewish Historical Society, the Jewish Welfare Board, and the United Synagogue of America; chairman of the Publication Committee of the Jewish Publication Society; for several years the head of the Jewish Agency for Palestine—these are but a few in that long and remarkable record of leadership in Jewish movements and organizations.

BUT his interests are not confined to the limitations of Jewish life alone. He is the President of the Philadelphia Public Library, a member of the Philadelphia Board of Education, one of the leaders of the Boy Scout Movement in America. Only recently, at the dedication of the Schiff Memorial Reservation of the Boy Scouts of America, Dr. Adler was awarded the Silver

Buffalo, the highest honor that the Boy Scout Organization confers, for his outstanding services to this movement. With the Roman poet Terence he, too, can truly say: "Nothing that is human is foreign to me". And to all these interests he gave and gives of himself wholeheartedly, devotedly, selflessly.

Primarily the student, Doctor Adler approaches every Jewish problem with the attitude of the student—objective reasoning. He is not easily swayed by passion nor by uncontrolled emotion. That has been the principal cause of the differences that often arose between him and those sponsoring other policies and other methods. He prefers the slow but what seems to him to be the safer policies of reason in handling Jewish problems, than the hurried policies of emotion.

THERE are many who disagree with him, and the American Jewish Committee which he heads, in the methods to be adopted in combating the devilish deeds of Hitler in Germany. But even his bitterest opponent has to admit that what Doctor Adler did or proposed was actuated by the highest and purest of motives, by a passionate love for the Jewish people, and by an earnest desire to be of the greatest service to his brethren.

You have to meet Doctor Adler but once and you are immediately struck by the fact that you stand in the presence of an aristocrat—not the aristocrat in the ordinary conception of that term,—but an aristocrat of the spirit,—an aristocrat in the realm of learning and character. It is primarily because of this aristocracy that is his that he was enabled to win admirers from every walk of life in every part of the world.

It is because of this aristocracy, too, that he has no patience with sham or superficialities. He seems to sense the true worth of men behind their protestations and their shibboleth.

He has often been misjudged and misunderstood. He is not one of the masses, and does not resort to that type of leadership that attracts the masses. Men, therefore, assumed that he keeps himself aloof, that he disdains fellowship or counsel with the ordinary man. But that is not the fact. He is the most approachable of men, and eagerly listens to the tale that the most humble brings to him. But even with the mass, he prefers to influence them and to reach them through the appeal of reason rather than passion,—through the intellect rather than emotion.

Jewry and Judaism have been enriched by his life. And in this his seventieth anniversary, the Brooklyn Jewish Center joins world Jewry in acclaiming him and expressing to him our sincerest prayers that he may be blessed with life and health to continue to give of himself to his people and his faith *Ad Meah V'esrim Shonoh!*

## In The Personal Column

By A. Z.

THOSE of you who have adored the golden voice of Nino Martini as it came flowing out of your loud speaker, will now be able to appreciate it all the more for knowing that he is one of us. Michael Gold, of the "Daily Worker," and a person of some literary note aside from this distinction, made the discovery. An inquiry from this department to the Columbia Broadcasting Company, over whose system Martini sings, said that the report was not true, and that he "was definitely not Jewish."

However, once having been tagged with the Mogen Dovid, we shall always have an especial interest in him, and so we will inform you that this really fine singer will make his debut at the Metropolitan Opera House late in December, as the Duke in "Rigoletto."

\* \* \*

THE case of Eilshemius is one of the strangest in the art world. Eilshemius (needless to say he belongs to us) reached old age without achieving the recognition he was so positive should be his. He painted hundreds of canvases, so many that in time his house was stocked with them in every corner. When he had no money to buy canvas he painted on pieces of cardboard, on brown paper, on anything over which paint could be spread. But his productions found little appreciation. Even good critics looked at them and waved Eilshemius away tolerantly. They were strange, irrational pictures, and critics had seen too many of these artists who thought that by being eccentric they could attract attention.

So Eilshemius advanced to old age. He took to writing poetry, and these literary efforts found the same reception as his art works. And throughout all these years Eilshemius maintained stoutly that he was the greatest painter in the world. People began to laugh at him and thought him a crank. Then they decided he had what is called colloquially a screw loose. But nothing seemed to shake Eilshemius from his lifelong conviction. He was the foremost genius in art.

His studio was always open to visitors and he would show them some part of his huge collection. They looked, smiled, and went away to joke about his delusions. He was poor, and any visitor could have bought a stackful of the paintings at his own price. But no one wanted them.

He occasionally got his work into a gallery, for in these days one never knows, and art dealers have long ago discovered that taking chances sometimes brings profitable results. About two years ago the great French modernist painter, Henri Matisse, came to New York. All dealers fought for the opportunity of being host to him, and so it happened that he passed through the gallery where an Eilshemius hung, lonely and forgotten. Matisse, who had walked by the other paintings, stopped at this one, looked closely and then observed, "This is a good work."

What happened after that! Within a day all the art

critics in the city were apprised of Matisse's judgment and within another day Eilshemius, the crazy artist, was a celebrity.

Today the old man's pictures bring high prices; he is discussed and written about, and when a few weeks ago he exhibited a score of tiny sketches, done thirty years ago, the event was headlined on the art pages.

\* \* \*

A PROPOS of the Joseph V. McKee article published fifteen years ago in the "Catholic World," which reads in many parts as though it were a product of modern Germany, this department has the story of a remark made by Jimmy Walker to a friend shortly before he resigned from the Mayoralty.

"When I go," he said, "racial tolerance in City Hall will go with me."

A GERMAN refugee, whose wife is an American, recently came to New York, and although he stated he would like to say all the hard things possible of Hitler, he was forced to admit that the facts first published in this country by the "Nation" and by Walter Winchell regarding certain alleged characteristics of the Chancellor, are wrong. Hitler is really in love with Winfred Wagner, the granddaughter of Richard Wagner.

If that is true, the affinity is in harmony with circumstances. Richard Wagner, despite his great genius as a composer, was one of Europe's prime anti-Semites.

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DID you notice the abundance of Jewish minds in President Roosevelt's "Brain Trust?" In Germany Jews are being accused of having controlled the governmental brains. No such charge can ever be made here.

\* \* \*

DONALD FLAMM can be used as a subject for a success story enacted in the midst of the depression.

Flamm, some years ago was a small music publisher. When radio came in he organized a broadcasting station which later became WMCA. It struggled along, like so many other little stations throughout the country, always hoping that something would happen. Nothing very much happened until the radio commission gave WMCA full time as a reward for the good entertainment value of its programs.

Even then, although this concession enabled it to sell time somewhat more easily, the big broadcasting chains swamped it, and its accounts were mostly local firms, a number of them Jewish, who broadcast in Yiddish.

Then came the great windfall. A group of New York millionaires decided to organize a third radio chain, and to use WMCA as the mother station. They approached Flamm and closed a contract with him whereby for the next three years he is to be paid \$150,000 a year as a nominal supervisor. At the end of the three years the group will either pay him three million dollars outright for the station, or turn it back to him.

Flamm is only about thirty-four years old.

Incidentally, it is reported that when the new owners took over the station they discharged all the Jews employed there except one announcer. On the Board of Directors is Al Smith.



## SHOLOM ASCH

By MOYSHE OYVED

MOYSHE OYVED, whose real name is Edward Good, is a picturesque proprietor of a famous London antique shop, "Cameo Corner." The romantic jewels and art objects on display in his shop are a reflection of his poetic nature, and both man and his merchandise have attracted many of the world's famous. A portrait of his head was moulded by the great sculptor, Jacob Epstein. This sketch of Sholom Asch, which is particularly appropriate at this time because of the publication of this Yiddish author's notable book, "Three Cities," in English, is a typical example of Good's literary work.

IT was early on a Monday morning in March, 1922. One of the two doors of "Cameo Corner" was opened as wide as it could go, and there stood before my eyes a tall, broad-long-bony man, with big, warm eyes, heated up by the fiery end of a cigar which he held between his lips. His upper lip was covered with hair, with a little bald spot in the middle—there where the angel had given him a fillip. His lower lip and chin were completely clean-shaven.

I looked at him, and guessed that he was a wealthy Polish-German corn-merchant who wanted to buy a present of some sort.

No doubt he read my thoughts. He introduced himself to me: I am Lush." "Lush? Lush?" I repeated within myself. "Who can he be?"

It happens that I have a very dear friend of the name of Lush, and, in honor of that friend, I smiled intimately at the stranger.

But I soon realized that I had not heard him clearly, and that this was no other than Asch—the great, genial, lyrical Sholom Asch.

Five minutes later, we were already deep, deep in conversation, friendship and "spiritual kinship." (We were from the same district—the Kujawkies.) And he began to take on the appearance of an Oriental prince. In his eyes, I, of course, looked like a little brother-in-law of his, after whom he was just yearning.

As I have said, we began to fling presents at one another. I gave him an antique Hebrew amulet, which my highly-learned friend, the "Haham," Dr. Gaster, had wanted me to give him, or sell him. I had said to him: "No, I will never part with this amulet—never!" And he gave me an old silver mantle for the Scroll of the Law. I gave him amber beads, and that sweet Yiddish word:—"Pamiontke" (Souvenir), which he had not heard for eight years. He gave me an edition-de-luxe of his twelve books, which he had actually brought from America for Dr. Eliashev, the critic.

And so it came about that every day, for three weeks, we enjoyed long hours together, and we gave to one another, and stole from one another, the souls within us.

HE used to say of the shop: "How could a Jew place a little Psalm-book in the middle of the street?" He was envious. One could positively hear him swallowing the spittle of envy, when he saw such beautiful brunettes and blondes coming in every minute, bringing with them all the open-heartedness of their *decollete* blouses and their sapphire eyes, at which he used to go into a fine, lively fit. "A Jew has luck!" he would sigh, most heart-breakingly.

But, God of Abraham! now and again he used to sulk, in a way which one cannot describe in ten autobiographies. Not even a woman in child-birth is so fussy! One might certainly accuse him of having just heard that the three great authors, Mendele, Peretz and Sholom Aleichem were dead, and that he felt he was the only one who remained—an only literary son to a peevish, chosen people. So to indulge himself in what was forbidden! Listen to a story:—

THAT same Monday, he told me that he did not like the "Imperial Hotel." My brother Leon went with him, and they rented a beautiful room at a boarding-house. He stretched himself on the bed, in his shoes—and with corns big as father's!—measured out his full length, as in Sodom, and cried: "Oh, I cannot sleep here! I shall be suffocated!" He paid for the night he had not slept at the house, and left it. At a second boarding-house, the same story. Ultimately, he went back to the "Imperial." Next day, he moved into a bigger room. And, the day after, he moved into the "Russell Hotel"—one of the finest hotels in London. And, while there, he moved twice, with a great pile of luggage, tipping, right and left, all those who attended on him, like—not comparing them!—a millionaire of the "Joint Distribution Committee of America," to which, unfortunately, he belonged. On the sixth day, he said to me that he could not stay at the "Russell." It was too small for him. He wanted to move to the "Hotel Cecil." I cried out: "What are you saying? The 'Hotel Cecil'? Only millionaires, kings and ex-presidents stay there." Said he: "I must do this, for the sake of my work." I went off to the "Cecil" with him, and booked a room. There, too, he removed to a still bigger room, in which who knows how many kings and princesses on foot had already slept. If, just fancy, there had been dust in that room, it would have been worth thousands in gold and platinum meltings.

The cheapest furs which the mice of the "Cecil" wear cost five hundred guineas each. It is time a legend of this kind was invented! To say nothing of the cats. . . . Is it a trifle—the "Hotel Cecil"!

(Continued on Page 22)

# CLIPPED WISDOM

» » » »

"What has happened in Germany has convinced me more and more of the value of Zionism for the Jew. I am certainly no nationalist, and I look forward to the time when all national boundaries will be eliminated. But it is unfair to ask the Jew to suffer now, and for years to come, as the first step to the attainment of the ideal. Because I would not want the Jew to surrender his heritage and his customs—both of which are too rich; because I would want the Jew to remain faithful to his past and to history, I realize that a homeland becomes more and more essential. As long as there will be reverses and calamities in this world, so long will the Jew be made to suffer. If he is to avoid, in the future, what has happened in Germany, he should have a home of his own, where, amidst those of his own kind, he can peacefully give out to the world all the wealth and richness that is within his blood."

—Thomas Mann

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I would ask the Jew with all his ability and his wealth and admiration of power, with all the genius he shows when he enters an alien land and becomes a powerful factor in its welfare, or its domination, I would ask him, I say, personally to consider whether in just plain fairness to nations that want to be themselves, that don't care to be dominated by a church or race or theory of life, and are not, in short, as clever as he is, why he shouldn't step up before the peoples of the world and ask for just such a territory in which to develop a nation of his own and with which he could deal on the basis of his own genius in all lines. With the Jews nationally so placed, we could deal, just as they could deal with every other nation in the world. And by degrees all should benefit from their very ability to organize and construct. What I cannot understand is their present objection to doing so. But this may be the result of their scattering in historic times, and it may, for all we know, be presently overcome by the Jew himself.

—Theodore Dreiser

\* \* \*

Only in the union of all Jews all over the world in a national unit capable of representing Jewry and sitting at Geneva along with the fifty-two nations—as the fifty-third nation, in fact—can any solution be reached. This must and will be done. Then and then only will the Jews find it unnecessary to resort to begging as it did at the League meeting when the Minister of Holland spoke for them, as a human necessity.

—Emil Ludwig

\* \* \*

My advice is to forget Hitler and Naziism and treat these things with the contempt and the derision which they brought on themselves and concentrate instead on the regeneration of the Jews. Make each in his or her own way assist in the effort of establishing Jewry in its national home, there to build up again the greatness, progress and dignity of a never-dying people whose unforgivable crime, in the eyes of a stupid world, appears to be that two thousand years ago, a fanatical community crucified one of their own people because they accused him of being an agitator. The Jews have suffered a million indignities for this act and probably will suffer more, but in the long run they will come back again into

the light of the sun. God does not desert His people so long as they strive to deserve His trust.

—Ralph D. Blumenfeld

\* \* \*

I say definitely there is among the Jews a sense of their historic continuity throughout their dispersal and they do form a racial minority which deserves the same treatment everywhere as all other minorities in all countries. What is that treatment? Above all, equal rights of citizenship and fair treatment as loyal citizens of the nation to which they have been attached.

In view of the attention this question is attracting throughout the world, the people of England are reading what Chancellor Hitler has written on the subject in his famous book and are trying to understand the German viewpoint. What we read quite frankly makes us nervous.

—William Ormsby-Gore

\* \* \*

It is clear that the easier we make it for Hitler to drive the Jews out from Germany, the greater will be the temptation for Hitlers in other countries to do likewise. Why not? Once started, the League will be there to offer its good services. Jewish organizations will be on hand to raise funds and to finance the expulsion. It can all be done in such a nice, quiet and orderly fashion. Why hesitate?

This mass expulsion from Germany promises to be the best organized and most scientific Flight in our history, thanks to the intervention of the League and to the expert schnorrer-diplomacy of our own leaders. It will undoubtedly be hailed as an irrefutable precedent by all the expulsionist agitators of the future . . . Perhaps it is not too late for the League, now that Germany has withdrawn, to reopen the minority rights question which was side-tracked at Germany's insistence and to include in the new resolutions the critical clause which Germany vetoed. This would be a truly epochal achievement for the League, one worthy of its high purposes and one which might give a new turn to the political fortunes of the Jews in Europe.

—Abba Hillel Silver

\* \* \*

You speak so much of heroism, but you have in mind the heroism of the soldier. We too know a heroism—of work, of character, of a person who does not submit, who is true to his ideas. You speak so much of the timidity of your opponents, and we promise you, that your persecutions will harden us; your hatred will mature us, your fight will strengthen our fighting power. We are not free of guilt in our fate; we committed many errors, the most grievous of which was our softness and patience. Thanks to the lesson which you have taught us, we shall overcome our failings. And that is your accomplishment.

—Ernst Toller, German dramatist, in an open letter to Paul Joseph Goebbels, Hitler's Minister of Propaganda and Enlightenment.



## THE INSTITUTE OF JEWISH STUDIES FOR ADULTS

**T**HE Brooklyn Jewish Center has achieved an enviable reputation in the field of Jewish education for the youth. Our Academy and our Hebrew School have been acclaimed by leading educators for the high standing they achieved in bringing Jewish knowledge to our children.

The thought has now come vividly home to us that important as is the child, the adult, too, dare not be neglected. In Jewish life of old, not only the child but the grown-up too made the study of the Torah an integral part of his life.

It is in response to this need that we have now organized the newest chain in the link of the Center's educational endeavors—the Institute of Jewish Studies for Adults. Here, men and women may come once or twice a week, and under the guidance of well-fitted instructors, become acquainted with some of the spiritual treasures of our people. For this season, courses will be given in Elementary, Intermediate and Conversational Hebrew; Jewish History, Jewish Religion, the English Bible as Literature, the History of Jewish Literature, the History of Zionism, and Contemporary Jewish Life and Problems.

We are proud to announce that the University of the State of New York, which is the Department of Education of our State, has officially recognized our Institute of Jewish Studies as an institution of higher Jewish learning. Public School teachers, taking these courses, may present them for "Alertness Credit" before the Board of Superintendents in our City Board of Education.

A detailed Prospectus of the Institute has just been published, in which is given a full account of all the subjects offered, the faculty, the hours of instruction and much other information.

**I**T is hoped that this Institute will be the beginning of a real Jewish College, sponsored by our Center, which shall be able to enroll hundreds of men and women desirous of becoming familiar with the teachings of Jewish life and ideals.

Because of the academic character of the work to be done, all students must enroll at the beginning of the term's work. No new students, unless in exceptional cases, will be admitted after the term's work has commenced.

Registration cards may be had at the Center, and those interested are asked to enroll as early as possible. The Institute is open to all men and women of our community.

The first convocation or meeting of all registrants in the various courses will be held on Tuesday evening, October 31st, at 8:15 o'clock.

An outline of the courses follow:

**Elementary Hebrew**—Reading, writing, elementary grammar, translation of simple phrases; familiarity with contents and arrangement of Prayer Book.

**Intermediate Hebrew**—Translation of selected chapters of prophets Isaiah, Jeremiah, Amos and Micah. Prerequisite: Previous instruction in Hebrew translation.

**Conversational Hebrew**—Designed especially for those

who want to learn to converse in Hebrew. Modern conversational method used. No previous knowledge of Hebrew, outside of reading and writing required.

**Jewish History**—The history of the Second Commonwealth, from Destruction of Temple of Babylonians 586 B. C. E. to Destruction of Temple by Romans, 70 A. C. E. Influence of Babylonian and Persian cultures. Struggle with Samaritans. The Great Synagogue. The Redaction of the Bible. The clash with Hellenism. The Maccabean Period. The sovereignty of Rome. The dispersion. Text Book: "Outline of Jewish Knowledge" by Drs. Benderly and Goldberg—Vol. III.

**Jewish Religion**—An analysis of Jewish religious customs, ceremonials, rituals. History of their origin, growth and development. Interpretations of ancient and medieval sages. Modern historical and critical viewpoints. Psychological analysis of religious principles and dogmas. The uniqueness of Judaism.

Text Book: "The Jewish Religion" by M. Friedlander.

**History of Jewish Literature**—From the Bible to modern days. The Bible, Septuagint, Apocrypha, Hellenistic Literature, Talmud, Midrash, Responsa literature, Philosophic literature. The Paytonim or liturgical poets. The Golden Period of Spain, the rise of the modern Haskalah. Renaissance in modern Palestine.

Text Books: Israel Abraham's "Outline of Jewish Literature", and B. Halper's "Anthology of Post Biblical Hebrew Literature."

**The Bible As Literature**—A study of the Bible in the English text as a work of literature. What the Bible is; its literary origin and history; the most important versions and translations of the Bible; a study of literary forms represented in the Bible; the literary qualities of the Prophets, the Wisdom Literature; the poetry of the Psalms. Reading of selected portions of the Bible.

Text Book: R. G. Moulton's "The Literary Study of the Bible".

**History of Zionism**—A comprehensive study of the history of Zionism from earliest times to present day. Nationalism in the Bible. The Messiah belief in its relation to Palestine. The influence of the modern Haskalah or literary renaissance. Pre-Herzl Zionist endeavors. The work of Herzl. Achad Ha Am and his influence. The Balfour Declaration. Different groups in Zionism, their philosophies and programs. Modern tendencies in Zionism. The outlook for the future.

Text Book: Richard Gottheil's "Zionism".

**Contemporary Jewish Life**—A study of the major Jewish movements in the present time, particularly their effect on Jews and Judaism in the various parts of the world. A review of current Jewish events and the problems they present. A panoramic view of Jewish life today in many lands. The different groups in religious life and their underlying philosophies. The revival of anti-Semitism and the various organizations and their programs in combating anti-Semitism. The problem of minority rights as they affect Jews in various lands.

No particular text book used, but guided readings will be assigned on these various topics.

» » » IN THE CENTER « « «

EDGAR ANSEL MOWRER TO SPEAK AT CENTER FORUM NOVEMBER 6th

*Famous American Newspaperman to deliver only  
Brooklyn Address at Center*

AT our Forum on Monday evening, November 6th, we shall be privileged to listen to an address on "Germany Sets the Clock Back" by Edgar Ansel Mowrer, until recently the Berlin correspondent of the Chicago Daily News.

Mr. Mowrer recently returned from Berlin following the demand made by the German Government that he leave Germany because the government could no longer guarantee his personal safety. He incurred the enmity of the Hitler Government for his articles describing the true conditions in that country, and particularly for his 1932 Pulitzer prize book "Germany Sets the Clock Back". Mr. Mowrer was the chairman of the Foreign Press Association of Berlin. Last April the Hitler Government threatened to invoke the social boycott against all foreign correspondents unless they deposed Mr. Mowrer as their leader. The newspaper correspondents, however, by a vote of 60 to 7 refused to accept Mr. Mowrer's resignation. Several months ago the Nazis arrested Dr. Paul Goldman, an elderly German Jew, for years the Berlin correspondent of "The Neue Freie Press", charged with "high treason". Mr. Mowrer came forward and offered to the Nazis his resignation as chairman of the press association in return for the release of Goldman.

SCOTT NEARING TO GIVE COURSE OF  
LECTURES ON WEDNESDAY EVENINGS

Professor Scott Nearing, author on economic and social problems, formerly Dean of the College of Arts and Sciences, Toledo University, will deliver a course of lectures on Wednesday evenings during the month of November.

The subject of the course will be: "What Is Happening in the World Today and Why?" The first lecture on Wednesday evening, November 1st will be on the subject "Conditions in the United States—the N.R.A." This will be followed by a lecture on November 8th on the subject of Russia. "Can We Escape Fascism?" will be the course of Prof. Nearing's lecture on the 15th. The course will be continued on Wednesday evening, November 22nd, and concluded on November 29th.

Admission to the course will be 25 cents to Center members per lecture and 50 cents to non-members.

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THE SABBATH

Kindling of Candles at 4:42 P. M.

Friday Evening Services at 5:00 P. M.

Sabbath Morning Services (Parsha Lech Lecho) will commence at 8:45 o'clock. Rabbi Levinthal will preach on the Weekly Portion of the Law.



Edgar  
Ansel  
Mowrer

The proposition was accepted and the "serious" charge of "high treason" against Goldman was quashed.

The lecture at our Forum will be Mr. Mowrer's only public appearance in Brooklyn. In order to make it possible for the Center to arrange for Mr. Mowrer to lecture at the Center, the committee has decided that the admission charge shall be 25 cents to members of the Center upon presentation of their 1933 membership cards. Friends of members and all others will be charged an admission fee of 50 cents.

Members of the Center and their friends are urged to come and listen to the interesting address by this courageous and valiant fighter for the truth.

LATE FRIDAY NIGHT SERVICES TO BE  
RESUMED THIS FRIDAY NIGHT

This Friday night, October 27th, at 8:30 o'clock promptly, we shall resume this season's Late Friday Night Lecture and Musical Services.

Rabbi Levinthal regards it as a privilege to be able to announce as our guest speaker for this opening service, Morris Rothenberg, Esq., the President of the Zionist Organization of America, who has recently returned from Prague where he played an important part at the recent Zionist Congress. Mr. Rothenberg will speak to us on the interesting subject: "The Last Zionist Congress—An Appraisal of Its Achievements."

Mr. Rothenberg needs no introduction to the Jews of our community. He is one of the outstanding Zionist thinkers and workers in America. We trust that a large gathering of Center members and their families will attend to welcome and to listen to our guest.

Congregational singing will be led by our cantor, Rev. Samuel Kantor.

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DAILY SERVICES

Morning Services at 7:00 and 7:30 o'clock.

Mincha at 5:00 P. M.



TID BITS

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By J. G.

EMIL LUDWIG, upon his arrival in this country, stated that the murder of Rathenau brought him back to Judaism while the advent of Hitler converted him to Zionism. Similarly, the Dreyfus Case was responsible for Herzl's and Nordau's return to the Jewish fold in the years gone by. It is remarkable what price a people must pay for the return of their intellectuals.

THE late Cantor Joseph Rosenblatt made his last public appearance in this country at the installation of the Brooklyn Jewish Ministers Association held at the Brooklyn Jewish Center several months ago. He had just sung several numbers and stood backstage sucking a lemon drop. A local cantor, a singer of less renown, who was about to go on, stepped up to Rosenblatt and asked him for a lemon drop, pleading a dry throat. "Yossele" gave it to him. The local singer then went on the stage and proved an immediate hit with his first number. When the applause of the audience reached Rosenblatt in the wings, he turned to those nearby. "Nu," he said with a smile, "he sings good with my lemon drops, no?"

MOSS HART'S lampoon on the British royal family in his latest success "As Thousands Cheer" may lead to the Ambassador asking our President to expunge that portion of the play, according to Broadway columnists. Great Britain does not permit anyone to poke fun at the royal household. This affects not only living royalty but goes back through all generations.

A BASLE medical man, Dr. Lukatchevsky, who is not a Jew, wrote an ironic letter to the "Nazionalzeitung" of that city. He pretends that "since the Jewish spirit is to be destroyed in every branch of life," he is going to instruct "consistent anti-Semites what they must avoid when they are ill." A Nazi who suffers from heart disease must not use digitalin, because it was the Jew, Ludwig Traube, who discovered its medicinal effect. Typhus must not be treated on modern lines or the patient will be taking advantage of the discoveries of the Jews, Vidal and Weil. He must not use insulin for diabetes, because the research work of the Jew, Minkovsky, led up to the discovery of it. He must not use pyramidon, invented by the Jew, Spiro, or antipyrin, invented by Eillege, for headache. In case of convulsions chloral hydrate must not be used, because the Jew, Oscar Liebreich, discovered it. There must, of course, be no use of Freudian discoveries.

In fine, the good anti-Semitic doctor is warned that he must avoid all drugs and treatments based upon the discoveries of "the Nobel-Prize winners, Volitzer, Barangay, and Otto Warburg; the dermatologists Jahassohn, Bruno Block, and Unna; the neurologists, Mendl, Oppenheim, Kronecker and Benedikt; the lung specialist, Faenkel, the surgeon Israel, the anatomist, Henle, etc., etc." That is pretty heavy, but a good Nazi ought to ignore discoveries of Jews of all countries as well as Germany, and, in fact, the discoveries of all rationalist, pacifist, humanitarian, and other degenerate scientists. It is a neat rejoinder to the Nazi contempt of the Jews.

FOR the benefit of the Hitlerites in this country, here is a partial list of the Jewish stars who have invaded the American theatre: Al Jolson, George Jessel, Ben Bernie, Phil Baker, Lou Holtz, George Price, Edward G. Robinson, Weber and Fields, David Warfield, Ed Wynne, George McKay, Jack Pearl, Gene and Willie Howard, Herman Timberg, Gus Edwards, Al Shean, Four Marx Brothers, George Sidney, Joseph Schildkraut, Charles Judels, Robert Warwick, Bert Lahr, Harry Richman, Jack Benny, Ted Lewis, Milton Berle, Harry Hershfield and, Hit er says, Charlie Chaplin. And among the prominent women of the stage who are Jewish: Francine Larmore, Sophie Tucker, Fannie Brice, Lillian Roth, Libby Holman, Belle Baker, Frances Arms, Gracie Allen, Nazimova and Bertha Kalich.

In these days of successful satires on Broadway, it may be of interest to know of the existence of The Matate (The Broom) Theatrical Company of Palestine, now celebrating its fifth anniversary. Since this theatre's inception its main aim has been to present political and social satires, to create productions reflecting critically, but impartially, social phenomena in Palestine.

Last Sunday Samuel Rottenberg officially relinquished his arduous duties as the head of the Kashruth movement so that he could enjoy a real holiday celebrating his sixtieth birthday.

If all the people Henry Seinfel approached at one time or another for this or that worthy cause were to attend the Testimonial Dinner to be tendered him, it would be necessary to have a larger ball room than the Center could provide.

Judge Sweedler relates this interesting bit of experience. A boy of about twelve years of age appeared as a witness in a case tried before him. Addressing himself to the boy, he said:

"You, of course, understand that you must tell the whole truth and nothing but the truth. Do you know what happens if you do not tell the truth?" "Yes, Judge" answered the lad "I pay only half fare."

Mr. Charles Perman complained at the last directors' meeting that the Membership Committee had not met in the past four months. "That accounts for the large number of members enrolled this month" someone retorted.

With the Mayoralty election soon out of the way, the Center will begin its own campaign for the election or reelection of officers, directors and trustees. How we wish we could enjoy the same mad scramble for office that we witness in the municipal campaign. There the men seek the office; here the offices seek the men!

The Sisterhood is hard at work again, under the driving force of Mrs. Phillip Brenner. Bridge Parties, meetings, Oneg Shabbos gatherings, Theatre Parties, Bazaar, etc.—enough to keep more than one Sisterhood busy.

## FIRST MEETING OF ALL STUDENTS OF INSTITUTE OF JEWISH STUDIES for ADULTS

The opening convocation of the newly organized Institute of Jewish Studies for Adults will take place this Tuesday evening, October 31, promptly at 8:15 o'clock. All men and women who have registered or who intend to register for any of the courses should please attend this opening session.

Rabbi Levinthal will welcome the registrants and also outline the work that is to be pursued. The members of the faculty will be presented and the groups arranged for the work that is to follow immediately.

\* \* \*

## CENTER CONTRIBUTES \$2,183.72 FOR GERMAN JEWISH RELIEF

As a result of the appeal made by Rabbi Levinthal at the services in our Center Synagogue last Shabuoth, in behalf of the Jewish sufferers of the Nazi terror, the sum of \$2,183.72 has already been received by the Rabbi in cash, and distributed by him to the various agencies working in behalf of the German Jews. There is still some pledged money outstanding, and Rabbi Levinthal will be grateful to all who will send in the amount pledged as soon as possible.

The following amounts were sent to the various agencies:

League of Defense for Jewish Rights	\$75.00
American Jewish Committee	75.00
National Conference of Jews and Christians	50.00
American Jewish Academy, Research Fellowship	
Fund for German Jewish Scholars	50.00
Of the balance:	
50% to Joint Distribution Committee	958.50
40% to Hias	770.00
10% to American Jewish Congress	192.50
Expenses	12.72
<b>Total</b>	<b>\$2,183.72</b>

\* \* \*

## KOL NIDRE APPEAL NETS \$7,500 FOR CENTER

In response to an eloquent plea for support of the work done by our Center which Rabbi Levinthal made at the Kol Nidre services in our Synagogue, the members donated close to \$7,500.00. The responses came in varying amounts from \$500.00 to \$10.00. The Rabbi as well as the officers hope that many of those who did not worship with us during the High Holy Days will also contribute to this New Year's Offering and add their names to the list now at hand.

In the next issue of our Review we hope to publish the names of all the Donors who have responded to this appeal.

\* \* \*

## BON VOYAGE

Best wishes for a Bon Voyage are extended to Mrs. Leib Lurie, Mrs. Levi Rokeach and to Dr. and Mrs. Aaron Rokeach who sailed on the S. S. Vulcania on October 21, for a two months' trip to Palestine.

\* \* \*

## PERSONAL

Best wishes for a speedy and complete recovery are extended to Dr. R. Finkelstein who is recuperating from his recent illness.

## JUNIOR LEAGUE

Boys, 18 to 21, and girls, 16 to 18, whose parents are Center members, are invited to join the Junior League which meets alternate Thursday evenings at nine o'clock. The group, under the direction of Mr. Harry Bluestone, is drawing up a schedule of activities which promises to be of genuine interest to all members, and which will be all-inclusive in its makeup. Self-expression and maximum member participation will be the foundation of the program for the year, and the officers and committee chairmen are exerting every effort to make all meetings highly interesting as well as informative.

Social get-togethers are being planned and a reception or two for friends of members will also be held. While membership is limited to Center members only, ample leeway has been made for the members to invite their friends to periodic open meetings and affairs social in nature.

The next issue of the Review will give a complete and comprehensive outline of activities planned for the year as well as the list of new officers of the administration and new committees. The first meeting of the Junior League was held on Thursday night, October 26th.

\* \* \*

## JUNIOR BOYS

The Junior Boys Club held its opening meeting at the Center on Saturday night, October 14th, and the members present immediately set to work and elected a new staff of officers and committee chairmen for the new year. Judging from the enthusiasm displayed at this meeting we may well look forward to a year replete with accomplishments. Many new members enrolled in the club and almost all of the old ones were present to welcome them. Mr. Harry Bluestone has taken over leadership of this group once again. After elections, appointments and congratulations were over, the group held an informal discussion on good and welfare of the club. Many suggestions were offered and all will be followed out because of their usefulness. Everyone present felt that this year ought to become the most successful one in the history of the club, and every member pledged his utmost in work and interest.

The tentative plans for the coming year include at least six debates on some current Jewish problem, two of which will be with the Junior Girls Club. A series of discussions will be held on outstanding Jewish personalities and events in history and also a series on Palestine, past and present. Arrangements have been made to hold monthly joint meetings with the Girls Club on the following occasions: Thanksgiving, Chanukah, Chamisho Osor B'Shevat, Lincoln's and Washington's Birthdays, Purim, Passover, Lag B'Omer and Shevouth.

The Junior Boys meet every Saturday night at the Center at eight o'clock. All children of Center members only, 13 to 15 years, may join. It would be best for all who are not yet enrolled as members to apply for admission immediately. A willingness to be of service to the club and the Center are the only requirements for admission. The Membership Committee is ready to welcome all boys who wish to join and become part of the group. Their greatest desire is to have every boy enroll because of the immeasurable good he will derive through his associations at the Center.



## CENTER ACADEMY PARENTS PLANNING CULTURAL PROGRAM

The cultural program of the Parent-Teachers Association of the Center Academy for its monthly meetings this year is an interesting one. Several are on Jewish topics designed to give to the parents the background which motivates the spirit of the school. There will be a lecture recital on Jewish folk songs by Mrs. Sarah Schack and the radio star, Miss Eva Miller; an evening of Jewish legend; a talk on Jewish Life in China by Mme. P. V. Metzelthin; How They Celebrate Holidays in Palestine by Goldie Meyerson; the Poetry of Jewish Life by Rabbi Levinthal. There is also planned a talk on Current Events for Children, Character Building, What Schools Can Do for Peace.

As a side excursion a group of parents are going on an art pilgrimage to the Brooklyn Museum, the Metropolitan Museum, and the Museum of Modern Art with the art director of the Center Academy, Mr. Marcus Rothkowitz, as lecturer and guide.

## SISTERHOOD ACTIVITIES

The Sisterhood has embarked upon an ambitious program of activities for the coming season, in which it is hoped that all women of the Center will cooperate. Inspired by Mrs. Phillip Brenner, the President, the chairmen of the various committees are hard at work planning several functions for the season.

The first event will be the Bridge Party arranged for next Sunday evening, October 29th. The program will include a Fashion Show arranged through the courtesy of Kestenbaum's Dress Shop of 341 Eastern Parkway. There will be prizes awarded to the players. Mrs. Irene Pollack is the chairman in charge of the Bridge Party.

Under the leadership of Mesdames Joseph Horowitz and I. Levingson, as co-chairmen, a Theatre Party will take place at the Rolland Theatre on Thursday evening, December 7th. A new play will be presented. Tickets are sold at reasonable prices. Members of the Center are urged to please secure tickets for themselves and their friends.

The Sisterhood is planning to reorganize the Oneg Shabbos Group which will meet on Saturday afternoons. Mrs. Joseph Horowitz has accepted the chairmanship of the committee in charge of these gatherings. Further details will be announced later.

The opening date of the Annual Bazaar has been changed to Saturday evening, January 27th. The Bazaar will be continued up to and including Thursday evening, February 1st, 1934.

## CENTER RESTAURANT

The Restaurant of the Center will continue to serve regular dinners on Sundays and legal holidays from 12 noon to 10 P. M. On week nights cold meals will be served as heretofore.

Members of the Center who wish to have excellent dinners are urged to arrange to bring their families to the Restaurant of our institution.

The Catering Department, under the management of the well known caterers, Kotimsky and Tuchman, will be pleased to furnish prices for any dinners you may be planning to arrange during the season. Their thirty years' experience in this line have given them the reputation as the best caterers in our Borough.

## HIGH CLASS ELEVATOR APARTMENTS

— FOR FENT —

*Finest Residential Section — Reasonable Rent*

### 959 PARK PLACE

(Bet. Brooklyn & New York Aves.)

3 Rooms—5 Rooms (2 Baths)  
and 6 Rooms (3 Baths)

### 985 PARK PLACE

(Corner Brooklyn Avenue)

6 Room Corner Apartment  
(with 3 Baths)

*Suitable for Physician*

## PRIVATE CEMETERY PLOTS

offered for sale

— on the —

Brooklyn Jewish Center

Subdivision of the old Montefiore Cemetery  
at Springfield, L. I.

*Splendid plots at prices below the market  
value—Convenient terms of payment.*

For further details communicate with  
the Center office

## PERPETUATE THE MEMORY OF YOUR BELOVED DEPARTED ONES

*By Erecting A*

MEMORIAL TABLET

— in the —

CENTER SYNAGOGUE

# NEW MEMBERS

*The following have applied for membership in the Brooklyn Jewish Center:*

Abrams, Rubin  
Unmarried  
Accountant  
Residence—618 Ashford Street  
Business—1515 Bedford Avenue  
*Proposed by Irving Kellner*

Apter, Albert  
Unmarried  
Silk  
Residence—1030 Carroll Street  
Business—1441 Broadway, N. Y.  
*Proposed by Max H. Levine*

Bank, Murray R.  
Unmarried  
Teacher  
Residence—763 Eastern Parkway  
Business—Bushwick Avenue  
*Proposed by Robert J. Bank*

Banker, Edward A.  
Married  
Furniture  
Residence—789 St. Marks Avenue  
Business—Asbury Park, N. J.  
*Proposed By Max Spiegel*

Bruckner, Charles  
Unmarried  
Mgr. Auto Club  
Residence—290 Empire Boulevard  
Business—317 Flatbush Avenue  
*Proposed by David Nemerov*

Cohen, Irving L.  
Married  
Principal, Elementary School  
Residence—392 New York Avenue  
Business—222nd Street and 92nd Avenue,  
Queens Village, N.Y.  
*Proposed by Hyman Aaron and Max Lovett*

Cohen, Jacob L.  
Widower  
Residence—8409 Talbot Street  
*Proposed by Henry Seinfel*

Cominsky, Miss Roberta R.  
Residence—1196 Eastern Parkway

Condon, Harry I.  
Married  
Comptroller  
Residence—284 Eastern Parkway  
Business—11 East 36th Street, N.Y.  
*Proposed by Hon. Emanuel Greenberg.*

Cooper, Herman E.  
Married  
Attorney  
Residence—717 Howard Avenue  
Business—220 Broadway, N. Y.  
*Proposed by Hyman L. Brainson*

Danziger, Milton  
Married  
Residence—1556 Carroll Street  
Business—105 Madison Avenue, N.Y.  
*Proposed by Aaron Lewis*

Deitz, M.  
Married  
Clothing Manufacturer  
Residence—277 Eastern Parkway  
Business—826 Broadway, N. Y.  
*Proposed by S. P. Goldberg and Samuel Stark*

Feiner, Malcolm  
Unmarried  
Underwear  
Residence—1038—83rd Street  
Business—14 East 32nd Street  
*Proposed by Maurice M. Kruse*

Feldman, Albert D.  
Unmarried  
Law Student  
1810 Avenue J  
*Proposed by George Friedwald*

Goldberg, J. Joshua  
Unmarried  
Lawyer  
Residence—763 Eastern Parkway  
Business—110 West 40th Street, N.Y.  
*Proposed by M. Mendel Schachne*

Goldsmith, Hyman  
Unmarried  
Contracting  
Residence—589 Flatbush Avenue  
Business—285 Madison Avenue, N.Y.

Goldstone, Sydney  
Unmarried  
Architect  
Residence—1363 East 29th Street  
Business—285 Madison Avenue, N.Y.  
*Proposed by David Tannenbaum*

Gottlieb, Miss Frances  
Teacher  
Residence—875 Nostrand Avenue

Green, Dr. Samuel W.  
Married  
Physician  
Residence—789 St. Marks Avenue  
Business—11 Schermerhorn Street  
*Proposed by Dr. S. J. Bernstein*

Greenbaum, Charles I.  
Unmarried  
Sales Agent  
Residence—767 Eastern Parkway  
Business—370 Lexington Avenue, N. Y.  
*Proposed by Mrs. Minnie Etra and B. L. Spiegel*

Gulkis, Julius  
Married  
Residence—1030 Park Place

Hershenov, Joseph  
Unmarried  
Cotton Goods  
Residence—456 Crown Street  
Business—527—40th Street, Union City, N. J.  
*Proposed by L. H. Schlesinger*

*(Continued on Page 19)*



- Horowitz, Dr. Joseph  
Married  
Physician  
Residence—1011 President Street  
Business—1011 President Street  
*Proposed by Hyman Aaron and Max Lovett*
- Horowitz, Dr. Nathan A.  
Married  
Physician  
Residence—886 Saratoga Avenue  
Business—886 Saratoga Avenue  
*Proposed by Dr. Bernard Greenberg*
- Kaplan, Saul  
Unmarried  
Lawyer  
Residence—818 Linden Boulevard  
Business—299 Broadway, N.Y.  
*Proposed by William I. Siegel*
- Kasnowitz, Sydney  
Married  
Accountant  
Residence—1762 Union Street  
*Proposed by Max Zankel*
- Katz, Abraham  
Married  
Doll Manufacturing  
Residence—843 Linden Boulevard  
Business—273 Van Sinderen Avenue  
*Proposed by S. H. Goldberg*
- Katz, Dr. Harry  
Married  
Dentist  
Residence—431 Sterling Street  
Business—501 Powell Street  
*Proposed by Samuel Bernstein*
- Katz, Louis E.  
Married  
Silk Converters  
Residence—1030 Park Place  
Business—389 Fifth Avenue, N. Y.  
*Proposed by Rabbi Levinthal and A. Margolin*
- Katz, S. M.  
Married  
Interior Decorator  
Residence—1254 Union Street  
Business—120 East 59th Street  
*Proposed by Akiba Margolin*
- Kean, Buck  
Unmarried  
Real Estate  
Residence—947 Montgomery Street  
Business—475 Fifth Avenue  
*Proposed by Dr. Louis Herschman*
- Larkin, Edward  
Married  
Lawyer  
Residence—881 Saratoga Avenue  
Business—381 Livonia Avenue  
*Proposed by Dr. Nathan A. Horowitz*
- Lemler, Dr. M. R.  
Married  
Dentist  
Residence—1173 St. Johns Place  
Business—1173 St. Johns Place  
*Proposed by J. A. Fortunoff, Samuel Seeger and Albert Witty*
- Levenson, James Harte  
Lawyer  
Unmarried  
Residence—485 Empire Boulevard  
Business—521 Fifth Avenue, N. Y.  
*Proposed by William I. Siegel*
- Margolis, Morris  
Unmarried  
Chemist  
Residence—64 East 95th Street  
Business—Municipal Building
- Miller, A.  
Unmarried  
Laundry  
Residence—28 Osborn Street  
Business—199 Bogart Street  
*Proposed by Harry Alpert*
- Miller, Louis  
Married  
Shirts  
Residence—585 Montgomery Street  
Business—1133 Broadway, N.Y.  
*Proposed by William Grover and Samuel A. Seeger*
- Nemerov, Harry  
Unmarried  
Accountant  
Residence—242 East 51st Street  
Business—225 Broadway, N.Y.  
*Proposed by David Nemerov*
- Oberleder, William  
Unmarried  
Silks  
Residence—244 East 21st Street  
Business—1441 Broadway, N. Y.  
*Proposed by M. Levinson, Louis Miller and A. Witty*
- Payson, J. J.  
Married  
Yarns  
Residence—1016 Carroll Street  
Business—22 West 19th Street, N.Y.
- Prever, Jacob  
Unmarried  
Pharmacy  
Residence—689 Montgomery Street  
Business—314 Kingston Avenue  
*Proposed by Bernard Bregstein*
- Reibstein, Dr. Harry B.  
Unmarried  
Physician  
Residence—1263 Eastern Parkway  
Business—1263 Eastern Parkway  
*Proposed by William B. Grover and Albert Witty*
- Rosenberg, William  
Unmarried  
Broker  
Residence—42 Van Buren Street  
Business—63 Wall Street, N. Y.  
*Proposed by Abbot A. Weisbard*
- Rosenfeld, Isidor B.  
Married  
Cotton Converter  
Residence—544 Crown Street  
Business—729 Broadway, N. Y.  
*Proposed by Frank Levey*

(Continued on Page 20)

Rothkopf, Morris  
 Married  
 Mercantile  
 Residence—704 Empire Boulevard  
 Business—62 Orchard Street, N.Y.  
*Proposed by Rabbi I. H. Levinthal*

Samuels, Samuel I.  
 Unmarried  
 Certified Public Accountant  
 Residence—226 East 92nd Street  
 Business—1133 Broadway, N. Y.  
*Proposed by Harry S. Samuels and David Nemerov*

Schaeffer, Frank  
 Married  
 Lawyer  
 Residence—724 Montgomery Street  
 Business—1441 Broadway, N.Y.  
*Proposed by Dr. I. H. Levinthal*

Schwartz, Miss Pauline  
 Resident Buying  
 Residence—996 Lincoln Place  
 Business—1440 Broadway, N. Y.

Shanker, Norman  
 Unmarried  
 Sheet Steel  
 Residence—717 Montgomery Street  
 Business—517 West 28th Street  
*Proposed by Jack M. Blumberg and Dr. Louis Herschman*

Silverman, Harry  
 Unmarried  
 Lawyer  
 Residence—601 Crown Street  
 Business—11 Broadway, N.Y.  
*Proposed by Julian Drexler*

Shapiro, Herbert  
 Unmarried  
 Silks  
 Residence—486 Eastern Parkway  
 Business—512 Seventh Avenue, N. Y.  
*Proposed by Oscar Schleiff*

Shapiro, Irving  
 Unmarried  
 Silks  
 Residence—486 Eastern Parkway  
 Business—512 Seventh Avenue, N. Y.  
*Proposed by Oscar Schleiff*

Silver, Harold, J.  
 Unmarried  
 Cotton Goods  
 Residence—1111 East 15th Street  
 Business—56 Worth Street, N. Y.

Garlick, Jacob  
 Married  
 Real Estate  
 Residence—460 Crown Street

Horowitz, Samuel  
 Married  
 Residence—225 Eastern Parkway  
 Business—1450 Broadway, N. Y.  
*Proposed by Hyman Aaron and Morris D. Wender*

Katz, Herbert  
 Unmarried  
 Residence—361 Wyona Street  
 Business—361 Wyona Street

Spielvogel, Harry  
 Married  
 Children's Wear  
 Residence—571 Eastern Parkway  
 Business—820 Nostrand Avenue  
*Proposed by A. Goldenberg*

Stern, Miss Florence  
 Neckwear  
 Residence—221 East 91st Street  
 Business—901 Broadway, N. Y.

Strausberg, Morris  
 Unmarried  
 Restaurant  
 Residence—385 Crown Street  
 Business—323 Washington Street  
*Proposed by Samuel Strausberg*

Tager, I.  
 Married  
 Threads and Trimmings  
 Residence—651 Crown Street  
 Business 128 University Place, N. Y.  
*Proposed by Harold Lipsky*

Teperson, Dr. Hyman I.  
 Married  
 Physician  
 Residence—744 Eastern Parkway  
 Business—744 Eastern Parkway  
*Proposed by M. M. Rutchik*

Teperson, Joseph A.  
 Unmarried  
 Lawyer  
 Residence—744 Eastern Parkway  
 Business—2 Lafayette Street, N. Y.  
*Proposed by M. M. Rutchik*

Wachtel, Barnet D.  
 Unmarried  
 Shoes  
 Residence—345 Montgomery Street  
 Business—754 Nostrand Avenue  
*Proposed by Harry Munzer*

Wagman, Dr. William  
 Unmarried  
 Physician  
 Residence—332 Rogers Avenue  
*Proposed by Albert Witty*

Windwer, Dr. Charles  
 Married  
 Physician  
 Residence—1492 Eastern Parkway  
 Business—1492 Eastern Parkway  
*Proposed by Samuel Bernstein*

Madfes, Samuel  
 Married  
 Residence—41 Eastern Parkway

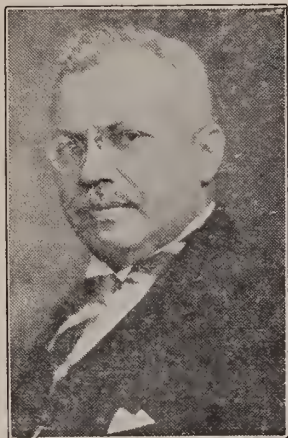
Schleiff, Sidney  
 Unmarried  
 Stocks and Bonds  
 Residence—600 Eastern Parkway  
 Business—1440 Broadway, N. Y.  
*Proposed by Oscar Schleiff*

Silberberg, Louis  
 Married  
 Cotton Converters  
 Residence—659 Ocean Avenue  
 Business—55 Leonard Street, N. Y.  
*Proposed by Isidor Silberberg.*

*The following have applied for reinstatement as members of the Center:*



REACHES THE AGE OF 60



Samuel  
Rottenberg

Samuel Rottenberg, Honorary President of the Center, celebrated his 60th birthday on Monday, October 23rd.

**SAMUEL S. LEIBOWITZ, NOTED CRIMINAL ATTORNEY, TO SPEAK AT THE CENTER FORUM**

The speaker at our Forum on Monday evening, November 13th, will be the well-known criminal lawyer, Mr. Samuel S. Leibowitz. He will speak on the subject "Why the Jury Says 'Not Guilty'".

Mr. Leibowitz is the subject of a book just written by Fred S. Pasley entitled "Not Guilty".

**JUNIOR GIRLS CLUB "THE PEPS"**

This group consists of daughters of Center members between the ages of 13 and 15, and meets under the leadership of Mrs. Miriam Abramson. The following plans have been made for the near future: 1. Hike; 2. Trip to the Jewish Theological Seminary; 3. Thanks-giving Party; 4. Theatre Party.

The group's programs include socials, discussions of current Jewish problems and current events. The officers of the club are as follows: President, Molly Metz; Vice President, Mildred Teitlebaum; Secretary, Doris Feinberg; Corresponding Secretary, Adele Rothkopf; Treasurer, Mildred Freedman.

**INTERMEDIATE DRAMATIC GUILD**

Under the leadership of Mrs. Abramson, an Intermediate Dramatic Guild is now being organized. This group will meet on Saturday evenings at 8 o'clock. Membership is open to children of Center members, boys and girls between the ages of 14 and 17 inclusive.

**BOYS GROUP—16 to 18—NOW BEING ORGANIZED**

Members of the Center who have sons between the ages of 16 and 18 inclusive are requested to have them join the new group which is being organized under the leadership of Mr. Bluestone. This group will hold its first get-together next Saturday evening, October 28th, at 7:30 o'clock.

**TESTIMONIAL DINNER to Mr. HENRY SEINFEL**

In appreciation of the devoted and untiring services rendered to the Center by Mr. Henry Seinfel, the Board of Governors at their last meeting decided to tender a Testimonial Dinner in his honor on Sunday evening, December 10th. Mr. Henry Seinfel, at the present time the First Vice President of the institution, has served the Center in many capacities, having held various offices, chairmanship of committees, and was the leading spirit in most of the important functions given by the Center.

Our ex-President, Mr. Isidor Fine, has accepted the chairmanship of the Dinner Committee, and is looking forward to the wholehearted cooperation of the entire Center membership in doing honor to one whom honor and appreciation is due.

**CYRUS LEVINTHAL NEWLY APPOINTED CHAIRMAN OF THE AUXILIARY ACTIVITIES COMMITTEE**

Our President, Mr. J. M. Schwartz, has appointed Mr. Cyrus Levinthal as chairman of the Committee on Auxiliary Activities, to fill the post left vacant by the untimely death of Mr. Max Leff.

**YOUNG FOLKS LEAGUE MEETING, NOV. 2**

An important meeting of the Young Folks League will be held next Thursday evening, November 2nd at 8:30.

**BAR MITZVAH**

Hearty congratulations and best wishes are extended to Dr. and Mrs. S. W. Green upon the Bar Mitzvah of their son, Mervin, which will take place at the Center on Saturday, October 28, 1933.

**CONGRATULATIONS**

Heartiest congratulations are extended to Mr. and Mrs. David Bilgore upon the engagement of their son, Mr. Aaron Lewis Bilgore, to Miss Violet Schlansky.

Mr. and Mrs. A. Milton Brown announce the arrival of a son, Bernard Warren, on October 7, 1933. Hearty congratulations!

**THE ISSUES OF THE CAMPAIGN TO BE DISCUSSED AT OUR FORUM ON OCTOBER 30th**

The Forum on Monday evening, October 30th, will be devoted to a discussion of the Issues of the Campaign by leading representatives of the Democratic, Fusion-Republican, Recovery and Socialist Parties. The following speakers will participate: Hon. Vincent Gilroy, for the Democratic Party; Mr. Bernard S. Deutsch, candidate for the Presidency of the Board of Aldermen, representing the Fusion Party; Mr. George V. McLaughlin, former Superintendent of Banks and Campaign Manager for McKee, representing the Recovery Party; and Mr. Charles Solomon, candidate for Mayor, representing the Socialist Party.

Admission to the symposium will be free to all members as well as non-members.

## THE HOME BOY WHO MADE GOOD

(Continued from Page 7)

who remember, typical of the present Hart. He satirized the people who were immediately around him then, just as now he performs the same service for more exalted humanity.

At the same time that he worked at the Center he directed dramatic groups at the Brooklyn Y. M. H. A. and in Newark. These three jobs made him do a great deal of underground travelling, and it was especially during his trips from Brooklyn to New Jersey that he wrote most of "Once in a Lifetime."

This lampoon on Hollywood was written out of knowledge gathered from reading the movie fan magazines. Hart was, and is, a voracious reader of these organs, and acknowledges a debt of gratitude to them. They inspired many of his best bits of satire.

After he finished "Once in a Lifetime" he felt that the theme (talking pictures) was extremely topical and would arouse interest. He therefore made sixteen copies, and the literary agent, Frieda Fishbein, sent all of them to producers.

The scripts went out on a Wednesday. By Friday nearly all recipients showed interest in the piece. Hart, after he got over the shock of this success, gave his play to Sam H. Harris because this producer, saying that the play required rewriting, offered the collaboration of Kaufman, the man who has turned out only hits.

In rewriting the play Kaufman talked over the changes with Hart, Hart wrote them out and Kaufman revised them. In this simple manner the play progressed, but without a corresponding ease. Revisions after revisions were made up to the final night of the tryout,

## SHOLOM ASCH

(Continued from Page 11)

I WILL make a confession of confessions: Whilst I was dragging myself about with him, his spendthrift ways influenced me. I began to fling money about, right and left, and agitate my little head after a multi-millionaire fashion.

If a poor Yiddish writer can do it, then surely I can! Until it came to this, that when, about that time, someone brought to me a terribly big diamond of sixty-five carats, I did not like to confess my poverty by refusing to buy it. I scraped together the money from the most dried-up and meagre sources, melted hundreds of gold ugly and half-beautiful articles, and bought the diamond.

Afterwards I began to love that diamond terribly. It warmed, kissed, stroked me, and melted my heart in those lonely hours when the Spirit of the Lord did not rest on me.

I found out, at the British Museum, through the assistance of the great Mineralogist, my friend Dr. Spencer, that it was an historical diamond, and had belonged to the Sultan of Turkey and the Shah of Persia, and that it actually was the famous "Tennant" diamond.

But, in reality, it belonged to me. We loved one another truly. To me it was the diamond eye of the "Golden Calf," when God did not appear.

Within two years, I sold it in real honesty to a far country, and made more than a hundred pounds profit out of it. And it was all because of the spendthrift!

But I must admit that the relations between Asch and myself did not continue the whole time to be amicable, clear and smooth.

and the funniest line in the piece was written in at the last moment.

"Once in a Lifetime" was not the first of Hart's plays to attract attention on Broadway. Before he wrote it another work, of a serious nature, had interested many producers, who, while they turned it down, asked to be given his next effort. After his success it was tried out at Southampton but did not reach Broadway.

"Face the Music" a satire on the New York City government, also entailed so much difficulty in its writing and production that Hart positively hated it. "As Thousands Cheer," however, went smoothly and well. He and Irving Berlin had talked about it in detail months before its actual composition, and outside of staying up a few nights during tryout performances to make hurried revisions, this piece left no aggravation in its wake.

Hart wrote a very clever skit for this production, which unfortunately was left out for politic reasons. "As Thousands Cheer" is a newspaper revue, containing skits based on news events. After the headline announced that Hitler was retiring to a Bavarian retreat for a rest, the skit showed Hitler and his aide on the way to the retreat, but travelling incognito under cover of long beards. Arriving in the hotel the owner took them for Jews, and they became the victims of all the indignities which Hitler's regime had brought on the Jewish German.

Hart still has a lively recollection of the Center and his work there. His admiration was particularly aroused, he said, by your Mr. Joseph Goldberg. He marvelled how a man could be so devoted to a cause as Mr. Goldberg was to the Brooklyn Jewish Center and the ideal it stands for.

ON one occasion, this incident took place:—

I was walking with him one night, alongside the Thames, feeling happy and gay. He told me that a tailor was making him a beautiful suit cheaply, because it just happened that he, the tailor, was reading his, Asch's, *Mary*, at that particular time.

I asked him: "Have you written a book called *Mary*?" Said he: "Have you not read *Mary*?" And, suddenly, he grew sulky, and we walked along a good distance, both of us puffed out with sulkiness, as if we were husband and wife. Neither of us uttered a single word. If he sulked, then I would be sulky too. Go and do what you like with him!

I left him, with a pain-filled, quiet "Good-night," and a casual hand-shake. To this day, my hand aches as a result of that light touch. Next morning we begged one another's pardon, and got photographed together. He went off to Poland. I gave him a little money and a lot of regards for my parents. The money he delivered honestly, the regards too, but a trifle tactlessly; thus, unwittingly, causing pain to my deeply-sensitive father.

At that time, I felt happy and creative. I only lacked something to coquette with. So I bought myself a large black hat, with a broad band, and a dome like that of a Russian church. In that hat, I looked like a born Doctor of Philosophy. And I gave it the name of "The Sholom Asch hat."

The dream of my youth to become a Doctor of Philosophy was realised in the form of a hat with an "attic."



### GIRL SCOUT TROOP

The Girl Scout Troop has resumed its meetings and will continue to meet every Wednesday evening. Membership is open to all, children of Center members as well as non-members.

### PERSONAL

Professor Maurice Finkelstein is the author of a recently published pamphlet entitled "The Dilemma of the Supreme Court—Is the N.R.A. Constitutional?", published by the John Day Pamphlets. An extract of this article appeared in The Nation.

### UNVEILING

The members of the Center are invited to attend the unveiling of the monument in memory of Mr. Louis Ratner this Sunday afternoon, October 29th, at 2 o'clock, on the Brooklyn Jewish Center sub-division of the Montefiore Cemetery. No postponement in the event of rain.

### ELECTION RETURNS, ENTERTAINMENT and DANCE—NOVEMBER 7th

The Social Committee is arranging an Election Night affair for Tuesday evening, November 7th. The program will include Election Returns, Dancing and Entertainment.

Special tables will be reserved for those desiring refreshments and collations. Admission to the affair will be fifty cents.

Arrange to spend Election Night at the Center. This will be the season's first social gathering and all members and their friends are cordially invited.

### ELECTION DAY SCHEDULE

The usual Holiday schedule will prevail in our Gymnasium and Baths on Tuesday, November 7th (Election Day). The department will be open for men from 10 to 2 and for children from 2 to 4.

The Center Restaurant will serve meals from 12 noon to 9 P. M.

### THE GYM IS AT YOUR DISPOSAL

The Physical Training Committee, headed by Mr. David B. Kaminsky, extends to all Center members—new as well as old—a cordial invitation to take full advantage of the wonderful facilities of our Gymnasium and Bath Department.

The schedule is so arranged that every member of the family—young and old—can make use of these healthful and invigorating activities. Send or call for the Gymnasium schedule and make it a habit to come as often as your time will permit. The department is in charge of expert instructors who are always at your disposal. In addition we have experienced masseurs and masseuses for bath treatments at most reasonable charges.

For your health's sake, join our Gym!

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The membership fees are comparatively small.

The Secretary will be glad to forward all information desired.



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Brooklyn, N. Y.



# *The Brooklyn Jewish Center Review*

Palestine And The Jewish Homeland

The Woman Heine Married

Maurice Schwartz — Head Man

On Second Avenue

“There Are Only Nine Of Us Left”

Biographies Of Jewish Communities

In The Personal Column

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# THE BROOKLYN JEWISH CENTER

667-691 EASTERN PARKWAY

BROOKLYN, NEW YORK

November 22, 1933

Dear Friend:

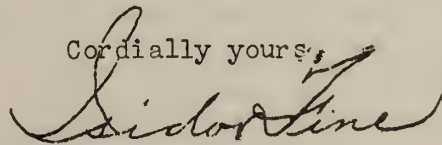
I have been asked to undertake the chairmanship of the committee in charge of the Testimonial Dinner to be tendered to Mr. Henry Seinfeld on Sunday evening, December tenth.

I accepted this task most cheerfully in order to help in whatever way I can to pay a deserved tribute to one of the most loyal and conscientious workers in behalf of our institution.

Throughout the existence of the Center, Mr. Seinfeld was the man who could always be relied upon to help whenever assistance was needed to promote the interests of the institution.

We want to do him honor and to publicly express to him our appreciation for what he has done for our Center. It is most important that we have a large representation of our membership present at this function, and I sincerely hope that you will favor us with your reservation by return mail. The price for reservations is a very moderate one - only three dollars per person.

Cordially yours,



ISIDOR FINE, Chairman  
Henry Seinfeld Testimonial Dinner Committee

P. S. The dinner is arranged primarily as a social function for the members of the Center. The program will include entertainment by leading artists and dancing. There will positively be no solicitation for funds.





# The Brooklyn Jewish Center Review

Published by THE BROOKLYN JEWISH CENTER—667 Eastern Parkway, Brooklyn, N. Y.

JOSEPH M. SCHWARTZ, *President* HENRY SEINFEL AND HYMAN AARON, *Vice Presidents* FRED KRONISH, *Treasurer* HENRY GOLD, *Secretary*  
ISRAEL H. LEVINTHAL, J.D., L.H.D., *Rabbi* JOSEPH GOLDBERG, *Administrative Director*

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## PALESTINE AND THE JEWISH HOMELAND

By LOUIS J. GRIBETZ

*(The resumption of Arab rioting in Palestine renews the questions: What did the British government mean when it issued its Balfour Declaration? What did the League of Nations mean when it wrote the Mandate for Palestine and entrusted it to Great Britain? And what does Palestine mean to the Jews?)*

*A great deal of hypocrisy has been injected into answers to these questions; a great deal of beating about the bush and a great deal of misrepresentation.*

*In the following article Louis J. Gribetz, the author of the highly-considered analytical work on the Palestine Mandate, "The Case for the Jews," discusses these points in a manner which is the more logical because it is realistic and in consonance with the facts.*

*All Jews, whether Zionists or not, should familiarize themselves with the arguments here presented, for it is time that we all should have a clear understanding of the entire Palestinian Jewish situation.—Ed.)*

THE primary object of the Balfour Declaration is contained in the phrase:

"The establishment in Palestine of a National Home for the Jewish People."

This language is akin to that used by the framers of the Basle program covering this point, which reads:

"A publicly recognized, legally secured Home for the Jewish People."

It is akin, with the exception that the words: "Publicly recognized, legally secured," are omitted. With obvious logic the British Government deemed that the provisions made by the Declaration in this regard obviated the necessity of using these words.

However, the Declaration went beyond even the aspirations of the Basle Program by adding to it a very important and highly significant word—"National." The Balfour Declaration did not specify simply that it desired the establishment of a home for the

Jewish people; it wanted a *national* home for the Jewish people.

It would seem unnecessary to point out that a word of such magnitude and importance was intended to serve a definite purpose. The question then is, why did the Balfour Declaration amend the Basle Program by adding this word? What was intended to be accomplished by its addition? What was to be its function in this official document?

We will state two of the various reasons which suggest themselves as having prompted the British Government to make this addition.

First, to designate the significant difference between the Home as contemplated in the Declaration and the homes of racial minorities. It is common knowledge that nations possess homes in foreign countries other than "national" homes. The four million Jews of Poland, for example, have their home in that State but Poland is not their national home. It certainly is not a "national home for the Jewish People." A home for a people may possibly mean a home for a nation but a national home for an entire nation is not open to construction. Its meaning is definite.

The word "national" in the Declaration therefore was expressly designated to characterize this Jewish home in Palestine in contradistinction to the Jewish home in Poland or Russia, etc. The word "Jewish" identifies the people; the word national, the sovereignty inherent in a nation.

IT is furthermore apparent that the Jewish home in Poland or Russia does not in any manner affect or relate to the whole Jewish nation; whereas the proposed Jewish Home in Palestine may affect the entire Jewish nation because its scope embraces all the Jews in the world.

A second reason for the word "national" undoubtedly  
*(Continued on next Page)*

edly was to satisfy the main principle of Zionism, which is nationalism. It must be recalled that Jewish nationalism at the time of the issuance of the Declaration was in strict consonance with the universal notion of nationalism prevalent at that time.

Bearing on this, it must be remembered that in virtue of the Balfour Declaration and its subsequent approval by World Powers, there was an unqualified and definite recognition of the Jews as a distinct nation and an acknowledgment of their existence, thus setting at rest the question whether the Jews constitute a nation. No people internationally recognized as a nation, *and internationally guaranteed the right to a national home*, can be deemed, both in respect of its nationhood and its home, to be limited.

Now let us take another phrase from the Declaration:

"And will use its best endeavors to facilitate the achievement of this object."

What necessity was there in the Declaration for this sentence? Could it have been omitted? And if omitted would anything have been taken away from the intent and purpose of the Declaration?

IN a true sense, the above-quoted sentence constitutes a most significant promise and bears a most substantial and definite relation to the entire Declaration. If the British Government had left it out, it would have left much to be desired, for the naked phrase "view with favor," used earlier unaccompanied by the above promise, would be but a feeble utterance.

This clause embodies a most explicit declaration of responsibility. It expresses resolution and readiness to assume the responsibilities and functions of a Mandatory. By this promise, Great Britain, on its part, practically underwrites the achievement of the object—the National Home. It pledges to the Home in unmistakable terms its influence, and places at the disposal of the Home its prestige, its good offices, whenever and wherever necessary. By this promise, England gives vitality and vigor to every Jewish and non-Jewish endeavor in behalf of the creation of the Home.

To comprehend the importance of this proffered British readiness to assume the functions of a Mandatory, one merely has to look at Armenia and recall the disastrous consequences that befell that abortive State. The Treaty of Sevres (Article 88) with the consent of Turkey, provided for the establishment of a "free and independent State" for the Ar-

menian people. But the State died ere it was born because no power could be found willing to assume the obligations and functions of a Mandatory. Left unprotected and to herself, Turkish Nationalists overran her and overwhelmed her people. Those Armenians who remained unmassacred emigrated and those who had lived in other lands were too frightened to return.

THE numerous complex problems of such a Homeland as the Declaration specifies, the delicate nature of its giant task, the political antagonisms, the international pitfalls and hazards involved in the establishment of the contemplated Home are greatly simplified and lessened and its life made more secure by this Briareus—this Mandatory England sitting in the very heart of it and with its hundred hands held out in protection.

This affirmative pledge was furthermore rendered necessary to spur the Jews to activity in the building of their Home, to encourage the return of the absent people to the land, and to assure protection to investors, for through it England stands surety for the protection of life, liberty and property in the Jewish Homeland.

Moreover, England, by this statement, made a bid for the mandate over Palestine. In the parlance of international diplomacy she served notice upon the other powers that she stood behind the Declaration, determined to see it through. The pledge, "will use its best endeavors," plainly sets down the obligation which Great Britain assumed in consideration of receiving the mandate.

The correctness of the interpretation which we are seeking to give of Great Britain's undertaking is fully sustained by the phraseology adopted. The Cabinet was composed of men who acted with full appreciation of the situation and knew the intrinsic needs of the august enterprise. Being men of vision and culture and possessing critical discernment they used appropriate words to express the unique undertaking. The words employed are as broad as human language permits. Let us examine the more significant ones.

"Endeavor" is defined by the Standard Dictionary as meaning: "An earnest exertion for an end; an effort is a single act, an endeavor is sustained and enduring, and may be lifelong." As an illustration the dictionary cites: "We do not have a society of Christian Attempts," but of Christian Endeavor."

(Continued on Page 15)

## THE BEGINNING

A WEALTHY Austrian journalist, young, handsome, a thorough cosmopolite, and enjoying life to the full, was in Paris as the correspondent for the great Vienna newspaper, the *Neue Freie Presse*. He was Theodore Herzl.

In the course of his work this writer was called upon to report the Dreyfus case. He saw a Jewish officer degraded and deported to Devil's Island, and he saw the best men in France affirm his innocence and plead his cause. He had access to all meetings of the French Parliament and he was an eye-witness to the drama in which half a people stood up against one man because he was a Jew and, more terrible still, in which all Jews were called traitors because one of them was believed to be a criminal.

And Herzl who was so far from the Jews, felt that a tremendous wrong was done to this people; and suddenly he felt that he too belonged to it, he too was accused, and his pride flamed up. It came to him like a vision; as a prophet he understood the whole situation; there was only one way out of the misery—to return to the old land of his people and become again a nation like other nations on earth. He understood that sixteen million people could not go on for ever wandering through the whole world, everywhere strangers, and everywhere disliked.



# THE WOMAN HEINE MARRIED

By LUDWIG MARCUSE

(By special arrangement with the publishers, Farrar and Rinehart, the "Review" is privileged to publish the following selection from the new biography, "Heinrich Heine, A Life Between Love and Hate.")

**B**EFORE she was called Mathilde, her name was Crescentia Eugenie Mirat. She was the illegitimate daughter of a poor peasant woman by a man of good means and appearance, who took no further interest in her. She was born at Vinot, a village in the Seine-et-Marne district. Here she grew up among the peasantry, herding the cows until at the age of fifteen she left Vinot. Perhaps she and her mother no longer agreed, for the mother had by now married. Or perhaps her parentage gave her a discontent for the circumscribed life of a peasant. Or possibly the mother had ambitions for the girl. At all events, she was sent to Paris. Here she had an aunt Maurel who kept a bootshop in an arcade near the Law Courts. Little Crescentia was apprenticed to Aunt Maurel. When she first came to Paris she could neither read nor write. But she had imagination

voice of love. Then he took Aunt Maurel and Crescentia to a dancing hall. Was the aunt match-making? Was Mme. Maurel making the most of the fact that a smart young man had nibbled? One thing only is certain, that Heinrich Heine after all the years of light amorous adventure with Hortense, Yolande, Marie, Angelique, Catherine, Clarisse and all the rest, had once more fallen in love. Evidently other loungers in the arcade also looked desirously upon the charming Crescentia. Evidently other cavaliers took the little dance maniac out to dances. So Heine took her away from her aunt. He set the little fluttering creature in the cage of his love, and put a label on it—"Mathilde"—perhaps because her name Crescentia "always stuck in his throat." He was a poet and was accustomed to giving things the names he preferred. He created her and called her Mathilde.

Nearly all those who concern themselves with the great tragic problems of life, who are confined within the profundities of the spirit, have a longing for woods and fields, for animals and children—for all simple forms of life. They seek the unspiritual, so as to establish the

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## THE BIBLE

*The bible, what a book! Large and wide as the world, based on the abysses of creation, and peering aloft into the blue secrets of heaven; sunrise and sunset, promise and fulfilment, birth and death, the whole drama of humanity are contained in this book. It is the book of God. The Jews may readily be consoled at the loss of Jerusalem, and the Temple, and the Ark of the Covenant, and all the crown jewels of the King Solomon. Such forfeiture is as naught when weighed against the Bible, the indestructible treasure they have saved. That one book is to the Jews their country, their possessions—at once their ruler and their weal and woe. Within the well-fenced boundaries of that book they live and have their being; they enjoy their inalienable citizenship, are strong to admiration; thence none can dislodge them. Nations rose and vanished, states flourished and decayed, revolutions raged throughout the earth—but they, the Jews, sat poring over this book, unconscious of the wild chase of time that rushed on above their heads.*

—Heinrich Heine.

---

and temperament; she prattled ceaselessly about whatever happened to come into her head. She prattled her way into people's hearts. She was a pretty, graceful girl; her skin was dazzlingly fair, her rather short chestnut hair lay smoothly about her temples. A dimple gave an added sauciness to the gay little face. She loved dancing; she liked chattering with the customers; it amused her to stand in the door of the shop, smiling at the passers-by and receiving their smiles in return.

A young man—in the thirties; long fairish hair; a pale, unlined, gentle face—a fair, elegant young man was also among the passers-by. He looked at her with the same languishing glance which he had bestowed upon so many Parisian girls, and was won by her delicious dimpled freshness. Again and again he sauntered past Aunt Maurel's shop. One day no doubt he threw the girl a few chaffing words. One day perhaps he secretly passed her a little note—which she could not read. One evening he will have reached up a bouquet of flowers to her window. And he is sure to have whispered his poetry into her ear on many an evening; and she, in spite of his still halting French, will have heard the

balance without which they must go to pieces as Kleist and Nietzsche went to pieces. Heine was more fortunate, he did not soar too far; and Mathilde was of the mighty forces of earth that bound him to life. This honest, sturdy, simple, primitive being, dowered with tremendous powers of resistance, and not even seduced by Heine's international fame into being a blind admirer of her husband, a so-called ideal wife for a poet—Mathilde made Heine utterly happy. Many women and all effeminate men will think of Nora and assume that Heine's home was a "Doll's House." Heine was not a Philistine, a plebeian pasha. It was her difference from himself that he loved in Mathilde—she was not an intellectual but a genuinely natural soul, in no way spoilt by lower-middle-class "culture."

It was most of all to Heine's credit that he did not try to "improve" her. When has a woman ever lived with a man and been the mental equal of his great creative genius? Such women have always simply basked in the reflected glory of their husbands—at best they have been good secretaries. Mathilde Heine was

(Continued on next Page)

neither a parasite upon fame nor a good and faithful clerk, but an unalloyed element of earth—who gave Heine plenty of trouble and was his paradise—a flower-soul, an animal-soul. Her greatest charm for him was “her simplicity.” This simplicity was the shadow cast by the sun, the reverse side of an untrammelled primitiveness.

IT would be a mistake to idealize this woman, who was in truth only one of millions. Nor must this marriage which was burdened with many difficulties be glorified. Heine was a man whose strong instincts had caused him to choose aright—but he was also a social being, not without his quota of vanity: not at all unmoved by what his thoroughly despised fellowmen thought, whispered, said and wrote about Mathilde. During their first few years together he hardly ever allowed her to appear when he had visitors. He bowed so far to bourgeois prejudices as to send Mathilde to school to make up for what she had missed in herding the cows. It amused him enormously to find that she could recite the Kings of Egypt better than he himself. Nevertheless, being vain, he wanted her to do him credit, and so he carefully supervised her progress in writing, literature, arithmetic, history and geography. It was love’s labour lost. He had her taught German, but she never got beyond the words for “my wife” and “please sit down.” She was simply unteachable. Or possibly Heine, in spite of his desire for social applause, did not take the matter seriously enough, because he felt that though she had no mind to be cultivated, she certainly had a nature that might be spoilt. He comforted himself: “She has very little brain, but a most excellent disposition.” She had the kind heart of a human plant that has grown wild.

GOSSIP about the mesalliance of the genius with a common little girl was not the only strain on this union. Mathilde was not merely a child happily collecting shells on the Normandy coast, or watering the beds in her garden wearing a big brown straw hat, gathering fruit, planting seeds and picking flowers; Mathilde was

also a very naughty child. And Heine was not only a problematic spirit who enjoyed the unsophisticated beauty of this naive being, but also a sensitive, irritable man, who found that the primitive thoughtlessness, the “wild moods,” of the little nuisance got terribly on his nerves. She was uncontrolled in all the many outbursts of her passionate temper. She was “not at all a tranquil soul,” in no sense the “peace of a poet.” Nor was she long-suffering; she would not bear anything that oppressed her, but threw it off amid thunder and lightning. She was his pocket Vesuvius. When she had one of her nervous fits, she would bite a glass so furiously that the pieces had to be taken out of her mouth. If she did not get her own way, she threw herself violently on the floor and made a terrible scene, screaming and crying.

Heine treated this adolescent hysteria in the right way—by laughing at her. As soon as she found that she did not gain anything by it, she jumped up laughing shrilly and capitulated before the victor who yearned for peace. Henri and Mathilde soon made friends again—so long as *he* won. But these victories took a great deal out of him. Mathilde kept him in a continual state of ferment of love and contradiction. And the foe of all “poetry of renunciation” sighed deeply: “There is something to be said for Platonism too!”

Meddlers, bedroom moralists, who criticized this marriage, enquired sternly whether he really beat her, as was said. He went with her to the village of Vinot. Among her mother’s things he rummaged out the little shirt worn by the baby who was now his wife—and in her absence fondled the small garment at his desk at home, as if it were the relique of a beloved goddess.

At Vinot he practiced a cult to the memory of the little cow-herding saint who was now the stout and unsaintly Mme. Heine. Nevertheless, eyewitnesses stated that he had beaten her “like any navvy.” Eyewitnesses generally do see things only with their eyes—they see the physical gestures but they cannot interpret them. Heine was quick-tempered, Mathilde was uncontrolled. So they probably did fly at each other sometimes “like

(Continued on Page 23)

## TWO BOOKS ON THE BIBLE AS LITERATURE

“*Literature in the Bible*”, by George Sprau. The Macmillan Co. 1933.

“*The Israel Saga*”, by Brooke P. Church. The Macmillan Co. 1933.

THE Bible has been studied as a source for religion, theology and ethics. It may be of interest to many to know that of late especially the Bible is being studied as a work of literature. Not only theologians are turning to its pages, but literateurs, students of literary style and expression, see in its pages the product of great literary artists. The work before us is by a college teacher of literature who sees in the Bible a living book, replete with literary gems of the highest order. As he himself admits, he is not a thorough scholar in the field of Biblical research, but he has endeavored to make use of the works of many of the masters in this field and presents a readable volume that will undoubtedly be of

service in directing its readers to a more thoughtful study of the Bible and a better appreciation of this book as a work of literary merit.

Some years ago the author of this book taught a course on the Old Testament as Literature in the Extension Department of Columbia University, and “The Israel Saga” embraces a part of the material which she used in her lecture course. The author presents the essential features of Biblical scenes in striking fashion, pointing out the literary value of the passages discussed, and gives illuminating comparison of other ancient literatures. As Professor Torrey, who writes a foreword to this volume, says: “These old Israelite creations . . . now have a secure place as landmarks in the world’s literature, to be read with aesthetic enjoyment.” To give us this literary enjoyment is the aim of the author.

—Israel H. Levinthal



# Maurice Schwartz — Head Man on Second Avenue

By JOSEPH WOLFE

A tall, swarthy man, muscularly built, encased in a conspicuous black coat, a black slouch hat on his head, entered the Cafe Royal on Second Avenue. He paused at the door. Immediately Herman, the head-waiter, rushed forward.

"Schvaartz, Schvaartz!" he announced.

From another waiter and from several other people in the cafe the cry was taken up—"Schvaartz! Schvaartz!"

Schvaartz continued forward, nodding his head a little in acknowledgement of the greetings. Herman bowed to a vacant table. Schvaartz accepted it, sat down, and looked around him with unwavering eyes, his lips set in an unsmiling line.

This was Maurice Schwartz, the first actor and producer of the Yiddish theatre.

Did these people who sat at the tables, these actors and writers who gathered in the Cafe Royal for a cup of coffee and four hours of attention-baiting and shop gossip, echo this complimentary reception? Not at all. Schwartz' popularity with actors is not conspicuous. But he is a power. At least, he is a power now, and has been since last season. A year ago, out of the depths of a miserable period of business in the Jewish Theatre, he emerged with his own dramatization of a serial story that had been running in the *Jewish Forward*, "Yoshe Kalb," by the correspondent of the *Forward*, I. I. Singer. The play had caught on, had been hailed first by the Yiddish press and then by the English, as a masterpiece of production. And so Maurice Schwartz was on top again.

Again on top because Schwartz has been on and off for many years. But he has been more often on than off, and so, throughout the fifteen years of his mature career, he has generally been a leading figure on Second Avenue, and a man therefore to whom the acting and writing professions must defer.

IT is almost impossible for any actor on the Yiddish stage to be truly popular with his colleagues, for the Yiddish stage, partly because of its seemingly never-ending *golus* is steeped in crude envy, venom, and egoistic selfishness to an extent unknown in other professions. But Schwartz stands apart from the others because he is of a dominating character, is not addicted to those polished refinements which can attract pleasant comradeship even on Second Avenue, and because he originally did not seem of the temperament to lead a better movement in the Jewish theatre.

And so Schwartz has gone along, pretty much a lone wolf.

Schwartz is a rather curious personality in the Jewish theatre. He does not stem from those idealists who, saturated with the dramatic and prose literature of Europe, dreamed of and strived for a Jewish art theatre, a theatre which would foster Yiddish inspiration and present it with the finest accoutrements. Schwartz was an actor of Second Avenue, playing roles in the ordinary pieces which the critics so scorned. But he was very ambitious. He was aware of the bitter criticism levelled against the existing Yiddish theatres—the Yiddish thea-

tres of the "schund" play, and he wanted to be identified with an "art theatre".

Between dreaming and striving, and wanting, there is a great difference. The dreamers and the strivers too often lack the force that brings about fruition, and so they spend their years in futile, or partly futile endeavor. But wanters do not so much wish to see an ideal realized as they wish to see an ideal enterprise brought about.

SCHWARTZ' opportunity came fifteen years ago, when, because of war conditions, the German players at the Irving Palace Theatre vacated their house. Fourteenth Street was far uptown, but all the regular Yiddish theatres were leased and Schwartz determined to take the chance that playgoers would not consider Fourteenth Street too far uptown.

He then gathered around him a company which has gone down in Yiddish theatrical history as the best repertoire group ever seen on Second Avenue or its branches. There was Ludwig Satz, Jacob Ben-Ami, Bertha Gersten, Gershon Rubin, Celia Adler and other fine players. With the same instinct that he had selected players of a high calibre he sought to present plays that were recommended generally by the Yiddish literati.

Then commenced a golden era in the New York Yiddish theatre. Peretz Hirschbein's plays were presented, and other dramatists who would have found it difficult to obtain a hearing were introduced, and with considerable success. As for the acting, it was superb. It was in those days that Ludwig Satz was the artist.

But soon the company fell apart, and with it went the greater glory of Schwartz. But he tenaciously kept on. He never was able to organize an acting company as good as his first, but he never deviated from his determination to give the more intellectual plays. He was committed to them irrevocably, and sank or swam with them.

Another rise in his fame came when he was able to have the Yiddish Art Theatre, on Twelfth Street and Second Avenue, built for his use. He did not have it long; he was forced out and the theatre for some years fell into other hands. Schwartz wandered about. He tried a season of English plays on Broadway, with disastrous results, for the plays he presented had no Jewish interest, and he merely became another Broadway actor and producer.

Then the Yiddish Art came back to him, and he produced "Yoshe Kalb." Not since "The Dibbuk", has any play attracted such attention. It made money and renewed his prestige. And as this is being written an English adaptation of the play is being prepared for production on Broadway by Schwartz in association with none other than Daniel Frohman, an octogenarian who returned from his retirement especially to put on this play.

As an actor Schwartz is at his best in the portraiture of two types—old men and uncouth characters. But it is largely as a producer and a dominant force in the Yiddish theatre that he will be remembered.

## BIOGRAPHIES OF JEWISH COMMUNITIES

## "THERE ARE ONLY NINE OF US LEFT!"

By DR. ISRAEL H. LEVINTHAL

TO one who is accustomed to the life of the big city, it is always of great interest to hear or to read of those whose lot has cast them in the distant village, hamlet or farm. Life is altogether different for them, and their problems and their interests are far removed from those who live in the large industrial centers of this land.

To the Jew who dwells in these far removed settlements, there is the additional problem, unknown to his non-Jewish neighbors, of maintaining his Jewish identity, his interest in and his affiliation with his fellow-Jews throughout the world.

The writer had the occasion, on some of his travels, to get a glimpse of this Jewish life in different parts of the country. Traveling along the Sante Fe route to California, the train made a lengthier stop than usual at a small town in New Mexico—Albuquerque. Meeting a Jewish resident who strolled past the station, the writer learned that the small Jewish settlement had built a beautiful Synagogue, that they already enjoyed the services of an ordained Rabbi, and were grappling with the same problem that baffles their brethren in the larger cities—how to keep their young within the fold of their faith. Charity work, too, was done, and care taken of the many poor wayfarers who passed through their town.

In Colorado Springs, the writer was able to observe Jewish life at closer range. The Jewish community there is very small, many of its members having come from the East because of their health. They engage in business and are quite successful. Though quiet and modest in their ways, the taint of anti-Jewish prejudice is to be felt. In the Rotary Club, where the writer was invited to deliver an address, Jews will at times be asked to listen in, and will even be called upon for help to secure speakers and entertainment, yet actual membership is denied them. The Jews, though resentful of this action, feel themselves too weak to combat such social ostracism, and take it rather philosophically. Here, too, in their community of less than a hundred families, there is to be noted the usual forms of Jewish organizations. *Minyanim* for religious services, a small Zionist group, Hadassah and Council of Jewish Women, and above all, a thirst for a Jewish message. One can hardly describe the eagerness with which they flock to listen to an address or lecture from some fellow Jew who happens to visit them.

Of all the smaller groups that this writer came in contact with, none fascinated him more than the Jewish community in Tupper Lake, in the Adirondack region of New York State. Visiting this pretty town, he noticed on one of the main streets a well-built Synagogue, the symbol of some organized Jewish life. He soon learned from

a member of one of the best families an interesting tale that told in most eloquent fashion of the heroic struggle of the community to live as Jews. There were thirty-five Jewish families in the town when the Synagogue structure was built, and each made heavy sacrifices for its erection. "Now there are only nine of us left", the lady communicant added with a touch of sadness in her voice. But these nine families are determined to preserve their Jewish communal life. The few women meet at regular intervals and pay their contributions as members of the Hadassah. The men get together and offer their help to the American Palestine Campaign. On the High Holydays they import a "preacher-cantor" from New York to lead them in service. They bemoan, however, the fact that they cannot teach their children the Jewish traditions. They have not the means to maintain a Hebrew teacher and a Hebrew School. They were trying to arrange with a Rabbi of a community forty or fifty miles distant to come to them once or twice a week and to meet with the young. But though fighting a hard battle, they do not regard it a losing one. They are determined to save their children for Judaism and no sacrifice will be too great for them.

AS one travels thus through these outlying communities, one becomes impressed with the great need for some central agency, representing unified, organized action on the part of American Jewry, to give these people a helping hand to save their Jewish life. They ask for no charity. They want advice and encouragement; above all they want inspiration and a guiding hand. The United Synagogue of America, to its credit be it said, has already done yeoman service in this field. But so much more could and should be done. The field for action is vast, the opportunities for such service are manifold, the reward that would come to us through such work beggars description. All that is needed is the will to achieve it!

## LEON MOTZKIN

## A GREAT FIGURE PASSES

AS the "Review" goes to press, the sad news comes to us of the death in Paris of Doctor Leon Motzkin, one of the most beloved servants of Israel and an indefatigable worker in the interests of our people. Co-worker with Herzl in the founding of the Zionist Movement, he gave of himself wholly and devotedly to the upbuilding of Eretz Israel and to the safeguarding of Jewish rights throughout the world. He was the great parliamentarian of the Jewish people, the man who presided over many of the historic Jewish assemblies in modern times. His judgment was always respected. He had no foes; all parties and factions looked up to him for guidance, for they felt that his heart transcended all factions and beat with an unbounded love for the whole people.

We shall miss his fine leadership and counsel. We thank God for the blessings that Motzkin's life showered upon Israel.

—I. H. L.



## IN THE PERSONAL COLUMN - - - By A. Z.

THIS department, ever on the hunt for celebrities to gather into the fold, has found a gentleman who travelled with Charlie Chaplin when he first came to the United States in the vaudeville skit "A Night in an English Music Hall." This gentleman reports that at that time Chaplin went to the synagogue during the high holidays.

The comedian's Jewishness has long been a matter for debate. He himself is non-committal. The gentleman responsible for this new light on a weighty matter further reports that recently Chaplin was dining in a Hollywood restaurant popular with film people. Joe Frisco, candid and forward as usual, walked over to his table and stated unceremoniously:

"I understand you're Jewish, Charlie."

"Must you bring that up again?" responded Chaplin.

\* \* \*

INCIDENTALLY, this department hopes its readers know that Josef Von Sternberg, the director of Marlene Dietrich, and an important man in Hollywood generally, is Joe Steinberg, of New York.

The story of how he reached fame runs something as follows: After hanging about the studios for some time and being regarded with amusement by his superiors he managed to make a picture called "The Salvation Hunters". The cost was a few thousand dollars and the money was dragged in from here and there. Sets were borrowed and actors worked on speculation. The picture was seen by Chaplin who, according to the legend, thought it so bad as to be a worthy subject for a gag. He thereupon called up Douglas Fairbanks and told him he had just viewed a new picture by an unknown, and that it might make a fortune. This was in the days when Wall Street was in flower, and Fairbanks subscribed \$30,000 for a half interest on the spot. Chaplin did likewise and thus both gained control of the picture.

When Fairbanks saw the work it is said he almost passed out. But Chaplin continued the plot by relating to Joseph M. Schenck the same story that he had told Fairbanks. Schenck offered the partners \$75,000 for their rights and his offer was promptly accepted.

Now Schenck saw "The Salvation Hunters" and learned the unhappy truth. There was only one way to salvage the investment: by taking Chaplin's and Fairbank's recommendations seriously and putting out the film as a new work of high merit.

And so it was done. The picture was ballyhooed extensively and reached Broadway as a discovery made by Chaplin and Fairbanks.

Despite this apocryphal narrative "The Salvation Hunters" was a fairly good picture. It was terribly slow and took itself too seriously, but it had a Chechovian flavor that gave it a good deal of attraction for discriminating movie-goers.

Of course, for Hollywood, it was a strange production, and Von Sternberg has never done anything like it

since. It was through this picture that he got his chance as a director and, oddly enough, made his first success with a rapid-fire gangster film.

\* \* \*

THE foyer in the office of Samuel Leibowitz, the criminal lawyer, is a unique place. Running around all the four walls, like a fresco, are photographs of the trials and the chief characters and scenes relating to Mr. Leibowitz's most prominent cases. Some of the pictures are gruesome. There is one showing Vivian Gordon as she was found dead in Van Cortlandt Park. She is lying outstretched on a slope, her clothes muddy and crumpled, her head sagging into a mass of clothes and leaves and twigs, her hat thrown a distance away. There is another picture of Vincent Coll happily emerging from confinement after his dramatic acquittal of the Harlem baby-murder charge. Coll did not enjoy his happiness more than a short time when he was despatched by a law outside that of the government.

Mr. Leibowitz has just gone South to continue the Scottsboro trial. He has no hope for the immediately favorable outcome of the case, and he and his associates are resigned to the belief that they will have to go before the Supreme Court for its final adjudication.

\* \* \*

Max Baer's success in his first picture, "The Prize Fighter and the Lady" is most unusual. He is the first athlete in the history of the screen to receive genuine praise from critics. The only one who made a passably agreeable entrance to the movies was Johnny Weismuller. But his part was restricted to the sort an athlete could go through without trouble. Baer's role, on the other hand, calls for some real acting.

\* \* \*

GEORGE S. KAUFMAN, with the exception of Eugene O'Neill, is the most prosperous playwright on Broadway, a reward for being the most brilliant of the American theatre's satirists and the most expert of its technicians. But Mr. Kaufman has another accomplishment. He is the leading bridge player in the theatrical profession, though he becomes very diffident when faced with this notability.

Some time ago an editor of a bridge book sent him a bridge problem with the request that he time himself in solving it. Back came the problem to the editor with a note which stated that Mr. Kaufman thought his six-year-old daughter could solve it in something like thirty seconds.

(Continued on Page 21)

## CLIPPED WISDOM

THERE is under the mandate an obligation to facilitate the establishment in Palestine of a national home for the Jewish people. But at the same time there is an equally definite obligation to safeguard the rights of all the inhabitants of Palestine. Both obligations will be most carefully observed. It will be the constant aim of British policy to foster and promote the well-being of all Palestine.

—Sir Philip Cunliffe-Lister  
Colonial Secretary at London

\* \* \*

THE world has hardly recovered from the news of Professor Lessing's murder in Marienbad, and already public opinion is everywhere being excited by the threats aimed at Professor Einstein. It is said that the German National Socialists have placed a price on his head. While he was alive, Professor Lessing modestly refused to be compared with Einstein, but the Lessing affair and the Einstein affair are one. To the National Socialists there is no distinction of mental calibre; they know only Jews, who must be exterminated. What these Jews have done and are doing is to them a matter of supreme indifference. For most of these folk who have restored the Wotan cult and are trying to drive the latest type of high-powered automobile straight into the primeval forest have no understanding at all of mental achievement.

—George Bernhard  
Former Editor of the "Vossische Zeitung"

\* \* \*

WHY are we Germans who are abroad fighting against slavery? From motives of grief and pride in our Germany. Shall I, born on the soil on which my forebears strove for centuries for the fatherland, suddenly let myself be told by howling hordes what fatherland is? Shall I, who have never brought anything to completion and mastery except in German thought and in the German language, let myself be instructed by half-barbaric, half-educated brown youths as to what constitutes German spirit and German soul? Whatever happens to us does not anger us as Jews; at least, not only as Jews, but also as Germans.

—Theodor Lessing  
Famous German-Jewish Philosopher, who was recently assassinated at Marienbad.

\* \* \*

UNLESS a more serious attempt is made to counteract it, the German propaganda machine set up by Hitler and his henchmen in Germany with branches in many parts of the world, America included, will soon be able to point to considerable fruits of its labors. In the course of the past week or two there were a number of instances deserving more than passing notice. Thus we find Dean Henry Holmes of the Graduate School of Harvard University upon his return from Europe telling the Associated Press that he has changed his views of the Hitler Government since going abroad. "I think now", he is quoted as saying, referring to the present regime, "that it is something Germany needed, and may

turn out well." Following a number of other observations, he added the significant remark: "I think that reports of Hitler's oppression of the Jews have been exaggerated."

Damaging propaganda of this kind should not be permitted to pass unchallenged. Dean Holmes, of Harvard University, should be asked to explain what he had in mind when he said that "Hitler's oppression of the Jews has been exaggerated." Is it possible he is unaware of the ruthless policy of extinction persistently pursued by the present German regime? Can it be he is ignorant of the scores of instances that are now a matter of record? Should one in his position permit himself to make statements without first ascertaining all the facts in the cases? Or does he consider this unleashing of Nazi barbarism incidental and of little significance? As recently as last Monday morning, Heywood Broun, in his syndicated article appearing throughout the country, quoted a communication received by him reaffirming what so many of us feared all along, namely, that there has not been the slightest let-up in the treatment of the Jewish inhabitants of Germany by the infuriated Nazis. Surely these facts were at the disposal of the Dean of the Harvard Graduate School, unless he preferred deliberately to ignore them.

There have been other instances of whitewashing in the course of the past few weeks. There will probably be a great deal more of this type of propaganda in the near future. Frank H. Simonds, distinguished journalist, in his syndicated article in newspapers last Sunday, pointed to "the war the Nazi regime in the Hitlerized Reich is making upon a free press alike at home and abroad." Simonds knows whereof he speaks. His observations should serve as a warning.

—The Jewish Exponent of Philadelphia

\* \* \*

THE German government also has authorized the publication of a book containing denials by prominent Jews of any atrocities or deeds of violence. This has been printed in three languages—French, English and German—and placed in all tourist centers. I saw many of them at Baden-Baden.

I asked one of the rabbis who wrote the denials how they were obtained. He told me that one night, shortly after the Reichstag was dissolved, he and his Jewish friends were rounded up and taken to Goebbels' office. There they were commanded to sign denials already prepared and printed. When they at first refused, Goebbels threatened to kill them all and inflict additional suffering upon their families. Under such compulsion they had no choice. They signed.

—Richard Neuberger in the New Republic

\* \* \*

AND still there are multitudes among us who would put up the bars against any future Morris Hillquits and Felix Adlers. They forget that the greatest leader of mankind was a Jew who was born in a stable.

—Oswald Garrison Villard



# THE BROOKLYN JEWISH CENTER

## ITS ACTIVITIES AND PURPOSES

**P**ASSING by on Eastern Parkway at the number 667 you will see a gracefully impressive building of white stone. It is somewhat reminiscent of the Metropolitan Museum of Art, and you will think that it is indeed an art institution, or at least some exclusive town club. And as you will wonder why such a club is located so far from Fifth Avenue you will discover that this is not a club but the Brooklyn Jewish Center. You will doubtless be surprised, for experience, unhappily, has taught you that Jewish institutions are not usually housed in sumptuous buildings nor set on spacious grounds.

Should you now go up the wide stone steps and cross the flagged terrace you will find yourself in a beautiful, high-vaulted foyer, a pillared marble staircase at one side leading to the floors above. The chiselled stone walls bring to you a feeling of dignity and repose, and you are grateful that a Jewish institution can impress a visitor with such qualities.

And should you have entered in the evening you might see many people entering a large auditorium leading off the foyer, designed in the manner of a salon. And should you stay awhile you will see appearing on the platform a distinguished world figure, who has been brought here especially to deliver a message of cultural or topical import.

You will want to see the other parts of this striking building. Passing down one flight of stairs you will find yourself in the labyrinthian mazes of as extensive and well-equipped gymnasium as is to be found in the entire city. As an introduction you pass through five hundred locker rooms and a number of larger private dressing rooms. You then see the gym-

nasium proper, an immense sports hall, almost four thousand square feet in area. It is fitted with complete equipment for every phase of physical development. You will see eager and spirited men playing basket-ball, handball, volleyball; doing trapeze work and other gymnastics. And all activities, you will find, are directed by capable instructors who see that this work does not only yield recreation but brings about vigorous and healthy bodies. You will be told that the gymnasium and all its facilities are available to both men and women, alternate days being reserved for each.

**J**A rest room, furnished with all the necessary conveniences, leads into the "mirror plunge," which is a swimming pool, twenty by sixty feet, with a capacity of sixty thousand gallons of filtered and sterilized water. Here are also eleven showers, with a continual flow of hot and cold water, and the electric cabinet baths (artificial sun baths) the hydro-therapeutic department, the hot room, the steam room and drying room—giving all the service of a modern Turkish bath establishment, including expert masseurs and masseuses.

Returning to the main lobby and ascending the marble staircase you will reach a mellow lounge and reading room where you see members at ease in deep lounging chairs reading or chatting with friends. Or, in quiet corners, others are writing at tables. It is a scene such as you might find in an English mansion.

A private dining room leads off from the lounge where members are served with attractive dishes prepared under the direction of the best kosher chefs in the city. A larger dining room on the same floor accommodates be-



*The Foyer*

tween two hundred and two hundred and fifty diners, and is used for formal occasions.

Going up another flight of stairs you will reach a cathedral-like foyer. This leads on one side to the main synagogue, one of the largest and most beautiful houses of worship in the country. It is almost a hundred feet in length and forty feet in height, with a great dome and the walls ranged with stained-glass windows. Besides the service, lectures are held here by the Rabbi of the Center and visiting clerics or leaders of Jewry. You will see here congregations not exclusively of elderly people, but of the young as well, crowding in thousands to hear the addresses and to listen to the musical services.

On the other side of the foyer are the suites of rooms for the gatherings of men and women members. Here the various clubs meet and smaller entertainments are given.

You pass on to the third floor where you will see the educational departments of the Brooklyn Jewish Center: the Hebrew School, the Academy, a dual school where both Hebrew and English scholastic courses are given up to High school, and an institution which is recognized by the State Department of Education; the Kindergarten and pre-Kindergarten classes. The instructors in all these schools are of the highest standing obtainable, the Academy being under the direction of Dr. McCall, Dr. Harold Rugg, and Dr. Edwin Reeder, all Professors of Education at Teachers College, Columbia University, as well as of the Rabbi of the Center.



Another flight of stairs and you are on the Roof Garden, with a seating capacity of five hundred. Here during the summer months, physical recreations and entertainments are enjoyed by the members.

\* \* \*

We have taken this little tour through the building of the Brooklyn Jewish Center. But this is merely the physical home. Beautiful as this is, the purpose of the Brooklyn Jewish Center goes beyond providing recreational luxuries and cultural advantage. Its purpose is to bring home to Jewry the binding spirit of the Jew, so that the great legacies which belong to Jews shall be known to them.

*The Lounge*



The forums which the Center conducts are famous throughout the country. About sixty lectures, exclusive of the Friday evening talks, are given during the ten months' active season in the institution. Many famous persons have made their only New York or Brooklyn appearance on the Center platform. A partial list of some of those who have spoken in the Center during the last few years reads like selections from Who's Who:

Heywood Broun, U. S. Senator Wm. E. Borah, Rev. S. Parkes Cadman, Clarence Darrow, Prof. Will Durant, Lion Feuchtwanger, Rev. John Haynes Holmes, Prof. Mordecai M. Kaplan, Sinclair Lewis, Hon. Ogden L. Mills, Edgar Ansel Mowrer, Prof. Scott Nearing, Prof. Edwin R. H. Seligman, Rabbi Abba Hillel Silver, Oswald Garrison Villard and Rabbi Stephen S. Wise.

Two new undertakings launched during 1933 have received high praise as being singularly meritorious and of beneficial influence in the community. One is the "Brooklyn Jewish Center Review", a monthly magazine

*The Gymnasium*



of general Jewish interest. In content, format and scope this publication is quite beyond any undertaken by a Jewish institution. It is sent free to all members.

The second enterprise, begun in November, 1933, is the "Institute of Jewish Studies for Adults". This is a series of study courses unique in Jewish education, since it is provided free and receives credits from the Board of Education.

The courses are for adults and are given in the evenings. They range from the teaching of conversational Hebrew, through Jewish history and literature to various phases of contemporary life. There are nine subjects, each under the direction of a scholar. For what is prob-



*The Synagogue*

ably the first time in New York City a layman may acquire, without any charge save a registration fee, a full and competent knowledge of the language, history, philosophies, literature and religion of the Jews.

These courses of study were originated by Dr. Israel

*The Dining Room*



H. Levinthal, one of the leading Hebrew scholars in the land.

An outstanding feature of the Brooklyn Jewish Center activities are the Wednesday evening lectures.

These lectures are grouped in monthly courses of four, and they are planned to offer contrasting subjects each month. Psychology, literature, philosophy, drama, economics, are some of the subjects that have been covered in these lectures. Dr. Will Durant and Professor Joseph Jastrow have been among those conducting psychology courses; Heywood Brown has lectured on the drama; V. F. Cal-

verton and G. F. Beck have lectured on literature. The 1933-1934 season of Wednesday night lectures began with a course on economics by Scott Nearing and one on Jewish history by Professor Henry Slonimsky, formerly of John Hopkins College.

These lectures are free to members, and constitute courses of study as well as evenings of intellectual recreation.

The Brooklyn Jewish Center also prides itself on the organization of its clubs for junior members. The Center fosters Junior Intermediate clubs with the aim of encouraging the social, cultural, literary, ethical (not forgetting the athletic) development of its young. The leaders for these clubs are selected on the basis of their knowledge, their personality and their ability to understand children. Parents observing the activities of these clubs will be impressed with their operation as miniature training schools for the production of fitting members of the Jewish community.

These high purposes and the broad range of its activities, make the Brooklyn Jewish Center a center of Jewish communal life of the finest character.

Within it Jewish men and women, and the Jewish young, acquire the stature that only such an environment as this institution provides can bring about.

The Brooklyn Jewish Center is not a neighborhood institution, and its membership is not limited to the district in which it is located. Its aim is to be a uniting point for Jewry of the entire borough. Judging by the numbers which are drawn to its activities this aim is being realized.



Center have a standing invitation to prospective members to visit the institution. The tour around the building that has been made in this pamphlet can be made into an actual and pleas-

*The beautiful "mirror plunge" of the Brooklyn Jewish Center, one of the largest and finest swimming pools in New York City.*

New members are welcomed, and enrollment is not difficult, requiring only the endorsement of an existing member and the repute of a lady or gentleman. The various committees of the

urable experience. A request to the secretary by letter or telephone will be followed by all the necessary arrangements for an evening or daytime visit.

### *What A Member of the Brooklyn Jewish Center Enjoys:*

The membership fees in the Brooklyn Jewish Center are: \$50. per year for a family; \$37.50 a year for single men; \$25 a year for single women.

*The privileges, besides the use of the beautiful building, are:—*

#### **The Forum—**

Approximately 60 lectures by notable speakers per year, of which about fifty are free to members. For the others a slight charge is made.

#### **The Gymnasium—**

Entirely free to all members. The activities comprise swimming, basketball, handball, volley ball, calisthenics, reducing courses for both men and women, health courses, both through physical instruction and lectures, therapeutic treatments, roof garden.

#### **Social Activities:**

Clubs within the Center and their various entertainments, including dances and dinners.

#### **Dramatic Club:**

All who wish to join are given dramatic training by a noted actor or director, and three or four productions are made every year. Instructors during the past few years have been Moss Hart, now the famous Broadway playwright, and Benjamin Zmach, noted member of the former Habimah.

#### **The Institute for Jewish Studies For Adults:**

Courses: Elementary Hebrew; Intermediate Hebrew; Conversational Hebrew; Jewish History; Jewish Religion; History of Jewish Literature; The Bible as Literature; History of Zionism; Contemporary Jewish Life. Classes weekly. No charge.

#### **The "Brooklyn Jewish Center Review"**

Monthly twenty-four page magazine of Jewish interest. Free to all members.

#### **The "Brooklyn Jewish Center Bulletin"**

Weekly schedule of activities. Mailed free to members.

#### **The Academy, Hebrew School, Three-Day-a-Week School for Girls and Kindergartens:**

Reduction in fees to all members. Sunday School free to members only.

#### **Bar Mitzvahs and Marriage ceremonies:**

Performed by the Rabbi and Cantor of the Center. Reduced rates to members.

THE BROOKLYN JEWISH CENTER, 667 Eastern Parkway, Brooklyn, N.Y. — DEcatur 2-8200



# PALESTINE AND THE JEWISH HOMELAND

(Continued from Page 4)

The word "facilitate" means to lessen the labor of—to make less difficult. The Standard Dictionary defines it as meaning: "To free more or less completely from obstruction or hindrance."

Here, then, is an undertaking which, in the broadest and most comprehensive language, seeks but one thing—by sustained and enduring effort to facilitate the successful conclusion of the determination to do the utmost that is necessary to embody in fact that on which the British Government has fixed its purpose—the "object"—the National Home. The words used are commensurate with the sufficient and controlling reasons which may, nay must, of necessity, call forth sustained effort, and commensurate with the immensity of the undertaking.

"... declaration of sympathy with Jewish Zionist aspirations . . ."

THESE words are taken from the letter of Lord Balfour accompanying the Declaration, a letter which may be said to constitute the preamble to the Declaration and illuminates its purpose and intent. In effect these words constitute an endorsement of the political aims of Zionism, a positive sanction, direct recognition and general approval of the Zionist ideal.

Since there is nothing in the preamble or in the Declaration to indicate a contrary intent, all the "Jewish Zionist aspirations" are incorporated by reference and must receive their full significance as they existed and were known, at the time, to the British Government.

The Declaration, and all subsequent instruments on which the status of present-day Palestine is based, speak affirmatively of a Jewish National Home, but are silent with respect to a national home for any other people. They contain no hint of any intention to create a national home for the Arab or any other inhabitants of Palestine. By virtue of the Declaration and the mandate which embodies it, the right to establish a National Home in Palestine has become vested in the Jewish people alone.

The purpose which was to be served by the establishment of the Jewish National Home necessarily implies that a similar right in Palestine was not intended to be granted to any other people. The Jewish National Home was a curative remedy designed to rectify the unfortunate and precarious condition of an entire nation. Any other national home in Palestine would consequently negate the remedy intended, frustrate the privileges implicit in the proposed Jewish

homeland and render its establishment of practically little value.

THERE are no words in the Declaration that in the remotest way relate to another national home in Palestine. It is therefore obvious that a claim by any other nation to a right to establish there a national home would have to be based entirely on implication derived from the terms of the Declaration and the Mandate. Can such a grant be implied? The question must be answered in the negative. For, in granting to the Jewish people the right to establish *their* National Home in *Palestine*, the Declaration and the Mandate thereby granted to them exclusively the geographical basis necessary for a National Home and disposed completely of the power of England or the League of Nations to grant a similar right to any other people for the same territory.

By common reason, therefore, the agencies which endorsed the Jewish National Home in the Balfour Declaration and later in the Mandate, have no more right to authorize the establishment in Palestine of a Home for another nation, which would necessarily be in contravention of the Jewish National Home, than it has the right to transfer the Jewish National Home to the Arab or to authorize the Arab to demolish the Jewish Home. The right of one people to establish a National Home in a defined territory necessarily excludes the establishment of a like home in the same

territory by a different people. Had England or the League of Nations not intended, in their grants, to give to the Jewish people such an exclusive right, it should, and would, have expressed such extraordinary negation in unmistakable language and not have left it to implication. In the absence, therefore, of a similar declaration in favor of the Arab or any other population in Palestine, the conclusion is unescapable that the Jewish National Home was necessarily intended to be created to the exclusion of any other National

## THE EYE FOR AN EYE

THE "Lex Talionis," or the Law of Measure for Measure, which we find in Exodus xxi. expressed in the words, "eye for eye, tooth for tooth," was a relic of the ancient Babylonian code of Hammurabi, which was in general use among the nations long before the days of the exodus. In the Bible we find not only that its severity was much modified, but even in those early days a money fine was generally inflicted in lieu of most of the penalties that the old law would have demanded. In later days the Rabbis interpreted the "Lex Talionis" as implying that a man should make a just reparation in money for the damage he had inflicted. Emanuel Deutsch writes: "The 'Lex Talionis' is unknown to the Talmud. 'Paying measure for measure,' it says, 'is in God's hands only'".

Home in Palestine. It is an established rule of construction of legal documents that where one proviso is expressly stated others will not be implied. *Expressio unius est exclusio alterius*. Moreover, the specific reservation regarding the civil and religious rights of non-Jews in Palestine, which definitely limits the rights thus reserved, decisively proves that His Majesty's Government and the League of Nations did not intend the Declaration to mean any other but a Jewish National Home. The rights granted to these non-Jewish inhabitants can extend no further than specifically stated:

(Continued on next Page)

"... It being clearly understood that nothing shall be done which may prejudice . . . the rights and political status enjoyed by Jews in any other country."

To interpret the Declaration as to include national home rights to non-Jews, would be to en-graft upon this reservation a meaning of which it is not susceptible. The effect of such a construction would be a repeal of the Balfour Declaration and would amount to a new Balfour Declaration. In other words, the National Home grant to the Jews and the rights to non-Jews would be repealed by implication. The document would repeal itself, which would be a *reducio ad absurdum*.

FURTHERMORE, the granting of right to the Arab inhabitants in Palestine to establish there their National Home would be plainly at variance with and in violation of the National Home policy as formulated by the League of Nations. This policy is deemed to apply to a whole nation, the purpose being to provide such nation with a National Home in a definite territory which at one time belonged to this nation, this nation meanwhile not having acquired a new and different territory of its own. It is safe to say that the according of National Home rights in Palestine to the Jewish people was a direct consequence of their having been recognized as a nation without a National Home, and because of their historical connection with Palestine. By a parity of reasoning, to bring the Palestinian Arab within the operation of this policy and to warrant granting him the right accorded the Jews, the essential elements which lie at the very foundation of the Home policy as aforesaid would have to be present.

It is needless to stress that the fundamental principles discussed above are totally wanting in the case of the Arab. The Arabs in Palestine do not, like the Jews, constitute a nation. Ethnically, sociologically, linguistically and religiously, they are one race and one nation with the Arabs in the Hedjas and Mesopotamia. The political individuality of the Arab in these countries is likewise one and the same with the Palestinian Arab. This is conclusively proved by the British and French negotiations with the Sheriff of Mecca. The Sheriff in these negotiations represented the whole Arab race, including the Arab in Palestine. The object of these negotiations was to establish a Confederation of Arab States including Palestine. However, there never was any intention on the part of the Arabs in Palestine to create in that territory an independent national community.

IT is of the highest importance to the happiness of the Arab and the Jew to understand that their respective rights in and to Palestine are entirely different and yet are not in conflict. The Arab must understand that Palestine to the Jew is not merely a holy land but his fatherland. That the Balfour Declaration and the Mandate are grants of restoration of the Jewish people to Palestine for the purpose of reestablishing there their ancient homeland. That this right belongs to seventeen million people and not merely to the Jewish inhabitants of Palestine. That the right of the Jew to live in his National Home implies a right to rule within it. That the political and spiritual salvation of the Jewish nation can only be brought about through independent political existence and complete Jewish supremacy in their homeland.

Nor has the Arab any just ground for complaint if required to adhere to such an understanding. Of all peoples who participated in the War no one received the rich reward the Arab has. An apt statement of what share the Arab obtained in post-war settlements was given by Lord Balfour in his Albert Hall speech of July 12, 1920. He said in part:

"So far as the Arabs are concerned . . . I hope they will remember . . . that the Great Powers, and among all the Great Powers most especially Great Britain, have freed them, the Arab race, from the tyranny of their brutal conqueror, who had kept them under his heel for these many centuries. I hope they will remember it as we who have established the independent Arab sovereignty of the Hedjaz. I hope they will remember it is we who desire in Mesopotamia to prepare the way for the future of a self-governing, autonomous Arab State, and I hope that remembering all that, they will not grudge that small notch—for it is no more geographically, whatever it may be historically—that small notch in what are now Arab territories, being given to the people who for all these hundreds of years have been separated from it—but surely have a title to develop on their own lines in the land of their forefathers, which ought to appeal to the sympathy of the Arab people as it, I am convinced, appeals to the great mass of my own Christian fellow-countrymen."

THE Arab must be content with the ample possessions already granted him. He must not covet more, especially since the land he covets was the land through which he was assisted to his own kingdoms, which contain upwards of a million square miles. As Lord Robert Cecil explains it:

"Nor has the Arab State any ground for complaint. The recognition of a Jewish National home was part of the terms on which the Arab State was brought into existence."

The world must know that the Jewish right to Palestine is the fruit of no bargain, the result of no compromise or intrigue, but is founded upon the immutable principles of natural justice, confirmed in international agreements of unusual solemnity. That the mandate for Palestine assures the Jewish National Home perpetuity of existence and operates as a decree of perpetual exclusion to any other national home in Palestine. That neither the validity of the Jewish home nor its continuance depends upon the consent of the Arab or the will of its sponsor, the Mandatory.

England, too, must understand the sacredness of the trust and the greatness of the task to which Providence called her. She is in Palestine to fulfill a solemn international obligation. She must keep uppermost in mind that the ruling, master principle in the undertaking committed to her is the establishment of the Jewish National Home. It is her duty to make this Home paramount in reality, and not only in appearance, to all legislation and administration in Palestine. In the language of Article 2 of the Mandate:

"The Mandatory shall be responsible for placing the country under such political, administrative and economic conditions as will secure the establishment of the Jewish national home. . ."



# CENTER NEWS

## A GOOD FRIEND TO BE HONORED

IT is inconceivable how any institution in Jewish life could succeed in weathering the threatened annihilation due to the depression were it not for the inevitable small group of men and women who almost alone carry the increasingly heavy burden of helping to maintain the organization to which they devotedly dedicate themselves.

If in these times of stress, when some of the largest financial institutions of Rock-of-Gibraltar-like strength are forced to crumble to a dust, a great many of our charitable, religious, and educational institutions manage to hold their own, the credit is invariably due to the chosen few. Despite all hardships, disappointments and even abuse, they are found in the forefront of those fighting for the further existence of the institutions which are nearest to their hearts.

Day in and day out, year after year, they are on the job in this or that capacity, making plans, solving problems, and continually "schnorrng" so that their pet institution might go on with its accustomed work unhampered by lack of financial support.

It is needless to say that the continued existence of the Brooklyn Jewish Center is due to such an "inner group" of devoted followers. To one of these men it will be our privilege to publicly express our gratitude in the near future. We refer to our friend, Mr. Henry Seinfeld, to whom a testimonial dinner will be tendered on Sunday evening, December 10th.

Our acquaintance with Mr. Seinfeld dates back to the early days of the founding of the Center. There are many among us who remember his active communal endeavors for the past thirty years. He always aligned himself with Jewish cultural and religious activities, be that the Ohev Sholom Congregation, the Stone Avenue Talmud Torah, Temple Petach Tikvah, Zionist Organization, United Synagogue, Federation of Jewish Charities, or the Brooklyn Jewish Center. He was ever in the front ranks, never shirking any duties or responsibilities. He gave money and made others give; he worked and made others work; he was always a shining example to the community.

We watched him at close range throughout his affiliations with the Center, admiring his zealotness and sincerity of purpose. It may be literally said that he never undertook a task that was not brought to a successful fruition. To have undertaken the chairmanship of a committee of any function was fifty per cent assurance of success. He served in many capacities; he was chairman of the most important public functions, beginning with the very celebration of the dedication of our building; he was chairman of various standing committees and he was Secretary and is now First Vice President of the institution.

We know that we express the sentiment of the Center membership when we extend to Mr. Henry Seinfeld sincere wishes for many, many years of happy and healthy life together with his beloved wife and family, who have sacrificed much of his companionship to enable him to

devote himself wholeheartedly to the causes which he served.

## THE REMARKABLE RESPONSE TO THE INSTITUTE OF JEWISH STUDIES

ONE of the most encouraging signs in the revival of Jewish interest among the Jews of America is the hearty response that has been noted throughout the land to the appeal for Adult Study. Everywhere men and women are turning to the Jewish sources for knowledge and inspiration.

We of the Center have been more than gratified at the remarkable interest that has been displayed in the opening of the new Institute of Jewish Studies for Adults which our institution is now sponsoring. Almost 300 men and women registered, and the enthusiasm displayed by the new students is such as to give cheer to every Jewish heart. It was interesting to watch the expression on the faces of the men and women as they left their class rooms. Their eyes seemed to sparkle with the joy of youth, their countenances beamed with smiles, here was a happiness that radiated throughout the entire building. "We are the Am Ha Sefer again", they seemed to say. And as you looked upon them, you instinctively felt the assurance expressed by the ancient Sages—"As long as the Voice of Jacob is triumphant, the hands of Esau are powerless against him."

The Center has added a crowning laurel to its glorious diadem of achievements. The Institute is but another proof of our resolve to try, in the spirit of the Psalmist, ever to go from strength to strength.

## PROF. SCOTT NEARING TO SPEAK ON "IS PEACE POSSIBLE?"

The fifth and concluding lecture of the series on "What Is Happening in the World and Why" now being delivered at the Center by the famous sociologist, Prof. Scott Nearing, will be given on Wednesday evening, November 29th, at 8:30 o'clock. On that evening Prof. Nearing will discuss the subject "Is Peace Possible?"

Admission to the lecture will be 25 cents to Center members upon presentation of their 1933 membership cards. A fee of 50 cents will be charged to non-members.

## ANITA BLOCK OF THE THEATRE GUILD TO ADDRESS CENTER FORUM ON DECEMBER 4th

The speaker at our Forum on Monday evening, December 4th, will be Miss Anita Block, Reader of Foreign Plays of the New York Theatre Guild. She will speak on the subject "Conflict in Sex and Marriage in the Theatre".

## VICTOR F. CALVERTON, FORUM SPEAKER NOVEMBER 27th

At our Forum on Monday evening, November 27th, we shall have as the speaker, Mr. Victor F. Calverton, who will speak on: "Is There Liberty in the Modern World?"

(Continued on next Page)

Mr. Calverton has spoken from our Forum platform on several previous occasions. He is a frequent contributor to almost every important American magazine and the author of "The Newer Spirit", "The Bankruptcy of Marriage", "The Liberation of American Literature", "Woman's Coming of Age", etc.

#### PROF. HENRY SLONIMSKY TO DELIVER COURSE OF FOUR LECTURES IN DECEMBER

A course of lectures on "The Psychological Background of Anti-Semitism" will be delivered on four Wednesday evenings during the month of December by Prof. Henry Slonimsky of the Jewish Institute of Religion.

The first lecture on Wednesday evening, December 6th, will be on the subject "Analysis of Anti-Semitism", in which he will discuss the inner unacknowledged grounds why the Germans hate the Jews. "Forms of Jewish Self-hate" will be the subject of his second lecture on December 13th. In this lecture he will discuss the corrosive effect upon the Jewish psyche, as exemplified in such personalities as Otto Weininger, Maximilian Harden, Theodor Lessing. "The Life and Work of Theodor Lessing"—a Jewish "pilgrim's progress" from abnegation of Judaism to return and martyrdom, will be discussed during his third lecture on December 20th. The concluding lecture will be on the subject "How Anti-Semitism May Affect the American Jew".

This course of lectures should be most interesting in view of the present wave of anti-Semitism in Germany and elsewhere.

Prof. Slonimsky is an excellent speaker and his lectures delivered in our Center several years ago were enthusiastically received and highly praised. He was formerly lecturer in Philosophy at Columbia University, Associate Professor of Philosophy at John Hopkins University, and a Professor at the Hebrew Union College at Cincinnati.

Admission to the entire course will be free to Center members upon presentation of 1933 membership cards. Non-members will be required to pay a nominal admission fee of twenty-five cents for each lecture.

Our Sunday Afternoon Group for Girls and our Sunday Afternoon Group for Boys, have been in existence just one month. In that time we have witnessed the Rodeo at Madison Square Garden; seen the Championship Polo Game at Fort Hamilton; watched the Pittsburgh Pirates battle the Brooklyn Dodgers to a tie at Ebbets Field and visited the Aquarium, Statue of Liberty and the downtown financial district, around the Sub-Treasury Building.

Plans have been made to visit the Yeshiva College and the Seminary, as well as the Jewish Museum. We will also inspect one of our large ocean liners, visit a flying field and a broadcasting station and several of our world-famous museums and zoos. Our program will also take in several concerts, shows and moving pictures and visits to industrial plants which will be suitable for the members of our group. While the weather is still in our favor, our program will consist of outdoor events.

We are attempting to organize classes for swimming instruction and for arts and crafts. A suggestion has

been made by several of the parents that a trip to Niagara Falls or Washington or some other point of interest, be planned for the Christmas Vacation Period. We would like to have the reaction of the rest of our parents to this idea.

If you are interested in registering your children in these groups please communicate with the Center at once. We will be glad to have you meet our group leaders in order to satisfy yourselves as to their ability and qualifications for the handling of the children.

#### HENRY SEINFEL TESTIMONIAL DINNER PROMISES TO BE A HUGE SUCCESS



The committee in charge of the Testimonial Dinner to be tendered to our First Vice President, Mr. Henry Seinfel, on Sunday evening, December 10th, is hard at work to make this event a notable one in the history of the Center.

Our former President, Mr. Isidor Fine, chairman of the committee in charge of the affair, has issued a call to the members of the institution to make reservations for the dinner and thereby pay a deserved tribute to one of the most conscientious workers in behalf of the Center.

In setting the price of reservations at \$3.00 per person, the committee wanted to make it possible for every member of the Center to attend this dinner and to honor Mr. Seinfel. Please make your reservations early.

#### INSTITUTE OF JEWISH STUDIES HAS AUSPICIOUS OPENING

The response to the announcement which our Rabbi made in behalf of the Institute of Jewish Studies for Adults was beyond all expectation. Almost 300 have already registered. So large were some of the classes that they had to be divided into two groups.

At the present time the following are the classes that are being conducted and the names of their instructors:

Beginners' Hebrew A (Mrs. Serbin Beder)  
 Beginners' Hebrew B (Miss Bush)  
 Intermediate Hebrew (Mr. Edelstein)  
 Conversational Hebrew A (Mr. Schaeffer)  
 Conversational Hebrew B (Mr. Halevi)  
 Jewish History (Rabbi Bokser)  
 Contemporary Jewish Life and Problems (Dr. Tanenbaum)  
 History of Jewish Literature (Mr. C. Levinthal)  
 The Bible as Literature (Mr. Gribetz)  
 Jewish Religion (Rabbi Bokser)

#### JUNIOR LEAGUE

The newly elected officers of the administration for the year 1933-34 are: President (reelected) Milton Saratzky; Vice President, Mortimer Shapiro; Secretary, Florence Sanit; Treasurer, Beatrice Eisenberg.

The first meeting of the Junior League was devoted to organization. Elections were held and committee chair-

(Continued on next Page)



men also were supposed to be elected, but time did not permit the selection of more than Dotty Leibman for the arduous chairmanship of the Social Committee. Mr. Cyrus Levinthal spoke briefly on club activities and the relationship of the Junior League to the Center. Tickets for the Theatre Benefit at the Rolland Theatre were distributed and every effort is being made to have the group attend in a body.

On the 9th of November, an installation meeting was held with Mr. Cyrus Levinthal as the installing officer. A discussion took place on the subject "N.R.A. and Its Effects on America and Jewish Life."

### JUDGE SWEEDLER LAUNCHES NEW EDUCATIONAL VENTURE

Municipal Court Justice Nathan Sweedler, Chairman of the Brooklyn Committee of the Jewish Education Association, has written to the Principals of the Brooklyn Talmud Torahs suggesting a Borough-wide "Current Events Bee", to be confined to important events in Jewish life, literature, and faith. The letter which asks for an expression of opinion on the idea includes full details of the proposed plan including the offering of a silver loving cup to the school winning the Bee, and cash prizes to the first and second student winners.

According to Justice Sweedler's plan, all students in the Talmud Torahs between the ages of 12 and 15, and also those in the same age bracket in the Brooklyn public High Schools would be eligible. Teams of two will be selected from those students in each school who are interested in Jewish current events.

### EXPRESSION OF THANKS

The Religious Service Committee extends its hearty thanks to the following members of the Sisterhood who supplied cake for the Succah:

Mesdames L. Albert, H. Amer, A. Bailey, J. D. Booth, Benjamin Breier, Benjamin Brown, Charles Fine, I. Fine, D. Goodstein, M. H. Haft, Sol Horowitz, M. Katlowitz, H. J. Lipman, Jeremiah Levy, I. Lowenfeld, A. Margolin, M. Miller, M. Neinken, M. Nemerov, L. Ratner, M. Rosenfeld (N.Y. Ave.) A. Shapiro, Daniel Shapiro, D. Stark, A. Witty, and L. Zankel.

Thanks are also extended to Mr. and Mrs. Morris W. Haft for the wine and to Mr. Joseph Sabel for the fruit donated.

### TICKETS FOR MACCABEAN FESTIVAL MAY BE RESERVED AT THE CENTER

The annual Maccabean Festival arranged under the auspices of the New York Zionist Region will be held at the Madison Square Garden on Saturday evening, December 16th. This annual event is attended by thousands of people who come to enjoy the excellent program of entertainment usually provided on this occasion.

So great is the advance demand for tickets that the Zionist Region decided to give another performance on the following Saturday, December 23rd. The Center has reserved a number of tickets for the first performance for the benefit of those members who may wish to attend the Festival. The prices of tickets are \$1.00, \$2.00, \$2.50, and \$3.00.

### RESTAURANT OPEN ON WEEK NIGHTS AS WELL AS ON SUNDAYS

In response to requests on the part of a number of Center members, we have made arrangements to serve hot meals on week nights from 6:00 to 10:00 o'clock. Prices will be most moderate to make it possible for members to avail themselves of the Restaurant facilities.

Regular dinners will be served as heretofore on Sundays and legal holidays. The price is only \$1.00 for an excellent full course dinner.

Make the Center Restaurant the place to take your family whenever you decide to "dine out".

### JUNIOR BOYS

The Junior Boys Club have elected the following officers for the year 1933-1934: President, Jerome Kurshan; Secretary, Milton Sanit; Treasurer, Herbert Simon. The following committee chairmen were appointed: Education, Felix Ratzkin; Social, Irwin Lowenfeld; Athletic, Jules Wiener; Membership, Harold Liebow; Grievance, Felix Feldman.

The Junior Girls were the guests of the Junior Boys Club on November 4th when a discussion was held on "N.R.A. and Its Effect on Judaism and Jewish Life in America." Jules Wiener and Horowitz spoke most eloquently on the subject and both clubs joined in the discussion which turned out to be a very interesting one.

November 11th, Armistice Night, was celebrated with an appropriate program. Mr. Benjamin Lasser led a round-table talk on "Is Universal Peace Possible?" The November 18th meeting was in the nature of a Rosh Chodesh rally. On the 25th the Junior Boys will hold a joint Thanksgiving Day celebration with the Junior Girls. Entertainment, refreshments and a good humor program is being arranged for this night. "What Does Thanksgiving Day Really Mean to Us?" will be discussed by Rabbi Benjamin Englander of the Jewish Theological Seminary.

An athletic schedule with gymnasium privileges has been drawn up and may be obtained from Jules Wiener, chairman of the committee in charge of athletics. The boys are organizing a basketball team and will challenge other teams in the very near future.

The Membership Committee is working hard trying to enlist a 100 per cent enrollment of all eligible boys, 13 to 15 years of age. Those who have not yet joined as members are urged to do so by attending on Saturday nights and signifying their intention of becoming members by applying to the chairman of this committee. The program and purposes of the club are so flexible that all may join. All that is required is a willingness to come to meetings and be 'one of the boys'.

In the very near future an installation of officers will be held. Mr. Cyrus Levinthal, chairman of the Auxiliary Activities Committee for the Center, will be the installing officer and will preside over the rites. Watch the Center Bulletin for the exact date.

At a meeting held recently, the Junior Boys decided to conduct a Scrap Book Contest to stimulate the interest of all members of the group and to capitalize their normal interest in collecting articles, pictures, papers, etc.

(Continued on next Page)

This contest will occupy the major interest of the boys for the next two or three months. Prizes will be given to first and second winners and the best scrap book will be placed on exhibition at the Center.

### COUNCIL OF JEWISH WOMEN TO HOLD ANNUAL MEETING AT THE CENTER

The Council of Jewish Women will hold their annual meeting at the Center on Tuesday evening, November 28th. The members of the Sisterhood, with Mrs. H. E. Boskowitz as the chairman, will act as hostesses.

### INTERMEDIATE BOYS

A new group has been organized for boys, 15 to 18 years of age. Meetings are held every Saturday night at 7:30. The next issue of the Review will contain a complete account of their plans for the year, officers, committee chairmen, etc.

### DAILY SERVICES

Morning Services at 7:00 and 7:30 o'clock.  
Mincha at 4:20 P. M.

### THE SABBATH

Kindling of Candles at 4:19 P. M.  
Friday Evening Services at 4:20 P. M.  
Sabbath Morning Services (Parsha Vayetze) will commence at 8:45 o'clock. Rabbi Levinthal will preach on the Weekly Portion of the Law.

### THE "PEPS"

The "Peps", the Girls Junior League of the Center, are making November a true festive and "Thanksgiving" month. Among the activities of the month were discussions on the results of the city election and the effect on the Jewish populace, and recent developments in Germany. Another vital discussion was the possible effects of the recognition of Soviet Russia.

The "Peps" also have their "light" moments. Good, amusing fun is always welcome. Among these lighter moments are a "mock trial", and a delightful co-ed Thanksgiving Party. This party will be celebrated in joint commemoration of both the American and Jewish Thanksgiving.

The big event of this month was the publication of The "Pep Rally", a monthly newspaper, written and published by members of the "Peps". If you're looking for all the latest news—look at "Pep Rally".

Girls, of the ages of 13 to 15, who are daughters of Center members, are eligible for membership. Meetings are held on Saturday nights at 8 o'clock under the leadership of Mrs. Miriam Abramson.

### AUTOMOBILE RAFFLE TO TAKE PLACE NEW YEAR'S EVE

The committee in charge of the Drawing of the Chevrolet Automobile, headed by Mr. George Ringler, has definitely decided upon December 31st (New Year's Eve) as the date when the Drawing will take place.

Members of the Center who have received books are requested to please dispose of the tickets as soon as possible and forward the money on hand with the least possible delay. Your prompt cooperation will be greatly appreciated.

### EXPRESSION OF CONDOLENCE

Our sincere expressions of condolence are extended to Mrs. Simon H. Kugel upon the death of her beloved father, Mr. Julius Ch. Melniker, on November 11, 1933.

### CENTER RESTAURANT TO SERVE SPECIAL DINNERS ON THANKSGIVING

On Thursday, November 30th, our Restaurant Department will serve a special Thanksgiving Dinner from 12 noon to 10 p. m. The price for dinner will be \$1.25 per person for parties not exceeding ten people.

Members are requested to please make their plans in advance and if at all possible send in their reservations three or four days before the Holiday.

### ABRAHAM GOLDBERG, NOTED ZIONIST LEADER, TO SPEAK ON THE ARAB PROBLEM IN PALESTINE THIS FRIDAY NIGHT

This Friday night, November 24th, at our late services which begin promptly at 8:15 o'clock, we shall be privileged to have as our guest speaker, Mr. Abraham Goldberg, the well known journalist and leader in the Zionist work of this country. He will speak on "The Recent Arab Riots—Impressions of an Eye Witness."

Mr. Goldberg has returned just last week from a lengthy tour to Palestine and the Continent, and in this lecture will give us his first-hand impressions of Jewish life and problems in these many lands, and above all, will interpret for us the significance of the recent Arab disturbances in the Holy Land. Mr. Goldberg was in Palestine during the first Arab riot in Jerusalem. He has spoken to Government and Zionist officials and will give us the first verbal report of what actually took place and its meaning for the future development of Palestine.

Rev. Samuel Kantor will lead in the Congregational Singing.

### NOMINATING COMMITTEE ELECTED

The following were elected members of the Nominating Committee for the purpose of nominating the officers, trustees and members of the Governing Board to be voted upon at the next annual meeting to be held on Thursday evening, January 18, 1934:

#### From the Board of Trustees

Morris Dlugasch    Moses Ginsberg    Louis Zankel

#### From the Governing Board

R. Albert    Louis Parnes    Morris D. Wender

#### From the Membership at Large

Charles Fine    Morris Neinken    M. M. Schachne

### BOY SCOUTS MEET ON TUESDAY EVENINGS

The Center Boy Scout Troop meets in the four wall handball court every Tuesday evening at 7:30 o'clock under the leadership of Scoutmaster J. Agar. Boys twelve years of age and over are invited to attend.

### NO INSTITUTE SESSIONS ON THURSDAY, THANKSGIVING DAY

November 30th being Thanksgiving Day, the classes in the Jewish Institute of Jewish Studies for Adults, will not be held, and will be resumed on Thursday evening, December 7th. The classes scheduled for Tuesday evening will be held as usual.



# TID-BITS

» » » » » » »

By J. G.

FOR the benefit of those who deprived themselves of the privilege of listening to Edgar Ansel Mowrer at a recent Center Forum, we are printing here a few extracts of his remarkable address.

Together with Mr. Knickerbocker, of the New York Evening Post, Mowrer interviewed the Nazi Minister Goering regarding atrocities committed against the Jews and others. The minister wanted the correspondents to bring proof that they had actually witnessed the committing of the atrocities. "No", answered the correspondents, "we did not. We do see the victims, however, their skulls cracked, bones fractured, backs bruised—a horrible sight." "But", answered back the minister, "maybe they did it themselves."

A number of refugees were interviewed by newspaper writers as they landed in France. The victims, with bandaged arms, heads and legs, answered the questions put to them and described the horrors from which they had just escaped. "Who are you?" asked one of the correspondents, addressing himself to a middle aged Jew. The answer came back: "I am an atrocity legend."

About a year ago a young lady named Rosalind Shichlach came to the director of the Berlin Opera House and asked for a position as a member of the cast. She was refused, her voice being far from meeting the director's requirements. Several months ago, following the advent of Hitler, she came back demanding the position, and pointing out that her brother, a leading Nazi official, was one of those responsible for fourteen million votes cast for the new regime. "You will get the appointment", submitted the director, "on the strength of the fourteen million "shtimen" (votes) but not on your own "shtime" (voice).

This, according to Mowrer, is the contents of a private letter from Mussolini to Hitler: "You and I came into power through unusual means. The proper place for a great many of your followers is in jail. My advice to you is that you send them where they belong."

\* \* \*

TIMES do change. The Soviet Foreign Minister Maxim Litvinoff (Meyer Wallach), traveling in a royal suite, gets a royal welcome when reaching Washington to discuss Russian recognition with President Roosevelt. Son of a poor Jewish merchant of Russia, grandson of Rabbi Shabse Wallach of Rujinai (Grodno Gub.) he fought Czarism in 1905, was exiled to Siberia and escaped to England. Lenin sent him to America fifteen years ago. He was refused admittance.

While in Washington, Litvinoff was the guest of Boris Skvirsky, another Jew, who has now been put in charge of the Russian Embassy in Washington.

\* \* \*

AMERICA may be reading a lot of books but it is not reading Hitler's "My Battle", according to published reports from leading booksellers in the country.

The book is what is commonly called a "flop". The publishers should give a vote of thanks to the authors of the articles opposing the publication of Hitler's biography in this country. Their free publicity enabled them to dispose of the few hundred copies they managed to sell.

\* \* \*

LOUIS J. GRIBETZ, co-Boswell of "Jimmy" Walker, inherited in some measure the utter disregard for appointments so prevalent with the erstwhile Mayor of New York. When asked to join the faculty of our newly formed Institute, his weakness for coming late was the only obstacle in the way of acceptance. With remarkable self-control he managed to outdo his fellow professors in promptness. Here is hoping that he keeps it up.

\* \* \*

THIS is Mr. Fine's line of reasoning when approaching someone for reservations to the Seinfeld Dinner. "If he took some money from you, you ought to be thankful to him for having made you contribute to a worthy cause. If he didn't, rest assured he will make you do it at some future occasion. In any event, you should honor one of the best "schnorrers" the Center has produced."

\* \* \*

TEMPLE Emanu-El pensioned its three rabbis, Dr. Samuel Schulman, Dr. Nathan Krass and Dr. Hyman G. Enelow, at a sacrifice salary of \$12,000 per year for life, while their newly elected rabbi, Dr. Samuel H. Goldenson, it is said, is to receive a yearly stipend of \$25,000. It will surprise us little if the next few years will see a rush for enrollments in the reform Hebrew Union College.

## IN THE PERSONAL COLUMN

(Continued from Page 9)

For those readers of the "Review" who delight in the greatest indoor sport invented, here is the problem:

North

S—7 5 2  
H—J 5  
D—A 10 7  
C—A Q J 8 2

South (Dealer)

S—K Q 4  
H—A K 4  
D—K 9 4  
C—10 9 5 3

The contract was three No Trump, the Declarer South, and the opening lead by West was the six of Spades. East played the 10. Now, on the Declarer's move depends his being able to make contract. What should he do, and why?

After you have mulled over this little poser turn to page 23 where the solution and the full hand is given.

# NEW MEMBERS

*The following have applied for membership in the Brooklyn Jewish Center:*

Cantor, Murray L.

Married

Dresses

Residence—941 Washington Avenue

Business—254 West 35th Street, N.Y.

*Proposed by K. Karl Klein*

Desatnek, Elias B.

Married

Insurance

Residence—585 Lefferts Avenue

Business—649 Broadway

*Proposed by Louis Gordon*

Donner, Miss Bertha

Teacher

Residence—1436 Carroll Street

*Proposed by Aaron Donner*

Fink Bernard

Unmarried

Attorney

Residence—712 Empire Boulevard

Business—1528 Pitkin Avenue

*Proposed by Harry A. Freedman*

Gold, Jacob

Unmarried

Lawyer

Residence—548 Linwood Street

Business—1440 Broadway, N. Y.

*Proposed by Rabbi Levinthal and H. L. Brainson*

Goldberg, Abe G.

Married

Hardware

Residence—103 Hart Street

Business—34th Street and East River, N.Y.

*Proposed by Rabbi Levinthal*

Gray, Colman

Unmarried

Lawyer and C. P. A.

Residence—484 Pennsylvania Avenue

Business—1501 Broadway, N. Y.

*Proposed by M. Mendel Schachne*

Kotimsky, Louis

Married

Caterers

Residence—555 Crown Street

Business 667 Eastern Parkway

*Proposed by Joseph Goldberg*

Krebs, Moe A.

Married

Automobile Supplies

Residence—1213 Union Street

Business—1172 Bedford Avenue

*Proposed by Meyer A. Rosen*

Lear, David Irving

Married

Retail Shoes

Residence—101 Lafayette Avenue

Business—97 Chambers Street, N. Y.

*Proposed by Herman E. Cooper*

Mintzer, Joseph

Married

Lawyer

Residence—1517 East 92nd Street

Business—11 West 42nd Street, N. Y.

*Proposed by Akiba Margolin*

Nicoll, Samuel

Married

Dairy

Residence—4331 Brooklyn Avenue

Business—202 Vernon Avenue

*Proposed by Harry Dilbert*

Palatnick, Louis Jack

Unmarried

Investigator

Residence—383 East 52nd Street

Business—Municipal Building

*Proposed by Charles Dilbert*

Podnas, Miss Rose

Radio

Residence—433 Van Sicklen Avenue

Business—51 Vesey Street, N.Y.

*Proposed by Edw. H. Moss*

Rothstein, Louis

Married

Residence—1040 Carroll Street

Business—70 Pine Street, N. Y.

*Proposed by Joseph Goldberg and M. M. Schachne*

Rosen, Abraham N.

Married

Newspaper Delivery

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Business—47 Chrystie Street, N.Y.

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Shafner, Harris

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Business—Coney Island Ave. and Ave. I

*Proposed by Joseph A. Solovei*

Siegel, Abraham

Unmarried

Fur Merchant

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Business—159 West 29th Street, N.Y.

*Proposed by D. Tanenbaum*

Sorscher, Nathan

Married

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Residence—542 Crown Street

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Storch, Stanley S.

Unmarried

Banker

Residence—3100 Ocean Parkway

Business—Eastern Parkway & Kingston Ave.

*Proposed by Louis B. Hymes and Joseph M. Schwartz*

*(Continued on Page 23)*



## NEW YEAR'S EVE DINNER

The Social Committee, headed by Mr. Frank Levey, is making elaborate preparations for the annual New Year's Eve Dinner to be held on Sunday evening, December 31st.

Further details will be announced in the forthcoming issues of our publications. In the meantime, the committee hopes that the members of the Center will arrange to celebrate New Year's Eve with us.

## SOLUTION TO BRIDGE PROBLEM ON PAGE 21

North

S—7 5 2

H—J 5

D—A 10 7

C—A Q J 8 2

West

S—A J 9 6 3

H—8 6 2

D—8 3 2

C—7 4

East

S—10 8

H—Q 10 9 7 3

D—Q J 6 5

C—K 6

South (Dealer)

S—K Q 4

H—A K 4

D—K 9 4

C—10 9 5 3

On the opening lead of the six of Spades by West Declarer could see that his only hope of making game (three No Trump) was through establishing the Clubs in Dummy. If, however, East had the King and led back a Spade the Declarer would be sunk. The proper play therefore is to let East hold the first Spade lead with his 10. He would then naturally return a Spade, on which the Declarer would play his King or Queen. West after winning with the ace, would then play another Spade. This would necessarily be won by Declarer, and when he made the unsuccessful finesse in Clubs East would be stripped of Spades and unable to make the defeating lead.

Of course Declarer could not know that East only had two or three Spades; but he hoped this would be the case. At any rate, with six Spades in his and Dummy's hand, and the opening lead in that suit from an opponent, it was certain that the opponent's partner could only have three cards at most.

## THE WOMAN HEINE MARRIED

(Continued from Page 6)

young hooligans." It does not matter much who began, who first transferred the fight from the domain of scolding words to that of muscles. But some dignified personage was present and made some remarks about dignity—the lack of dignity displayed by Heinrich Heine, the married man. Meanwhile the married man set down upon a piece of paper the many proofs of his dignity, which consisted in a mature sense of humour. And while Mathilde rated her deaf old servant, while her parrot emitted nerve-racking screeches, the poet exorcised all this domestic clamour by commemorating it in verse.

However, no poetic smiles carry any weight with Mrs. Grundy. Heine was established as an undignified husband and Mathilde was a "grisette." She was likened to Therese Lavasseur, Rousseau's mistress. Heine's home was decried as slovenly.. What could the inhabitants of the Teutoburg forest know of French grisettes? "Have you ever been a real Parisian grisette?" asked Heine. "Round buxom, always gay, charming, loyal and honest? You must not on any account introduce German ideals into the picture or you will spoil it; Mathilde is not passionate, but neither is she sentimental; she is sound through and through; not a mistress in the lyrical sense, but a friend such as only a Frenchwoman can be."

Mathilde was certainly not a careful housewife with a bunch of keys, strict with her servants, and anxiously surrounding her husband's study with silence. Mathilde was undeniably a terrible slattern; she scolded her servants instead of keeping them steadily to work; wandered about every morning with Pauline, her companion, in the Bois de Boulogne or among the shops, instead of looking after her household affairs; and very often if Heine enquired what they were going to have for dinner, she told him roast mutton because she knew he hated it, and would invite her to a champagne lunch at Vefour's. Mathilde upset his finances for twenty years, because she had no idea of money. And for twenty years he called her over and over with smiling resignation "the sweetest little spendthrift that ever lived to plague and gladden her husband."

*The following have applied for reinstatement as members of the Brooklyn Jewish Center:*

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Married

Manufacturing

Residence—569 Rutland Road

Business—366 Broadway, N. Y.

Spiewak, Henry E.

Married

Manufacturer

Residence—760 Montgomery Street

Business—366 Broadway, N. Y.

Proposed by Alex Bernstein

Spiewak, Murray

Unmarried

Attorney-at-law

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The Saintly Salanter

The Latest On The Nazi  
Front

Hebrew Today

The Jews In International  
Banking

Discussions In The British Parliament  
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Otto H. Kahn — “Jewish” Banker

No Unity In Local Jewish Life

In The Personal Column

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# The Brooklyn Jewish Center Review

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ISRAEL H. LEVINTHAL, J.D., L.H.D., *Rabbi* JOSEPH GOLDBERG, *Administrative Director*

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## Prof. Ginzberg's Sixtieth Birthday

THE Brooklyn Jewish Center is happy to join the Jewish scholarly world in extending its sincere felicitations to Professor Louis Ginzberg, recognized as the world's foremost authority on Talmud and Rabbinics, on the occasion of his sixtieth birthday, which was celebrated on December 3rd.

Dr. Ginzberg is professor of Talmud at the Jewish Theological Seminary of America, a position which he has held since 1902. His family traces its ancestry to the Gaon of Wilna. Among his important publications are the six volumes of "The Legends of the Jews" which contain a complete and thorough study of all material found on Jewish Folk lore in the Talmud and Midrash as well as in the writings of Josephus, Philo and the Christian Church Fathers. In addition to this work Professor Ginzberg has published a number of other studies in Jewish Law and the Talmud. One of the most important of these concerns the unknown Jewish Sect which existed in Damascus about the year 100 B. C. The Book of Laws of this sect was discovered and published by the sainted Doctor Schechter. Professor Ginzberg made a careful study of this book and showed how in many respects it forced new light on the early customs and laws of the Pharisees.

Professor Ginzberg has contributed very much to the understanding of the history of the Mishnah, the first Code of Jewish Law after the Bible. He has shown how some parts of the Mishnah are extremely old and were composed before the destruction of the Temple.

Professor Ginzberg's most popular book is a collection of biographies and studies published by the Jewish Publication Society under the title, "Students, Scholars and Saints". Among the essays contained in this volume, the most important are those on the Gaon of Wilna and Rabbi Israel Salanter, the famous saint of Lithuania.

At the present time Professor Ginzberg is in Palestine where he is serving as a member of a commission of three, appointed to study plans for the enlargement of the Hebrew University in view of the present needs brought about by the German situation.

It is our fervent hope and prayer that he may be blessed with health and strength to continue his rich contributions in the field of Jewish scholarship for many, many years to come.

## Chanukah—Symbol of Hope

AT no time for many years did the Chanukah lights have such significant meaning for us as they did this year. They reminded us of another attack upon our national existence—a murderous, cruel and merciless attack. It was the mightiest power of that age—Syria in the reign of Antiochus—that fell upon us with a fury of hate. And yet the little, frail Jewish people prevailed in that struggle, and in the words of our ancient liturgy, "Thou deliverest the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of them that occupied themselves with Thy Law."

As we kindled the Chanukah lights we took on new strength in the faith, that also to-day we shall prevail over our enemies. Let us but remain true to our ideals, to our People's Soul, to the Light, symbolized by the Chanukah candles—the light of faith and culture, and God will be with us to-day as He was in the past. With God on our side we shall remain invincible.

## Training Children in Charity

IT has become a recognized principle in Education that a child is trained not only through precept but through practice. The Rabbis appreciated this pedagogical principle a long time ago when they taught—"Not study is the most important, but *Maaseh*, deeds, action—is what counts."

The Hebrew School and the Sunday School of our Center have recognized this truth. We want our children to know the meaning and the duty of charity, of giving to and sharing with all worthy communal causes. Just to preach this duty to the children is not enough—they must have the actual practice in that art. The Keren Ami (the Fund for my People's Needs), which has recently been established, and to which the children

contribute weekly from their own savings or allowance, is a concrete project in the field of giving. Through this practice which the child will get from earliest youth, he will acquire the lesson which every Jew must learn, that we are our brother's keeper and that we must live with the thought of others as well as ourselves.

## The Problem of our Young Intellectuals

FOR many years our Center, in common with many other leading Synagogues and Centers, has arranged a special College Student Service, usually held during the week of the students' winter vacation. Such a service will be held also this year, as can be seen from the announcement in this issue of the *Review*, on Friday evening, December 22nd.

The question may naturally be asked: Why a special Student service? Does the student present any specific problem different from those presented by the general youth? Those, however, who have given the slightest thought to this matter will know how very vital and acute the Jewish student problem is. The future of Jewish life here in America will undoubtedly be in the hands of those who are now enjoying the privilege of a college education. These intellectuals will have the final say in moulding Jewish life. It becomes, therefore, our supreme duty to make the college student understand the significance of this responsibility. That is why the Hillel Foundation, the United Synagogue Student Houses on the college campus, the Avukah and Menorah groups are all endeavoring with all the means at their command to keep the Jewish student within the bounds of Jewish life and Jewish interests. That, too, is the real significance of our special service in their honor which the Center sponsors. Let us hope that, inspired by the message which they will hear, they will go back to their respective colleges imbued with the desire to give of themselves wholly and selflessly to the interests of their tragedy-stricken people.

—I. H. L.

## A LETTER

DEAR DR. LEVINTHAL:

This is responding to the call which you have so beautifully sounded in your sermon on the Sabbath of October 28th.

From the heart of Williamsburg, my little ones and I are travelling, which is exactly two miles. We can only take advantage of the Sunday classes, due to distance—distance places no barrier in so far as I am concerned.

I have always felt that it would be a happy moment in my life to be placed in a position when I would be privileged to ask of you to enroll me as a member of your worthy congregation, for this is the least I can do in appreciating your divine sermons and inspiring talks, which add weight to my Sabbaths.

Won't you please accept my first payment—and assuring you that the balance—please God—will be forthcoming next January?

An ardent admirer,  
Abe G. Goldberg

## Anglo-Nazi Episode

(This eyewitness report on the activities of the English followers of Nazism was sent to the *London Jewish Chronicle* by a correspondent.)

I WAS attracted to a meeting of the Imperial Fascist League last Friday night (November 24) at Trinity Hall, Great Portland Street, by a pamphlet with a Swastika printed on top, which came into my hands and which read as follows: "Back to Reality; the White Man's Fight for Freedom." My feelings were enraged by what I saw at the meeting. There were posters in the hall bearing such words as "Perish Judea"; "Boycott Jewish Shops"; "Bolshevism is Jewish"; "Britain Awake." The meeting started with a Fascist hymn, during which I could hear some sinister reference to Judea. Major Arnold Leese, who presided, said that they wanted freedom from a number of tyrannies in this country. The first was freedom from Bolshevism which was Jewish and international, and they were going to fight it. (Cheers). They wanted freedom from financial slavery, and they were going to advocate freedom from Jewish control over the press, cinema and the wireless. Brigadier General R. B. D. Blakeney referred to the meeting held on the previous day in the House of Commons, called by the National League to discuss the position in Palestine and to "call for fair-play and justice to the Arab population." The real reason for Jewish activity in Palestine, he said, was not spiritual or the setting up of a national Home there. Palestine possessed the whole key to their safety, namely, liquid fuel for the Navy. He then went on to say that this would be used against Great Britain, supposing it were attacked, by the Jews. An organized attempt to break up the meeting followed, accompanied by one of the fiercest fights ever witnessed in a public meeting hall in London. Rival bodies of Fascists were at war. A pitched battle was soon in progress. A gang of men rushed the platform and belaboured the General until he was covered with blood. Chairs were also flung by supporters of the interrupters of those on the platform. A strong body of police forced their way into the hall, a number of the more violent men were forcibly removed, and two or three were arrested. Why the Home Office does not take action against Fascists and suppress their propaganda is very difficult to understand. These disturbers of the peace and spreaders of libels are allowed to go unchecked. Last Friday night's meeting should be a solemn warning to proprietors of public meeting places not to let their halls to Fascists of any sort, if they value their property.

## AN INDICATOR

German exports in November, 1933, amounted to 394,300,000 marks, a drop of 11.5 per cent from the previous month. Imports rose to 351,400,000 marks, an increase of a little more than 1 per cent.

These figures obtain special significance as the result of a recent summons to the central committee of the Reichsbank for a special session "to receive and debate a declaration regarding the German transfer situation."

Every German analysis of the foreign trade situation attributes the steady decrease, first, to world-wide efforts at national self-sufficiency and, second, to currency depreciation in the most important countries. The boycotts against German goods are never mentioned.



# THE SAINTLY SALANTER

By LOUIS GINZBERG

**I**F the saint has his place in history, Rabbi Israel Salanter is one of the outstanding figures in Jewish history of recent times. What most appeals to our imagination and sympathy in history is heroism, and saintliness is only another word for heroism in the domain of ethics and religion.

Boundless reverence for the weak and the suffering, the helpless and the needy, best describe the particular form that Salanter's love for his fellow man took. The Lord "dwells with him that is of a contrite and humble spirit," hence Salanter felt himself in the presence of the divine whenever he saw suffering and pain that produce a meek and contrite spirit. His religious enthusiasm, that is his love of God, instead of quenching his love of man, ennobled and transformed it. Too numerous are the stories told about Salanter's kindness and goodness to be given here; a very few characteristics of the saint, may however, be mentioned.

During his sojourn in Kovno it happened on the eve of Yom Kippur, when the Synagogue was filled with devout worshippers awaiting in solemn awe and silence the Kol Nidre service, that suddenly ominous murmers and whispers arose on all sides. Salanter, wonderful to relate, had not yet arrived. The assembly waited half-an-hour and an hour, and still no trace of the Rabbi. Messengers were sent hither and thither to search for him. All returned from their errand unsuccessful. After long waiting and watching, it was resolved to begin the prayers without Salanter, a course calculated to increase the excitement. All sorts of probable and improbable rumors were circulated about the sudden disappearance of the beloved leader. When the congregation was on the point of dispersing, Salanter appeared in the Synagogue. The joy was great, and equally great was the amazement of the good people when they learned the reason of his absence. On his way to the Synagogue, Salanter told them, he heard a little child cry bitterly. He drew near to investigate why it was whimpering and found that the baby's mother in order to be at the Synagogue in good time on this holiest of occasions, had put it to bed earlier than her wont. The child had soon awakened from sleep at an unaccustomed hour and was crying for its mother. As none of the women in the neighborhood signified her willingness to forego attendance at divine services upon the Holy Kol Nidre night, he resolved to stay beside the baby's cradle until its mother returned. To appreciate this act of Salanter, it must be remembered what the service at the Synagogue on the eve of the Day of Atonement meant to a man like him who was in the habit of withdrawing from the world for forty days preceding Yom Kippur, and spending his time in prayer and devotion.

**H**IS great compassion and pity for the poor and helpless often was the cause of clashes between him and the official heads of the communities where he lived as a private man. He had settled in Kovno short-

*On the occasion of the celebration of the sixtieth birthday of Professor Louis Ginzberg, the foremost Talmudic authority, the Review is privileged to publish from one of Professor Ginzberg's lectures a sketch of the great classic Talmudist, the Rabbi Israel Salanter.*

ly after the cholera had wrought great havoc among the Jewish population of that city, especially among the poor classes. The hospitals were overfilled with sufferers, so that quite a number were not properly cared for. Salanter insisted that the great Synagogue of the community be temporarily used as a hospital and poor-house. Needless to say that his plan found ill favor in the eyes of many who looked upon it as an attempt

at desecrating the house of God. Possibly they were right, as there was hardly any need of such an extreme step to be taken. Salanter, however, in face of suffering and distress could not see their point of view. Courteous and gentle as he otherwise was, he lost his temper on this occasion. Interrupting the address he was delivering in the Synagogue, he pointed his finger in righteous anger at the president of the Congregation, a man distinguished for learning and piety alike, and cried out: "You will have to answer to the Lord for the suffering of the poor. God much rather prefers His House to be used as a sleeping place by 'Motel the carpenter'—a very disreputable person but a homeless beggar—than as a place of worship by you." Not long after this incident, Salanter betook himself to the home of the man he had offended, to ask his forgiveness, but he never changed his mind with regard to the jurisdiction of his plan to turn the Synagogue into a poor-house.

**A** YEAR before this he had gotten himself into the bad graces of the spiritual leaders of Wilna. In the year of the frightful cholera epidemic Salanter, after having taken counsel with a number of physicians, became convinced that in the interest of the health of the community it would be necessary to dispense with fasting on the Day of Atonement. Many a Rabbi in this large community was inclined to agree with his view, but none of them could gather courage enough to announce the dispensation publicly. During the several years of his stay in Wilna he lived strictly the life of a private man, and in his humility would not decide a question of ritual, not even if it occurred in his own house, but would refer it to one of the local Rabbis. When he saw, however, that none of them would act in this case, he thought self-assertion to be his highest duty. He affixed announcements in all Synagogues, advising the people not to fast on the coming Day of Atonement. Knowing, however, how reluctant they would be to follow his written advice he, on the morning of the Day of Atonement at one of the most solemn moments of the service, ascended the reader's desk. After addressing a few sentences to the Congregation in which he commanded them to follow his example, he produced some cake and wine, pronounced the blessing over them, ate and drank. One can hardly imagine what moral courage and religious enthusiasm this action of his required from a man like Salanter to whom obedience to the Torah was the highest duty. He found strength

(Continued on Page 14)

# THE LATEST ON THE NAZI FRONT

**S**INCE May the Hitler government has issued 26 orders directed towards moderation in the treatment of Jews in business, not because Hitler and his cabinet have changed their attitude towards Jews, but because German business demands it.

The latest of these orders, issued by Reich Commissioner of Justice Dr. Frank, instructs all officials of the Nazi Lawyers League to abstain from issuing orders on their own responsibility and from continuing to boycott, directly or indirectly, not only Jewish lawyers but any Jewish undertaking.

One of the most radical rulings is numbered I.A.C. 583/33, which was handed down by the Number 1 Court of the Berlin Labor Court. This ruling declared invalid the dismissal without notice of a Jewish lawyer who had been employed as legal adviser to a firm, and had been allowed to retain his right to practice because he had fought and been wounded in the war. But at the same time the court said that:

"In principle the fact that an employee belongs to the Jewish race is in itself not sufficient ground for dismissal without notice. An employer can no longer appeal to the boycott movement of April 1 to justify the dismissal. Neither the legislative measures of the Reich government nor the declarations of the authoritative quarters of the National Socialist Party give grounds anywhere for the idea that the National Socialist movement is striving towards a removal of all non-Aryans from German business and economic life. No employer can therefore cancel contracts now with his Jewish employees on the ground that otherwise he would be acting against the endeavors of the National Socialist movement. From April till May an employer might have been justified by the revolutionary conditions that existed at that time. But this is no longer possible."

**M**R. SCHMITT, the Reich Minister of Economics, who appears to lead a movement to give Jews slightly more freedom in business and the professions, has been supported by Herr Lenich, the Minister of Economics in Wurtemberg, who lately issued an order to all local authorities instructing them to see that there should be no bar against Jewish traders at the Wurtemberg annual fair. The order even provided that no discriminatory measures were to be practiced against non-Aryan workers or artisans; no specific anti-Jewish ordinances were to be issued throughout the state dealing with trading; Jewish artisans were to be permitted to sell their produce at public markets and bazaars and were to enjoy the same privileges as non-Jews; the police were to take special measures to protect Jewish traders at annual fairs and markets.

Some measure of further relief was provided in a court decision in East Prussia. In one locality there the authorities doubled the rate for gas and electricity for Jewish firms, the increase dating from April 1, 1933. The Jews appealed to the court, which annulled the increase, but only as of October 1st, refusing to allow a rebate. An appeal to the Prussian Landesgericht, the higher court, granted the requested rebate.

But against these concessions there is an ever-growing crop of repressive orders and persecution incidents. Jewish participation in the All-German Industrial Exhibition, which will be held in Berlin early in the New Year under the patronage of Hindenburg and Goebels is prohibited. An announcement in the *Berliner Boersenkurier* states that no Jews will be permitted to take part in the exhibit and no articles made by Jews will be displayed. "Special efforts are to be made," the announcement reads further, "to attract as many visitors from abroad as possible. The Exhibition will be designed to show what German workers can do with German materials, and will be under the slogan, 'German nation and German materials.' There will be a special Racial Section at which foreign visitors will see how Germany is dealing with the Racial problem."

A catalog of the latest oppressive measures and official incitement to Jew hatred may be given as follows:

Dr. Klagge, Prime Minister of Brunswick, addressing the Economic Convention meeting recently at Frankfurt, said:

"The difficulties of the German economic situation are due to race-alien contortionists who are exploiting the economic situation. It is to the credit of our merchants that they already have made a big effort to eliminate this foreign element. I am convinced that the National Socialist movement will completely destroy the alien spirit among our merchants. That is our aim."

**T**HE Land Settlement Bank has announced that it will not grant credit for land purchase (under a recent land settlement law) unless the applicant can prove that he is of pure Aryan descent.

An article by Dr. Fromherz in the *Juristische Wochenschrift*, which is edited by the Dr. Frank noted above in connection with alleviation of anti-Jewish boycotting, gives the opinion that German publishers may cancel contracts with non-Aryan authors.

In the former principality of Schaumburg-Lippe advertising from Jews is refused in the only newspaper there, the *Schaumburg*.

At the convention of the All-German Association of Grocers, Fruit and Vegetable Dealers it was resolved that no member of the Association may purchase from Jews.

A new order issued by the Ministry of Labor bars doctors, dentists and dental mechanics from work in Public Health Insurance Clinics in towns over 100,000 population. Gentile doctors whose wives are Jewish are in the same outlawed class. Only those non-Aryan doctors whose sons or fathers fell in the war, and those women doctors who lost their husbands in the war, are excepted. As a commentary on this order, the same day it was issued all the dental clinics in Berlin attached to the Berlin Sick Funds, and the clinics of many labor unions were forced to close because of the lack of experienced dentists. However, the drive against Jewish medical practitioners is to continue unabated, for at a recent meeting called by Dr. Frick, the Federal Minister of the

(Continued on Page 23)



# HEBREW TODAY

By MORDECAI HALEVI

THE prominent position Hebrew has occupied in the life of the Jew throughout the ages of his dispersion is well known. Perhaps less known, but none the less a fact, is the prominence Hebrew enjoys even now in a good many lands, where Jews are settled in more or less compact masses. Only in America, in spite of its four million Jews, the position of Hebrew is weak indeed, and its influence upon the life of the average Jew is negligible.

Since the first article of E. Ben Yehuda in the *Hashachar*, some fifty years ago, the problem of turning Hebrew into a spoken, living tongue was placed before the Jewish world as one of its main conditions of revival. To be sure, Hebrew was all along living, not alone in the religious sense, but also in the constant interrelationship of the Jews, such as business correspondence, and literary and educational activities. However, with the breaking down of the ghetto walls in most of the European countries, and with the many opportunities offered to the Jews of availing themselves of the rich foreign cultures, the importance of Hebrew as a unifying agency began to weaken, and as a factor useful in worldly matters, it lost meaning entirely.

This state of affairs prevailed and still prevails in the West European countries, such as Germany, France, and England, and is predominant alike in our own country.

In a sense, Hebrew shared the lot of its sister tongues, Greek and Latin. When the utilitarian spirit conquered and inherited the place of the former ideal of liberal education, Greek, as an old but now dead language, was removed from the high school curriculum entirely, and Latin too, while yet holding out, is consistently giving way, and will soon be shifted to the college level only, where it duly belongs. Hebrew was no exception. No one will question its importance in general. One would even consider it essential to the career of a Rabbi or a Hebrew teacher, but the masses fail to see in it any market value, for which it is worth while sacrificing one's boy's or girl's many years of study. The modern religious practices too seem to allow such an attitude, for the Bible, prayers, etc., can all be gotten in translation, and where the Hebrew prayer is still recited, the ability to read does not necessarily imply the understanding of Hebrew.

WHAT brought about a complete change, in the status of Hebrew as a living language, and what

will ultimately affect Hebrew in America as well, is the recognition of Hebrew as a living, spoken modern tongue, with all the practical and useful implications that go with all modern languages as such.

It was Palestine as the center of Jewish national rebirth that made the revival of Hebrew imperative. The demand for a spoken Hebrew was to Ben Yehuda not a matter of ideology solely, but it was based upon the inherent conditions in Palestine, where already in his day the *Yishuv* presented a medley of Jewish settlers from various lands, with a babel of tongues. The need of Hebrew as a unifying and integrating agent was self-evident and at least theoretically recognized by all, although it demanded a great deal of courage, effort and perseverance on the part of Ben Yehuda and his colleagues.

ONCE started, however, it continued to progress until it reached the immense proportions of to-day in Palestine proper as well as in some other centers of the Jewish diaspora.

All of us are aware by now of this fact, for even in America we hear sometimes Hebrew spoken by adults and children. We are also reminded sometimes of the existence of a Hebrew movement in our midst. Few, however, realize the full extent and significance of the Hebrew revival in a measure to make us feel both proud of this newest miracle and desirous of affiliating ourselves with it by way of direct participation.

What strikes the Palestinian tourist mostly is the Jewishness of the country, as it is evidenced by the many signs of the living Hebrew. The children and the youth all speak Hebrew. The adults nearly all know it and make

use of it. Hebrew is recognized by the government as one of the three official languages of the country. The stamps, the coins, the street and store signs are in Hebrew; you can use it in the court, in the police station, on the railroads, and it is one of the media of official publications. The whole school system—from kindergarten, through elementary and high school, culminating in the Haifa Technicum and Jerusalem university—catering to some thirty thousand learners of all ages—is based upon Hebrew as the language of instruction of all subjects. The Hebrew press shows unique and remarkable growth, comprising as it does some three dozen of dailies, weeklies and monthlies, of informational, trade and business, professional, scientific

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## MORNING SONG

By SOLOMON IBN GABIROL

(Translated by Alice Lukos)

AT dawn I seek Thee,  
Refuge and rock sublime—  
Set my prayer before Thee in the morning,  
And my prayers at eventime.  
I before Thy greatness  
Stand, and am afraid:  
All my secret thoughts Thine eye beholdeth  
Deep within my bosom laid.  
And withal, what is it  
Heart and tongue can do?  
What is this my strength, and what is even  
This the spirit in me too?  
But verily man's singing  
May seem good to Thee;  
So will I thank Thee, praising, while there  
dwelleth  
Yet the breath of God in me.

# DISCUSSIONS IN THE BRITISH PARLIAMENT ON PALESTINE

*(The following is a transcription of some of the questions asked and answered in the House of Commons, recently.—Ed.)*

**M**R. BARNETT JANNER asked the Secretary of State for the Colonies whether the attention of the Government had been drawn to the large immigration of Arabs from Transjordan into Palestine; and whether the Government proposed to take any steps in regard thereto?

Sir P. CUNLIFFE-LISTER: The answer to both questions is in the negative.

Mr. JANNER: Has any restriction been placed upon Arabs coming from Transjordan into Palestine irrespective of whether there is employment for Arabs in Palestine or not?

Sir P. CUNLIFFE-LISTER: No, Sir; there has never been any restriction on Arabs moving from Transjordan to Palestine, or from Palestine to Transjordan. Any such restriction would, I think, be a complete breach of the Mandate. But I think I ought to add, as the suggestion has been made that there is an enormous amount of migration, that in the latest figures I have available, namely, those of the 1931 census, the estimate is that, between 1922 and 1931, the addition to the population of Palestine due to migration from Syrian country districts and Transjordan did not exceed 4,000.

Captain P. MACDONALD: Can my Right Hon. Friend give the number of Jews who have migrated to Palestine in the last few months?

Mr. JANNER: Has the Right Hon. Gentleman any figures showing the number of migrants from Transjordan into Palestine at the present time; and is any account taken of the employment which is available for Palestinian Arabs, in order that these migrants into Palestine may not remain unemployed?

Sir P. CUNLIFFE-LISTER: I have no recent figures, nor could any figures be obtained, because there is perfectly free movement between Palestine and Transjordan, and between Transjordan and Palestine—

Colonel WEDGWOOD: Not for Jews.

Sir P. CUNLIFFE-LISTER: —and it would be a plain breach of our duty under the terms of the Mandate to put any pressure upon them.

Mr. JANNER: Does that apply to the migration from Palestine into Transjordan of Jews as well as Arabs?

There was no answer.

**S**OME days following this exchange another discussion took place.

Sir ALFRED KNOX (C. Wycombe) asked the Secretary of State for the Colonies if he would state the reason

why the number of immigrants permitted to enter Palestine in the first eight months of the present year was over five times as great as the number immigrated during each of the two preceding years.

Sir PHILIP CUNLIFFE-LISTER: The main reason for the increase is the great improvement which has recently taken place in the economic position of Palestine. This has rendered the country attractive to immigrants of the self-supporting class, and has also made it possible for the High Commissioner to approve larger half-yearly quotas for the admission of immigrants of the wage-earning class.

Sir ALFRED KNOX: Is it not more than probable that this large increase in the number of Jewish immigrants was the direct cause of the Arab revolt?

Sir P. CUNLIFFE-LISTER: No, sir. I cannot accept that statement.

Sir ALFRED KNOX: Is it not an extraordinary coincidence that there has been this enormous increase?

Sir P. CUNLIFFE-LISTER: I regret that that suggestion has been made. The policy of H. M. Government carried out absolutely impartially by the High Commissioner, is that immigration into Palestine is strictly governed by the absorptive capacity of the country.

Mr. WEDGWOOD (Lab., Newcastle-under-Lyme) asked the Secretary for the Colonies whether, as a result of the Arab riots in Palestine, he was making any change in the policy of admitting Jews into Palestine.

Sir P. CUNLIFFE-LISTER: No, Sir.

Mr. WEDGWOOD: Are we to understand that the riots against Jews has any connection with the round-up and deportations now going on?

Sir P. CUNLIFFE-LISTER: That has nothing to do with this question.

Mr. WEDGWOOD: Is the rounding-up and deportation of Jews in Palestine an old or a new policy?

**S**IR P. CUNLIFFE-LISTER: The Right Hon. Gentleman is not helpful. The total number of immigrants who can be admitted to Palestine must be the number authorised by the High Commissioner. It is in the best interests of all concerned that immigrants to Palestine should come through the proper channel.

Mr. WEDGWOOD: As about 20,000 have come in does he contemplate deporting them and sending them back to Germany?

The Minister did not further reply.

Mr. WEDGWOOD asked the Colonial Secretary whether the proposed Legislative Assembly for Palestine would be given control of the police.

Sir P. CUNLIFFE-LISTER: The establishment of the Legislative Council has never been intended to supersede the Executive Authority of the High Commissioner.



# THE JEWS IN INTERNATIONAL BANKING

By PAUL EINZIG

*(Mr. Einzig is a noted English authority on international banking. This article was written for the London Banker and discusses a subject which has created the most damaging misconceptions. The legend that Jewish bankers have a stranglehold on international politics, and particularly on international peace, should in these times be given the utmost realistic treatment.—Ed.)*

THE persecution of the Jews in Germany since the advent of the National Socialist regime has brought the Jewish question with all its aspects into the limelight. Among others, the role played by the Jew in international banking has been the subject of much discussion lately. As the knowledge of the public of the facts is far from adequate, it would not be perhaps inopportune to devote an article to describing the position occupied by Jews in the banking systems of various countries.

It is often stated in certain sections of the press:

- (1) that the Jews have absolute control over the banks;
- (2) that Jewish bankers are allied in some form of block for the defence of Jewish interests; and
- (3) that they use their powers to the detriment of the countries in which they operate.

The extent of the control of Jews over the banks varies widely according to countries. In no case is it sufficiently general to justify the contention that they have absolute control over the banking resources and banking activities of any country. Unquestionably their relative importance in banking is in almost every country out of proportion to their numerical strength related to the total population. This, however, is a natural consequence of the fact that, for many centuries, Jews have been specializing in banking. In countries whose population is not particularly gifted in that direction, the Jews have succeeded in occupying and retaining a prominent position in banking. In countries, on the other hand, whose nationals are themselves capable of running their banks, the relative importance of Jews in banking is small.

IT is a fact not equally known that Great Britain is among the few countries where Jews have relatively the least influence in banking. Considering that the Jews in this country have not been subject to any form of persecution or disqualifying discrimination, and have enjoyed for a long time past full civic rights, it speaks well for the banking abilities of the English people—and, perhaps to an even greater degree for those of the Scottish people—that they have been able to hold their own in free competition with the Jews. Those who talk about the predominant Jewish influence in British banking ought to be reminded that there is not a single Jew among the directors of the Bank of England, and hardly any among the directors of any of the "Big Five." Even among the banking firms the Jewish element does not

by any means predominate. In fact, Jewish banking houses of international standing could be enumerated on the fingers of one hand; they are N. M. Rothschild & Sons, Samuel Montagu & Co., M. Samuel & Co., Seligman Brothers, and S. Japhet & Co. Most other leading banking houses are essentially non-Jewish. In various sections of the London financial market, it is only the bullion market in which the Jews predominate. Their relative influence in the foreign exchange market has declined to a fraction of what it used to be as a result of the extension of foreign business by the joint stock banks. Although there are many prominent Jewish Stock Exchange firms, in the aggregate they form a small minority. As for the money market, it is essentially non-Jewish.

In France the leading commercial banks are not under Jewish influence, although they are not so exclusively non-Jewish as the British clearing banks. Among the banking houses, the French Rothschild, Lazard Freres, and Dreyfus occupy prominent positions, but the influence of Protestant banking families, strongly represented on the Board of the Bank of France and of the commercial banks, is at least equal in the sphere of "la haute finance" to that of the Jews.

JEWISH influence is of little significance in Swiss banking. On the other hand, in Holland, where the intermingling and assimilation of Jews have attained a high degree, they are strongly represented in the private banks. The penetration of German banking influence in Amsterdam after the war was to a great extent Jewish.

In the United States, the banking house of Kuhn, Loeb & Co. is a class in its own among the Jewish banks. Apart from this firm, Jewish influence in American banking is not particularly strong; it is, indeed, much less significant than is generally assumed.

In Central and South-Eastern Europe, Jews have gained considerable prominence in banking. In Austria and Hungary banking is, and always has been to a greater extent under Jewish control. Discrimination against Jews in Hungary and Roumania never went so far as to interfere with their position in banking. In the Balkan States—with the exception of Greece where the Greeks themselves are born bankers—the Jews who emigrated from Spain centuries ago play an active part in banking.

In Germany Jews have occupied a very important position, both in commercial banks and in private banks. Many of the old family banks in Frankfurt on the Main are Jewish, and so are the Warburgs in Hamburg, the Berliner Handels-Gesellschaft, the Bleichroeders and the Mendelssohns in Berlin—to mention only a few. There were a number of Jews on the board and in the management of the "D" banks. As a result of political pressure during the last few months, most of the Jews in the commercial banks have had to resign their posts.

The stories about some sort of alliance of Jewish banks can safely be dismissed as untrue. The truth of the  
(Continued on Page 20)

# NO UNITY IN LOCAL JEWISH LIFE

By ELIAS I. GODOFSKY

**J**EWRY is verily a scattered unity. Despite its unity in religious spirit, the folk of Israel is scattered in numbers and because of that the plight of the Jew is difficult of improvement.

The spirit of religion has to do with the whole life, with every detail and power; but, above all, it means an infinitely higher concept of life which recreates the whole being. In that spirit, the Jew is united. The ancient Hebraic prayers are exaltations of the Jewish religious spirit.

Since the Jew has proven himself capable of acquiring this spiritual training, Houses of Worship are primarily dedicated to the inculcation of this spirit in the hearts and minds of the folk of Israel. But, unfortunately for the Jew himself, the work of the Temple ceases at this point.

national affairs. However, there does not exist a central organization, representing all Jewry, in matters pertaining to the political welfare of the Jew. That is the primary reason for the small percentage of recognition that the Jew receives in appointments and nominations to public office. In Brooklyn, for example, the Jewish people represent 47% of the total population, 39% of the voting population, and yet only 11% of our public officials are of the Jewish faith.

For political expediency alone the leaders of political activities in this borough would give the Jew greater recognition; but these party managers can not receive the approval of a central organization for Jewish candidates.

Let me cite a practical example of what I mean. If a Catholic is to be appointed to a certain position in the

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*The following table has been compiled to show the lack of representation of Jews in both elective and appointive public offices in the entire City of New York as well as Brooklyn:*

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JUDICIARY		EDUCATION	
27 Supreme Court Judges (2nd Dept.)	3 Jews	7 Commissioners of Education (City)	1 Jew
27 Supreme Court Judges' Secretaries	2 Jews	9 Members of Board of Superintendents (City)	1 Jew
5 County Court Judges (Kings)	1 Jew	32 District Superintendents (City)	3 Jews
8 Children's Court Judges (City)	1 Jew	16 High School Principals (Kings)	2 Jews
16 Special Sessions' Judges (City)	2 Jews	EXECUTIVE	
16 Municipal Court Judges (Kings)	4 Jews	5 Borough Executives (Kings)	1 Jew
8 Appellate Division Judges (2nd Dept.)	1 Jew	8 Members of Board of Estimate (City)	1 Jew
24 City Marshals (Kings)	8 Jews	LEGISLATIVE	
		24 Aldermen (Kings)	2 Jews
		23 Members of State Assembly (Kings)	8 Jews
		8 State Senators	2 Jews
		8 Congressmen (Kings)	1 Jew

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Jewry must become a unity—united in numbers as well as in spirit. Then the steadily mounting wave of anti-Semitism can be broken. But as long as the Jews—whether Reformed, Orthodox or Conservative—remain scattered, anti-Jewish feelings even in New York City will not subside.

Efforts have been made many times to unite the Jews in numbers (as they are united in spirit) in order to effect greater social, political and communal recognition. But each time the plans were defeated by the selfishness of the individual Jew himself. If only the spirit of unity of numbers could permeate the Jewish people as has the spirit of religion itself, then the lot of Jews would indeed be a happier one.

It remains, therefore, for the Temples to spread the propaganda of the need for solidity of Jewish numbers. Some central agency should be set up to unite the Jews of Brooklyn. Of course, there is the Federation of Jewish Charities which represents an almost united Jewry in philanthropic activities and the American Jewish Congress which represents American Jewry in national and inter-

city government, the political leaders receive the names of several candidates from different sources. However, the man who is selected finally has the approval of his people, as voiced by either the Cardinal or the Bishop. On the other hand, if a Jew were to be named, he could not receive approval from some central agency representing his people. Such a body does not exist. Therefore, rather than to antagonize different groups of Jewish people who may favor the appointment of several different Jewish candidates for public office, the political leaders name some one from a different race who bears the approval of the spokesman for that race.

Common sense, then, dictates that the Jews, particularly in Brooklyn, should immediately take steps to mould together some central, united body, representative of a majority of Jewry, to act in such matters as I pointed out above.

Jewry should become a unity—united in spirit and also in numbers. The best interests of Jewry would thus be served.



# OTTO H. KAHN — "JEWISH" BANKER

By JOSEPH WOLFE

IN another part of the *Review* is published an article by Paul Einzig, the British financial expert, on the Jew in international banking. The influence of a banker's Jewishness on the business he transacts has long been a matter for the exercise of non-Jewish criticism. This is especially true today, when Germany is raising its voice from the parapets in denunciation of the Jew in finance.

Therefore it might be interesting to give a light sketch of the foremost Jewish banker in America, and the Jewish man in the money business whose name is best known throughout the world today; namely, Otto H. Kahn.

If Mr. Kahn has ever aligned himself with any Jewish movement no publicist has ever heard of it. A partner of the firm of Kuhn, Loeb & Co., the firm which was once headed by Jacob H. Schiff, and which includes Felix Warburg as another partner, Mr. Kahn might be expected to take some interest in Jewish affairs. But Mr. Kahn seems to have kept himself scrupulously clear of any such interest.

Not that any Jew should condemn Mr. Kahn for his attitude. Mr. Kahn is no less indifferent to Jewishness than thousands of his compatriots, and these are in no way ostracized because of their indifference. It is only in connection with the legendary non-Jewish conception of what a Jewish banker is that the career and personality of Otto H. Kahn as a Jewish banker might be noted.

At the same time it should be stated that Mr. Kahn's personality in no way seems to conflict with the financial policies of Kuhn, Loeb & Co. Since Mr. Schiff's death he is probably the leading partner in the firm. However, even during Mr. Schiff's lifetime, not much Jewishness could be extracted from the dealings of the firm. What made Kuhn, Loeb & Co. famous, and what contributed most of its wealth, was its reorganization and financing of railroads. The Union Pacific, the Baltimore and Ohio, the Pennsylvania, the Chicago and Northwestern, the Delaware and Hudson, the Illinois Central, were some of the big roads with which Kuhn, Loeb & Co. were concerned.

THE one Jewish interest, which at least this writer knows of, that Mr. Kahn possessed, was in Maurice Schwartz' Yiddish Art Theatre. When that enterprise was finding its heaviest plodding a few years ago a friend of Mr. Schwartz—and, it may be vaingloriously stated, at this writer's suggestion—wrote to Mr. Kahn for his support. Mr. Kahn invited him to his office, heard the story of the Yiddish Art theatre, and later sent Schwartz a thousand dollars.

But of course the Yiddish Art Theatre, as its name so definitely implies, is an art institution, and Mr. Kahn has been a benefactor of art all his life.

\* \* \*

Otto Herman Kahn was born in Mannheim, Germany, on February 21, 1867. He was one of eight children. His father was a well-to-do banker and the Kahn home,

like the homes of many of the wealthy German Jews, was a gathering place for artists. Young Otto's first ambition was to be a musician, and he did learn to play the cello. Another brother was permitted to enter art and became a professor at the Berlin Royal Academy of Music, but as soon as he reached seventeen Otto was given a berth in a bank at Karlsruhe, near Mannheim.

The story runs that he was treated as an ordinary office boy in this institution, and that his main work was to clean out the inkwells, run on errands and purchase the lunches of the clerks.

Mr. Kahn, who has made it a policy never to discuss his life for publication, has admitted that this story is true. "And it was a salutary training," he said, "for it taught discipline and order. One must learn to obey before he is fit to command. It instilled a proper sense of one's place and emphasized that the most humble duties must be performed conscientiously and without any loss of self-respect. I suppose I must have wiped the inkwells fairly satisfactorily, for it was not long before I was promoted and had another novitiate to clean my inkwell and fetch my lunch."

Mr. Kahn remained three years at the bank, not neglecting during this time to keep up with his music studies and his artistic education generally. Then he went into the army and served as a hussar for a year.

HE was now considered ready for the broadening effects of foreign experience and was sent to the London agency of the Deutsche Bank. It was intended of course that he should return to Germany and take his place in the family bank. But the young man became so fond of the English life and of English institutions that he did the radical thing of renouncing his German citizenship and becoming a naturalized Englishman. It was the democracy of the English as against the autocracy of the Germans which appealed to Kahn and caused him to adopt the new nationality.

He was recognized as a talented young banker and the banking house of the Speyers now sent him to their New York office. Thus Mr. Kahn came to the United States. He landed in New York in 1893, at the age of twenty-six, with the intention of making his stay temporary. But the new land, the new people, and the new life he found here affected him even more strongly than had the life of England. In time he assumed American citizenship.

Having moved in the circle of Jewish bankers it was natural that he should marry within that circle. Three years after his arrival Addie Wolff, the daughter of Abraham Wolff, one of the early members of Kuhn, Loeb and Co., became his wife. And with this act his active association with Jewishness seemed to end.

A year later he joined his father-in-law's firm and now entered upon his dual career: that of a banker during business hours and a patron of the arts out of business hours. It was Edward H. Harriman, the railroad financier, who gave him this advice regarding his artistic activity:

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# HEBREW TODAY

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and cultural content, published for child, youth and adult.

**D**RAMA, and of the best, as well as opera, serious as well as comic, entertainment, recreational enterprises of all sorts, such as concerts and lectures, all, without exception use as the medium of interrelation and expression the living spoken modern Hebrew. In short, Hebrew functions in Palestine in every respect, in the same manner, and as far as the Jews are concerned, in the same degree as English is functioning here or French in France.

Does that imply that the newcomer is lost in Palestine, without the knowledge of Hebrew? Not in the least. As in any land of intensive and continuous immigration many languages are spoken there simultaneously, and one is at liberty to use the one nearest to him in his daily affairs. Nevertheless, culturally, educationally and politically, one cannot continue to live in Palestine without the possession of Hebrew.

When we turn from the Jewish homeland, where the spread of Hebrew is, to some extent at least, natural—to other centers, we are bound to be no less pleasantly surprised at the unexpected phenomenon of Hebrew revival.

Little Lithuania, with its 150,000 Jewish souls, has well earned for itself the name of the second Palestine. There, too, Hebrew controls the Jewish school system as the language, in which instruction is given in all subjects of the curriculum, such as history, geography, mathematics, etc. The *Tarbut* organization, which guides and supports Hebrew education in several East European countries counted eleven years ago not less than seventeen gymnasias in Lithuania (high school college combinations) besides a great many elementary schools and kindergartens. It is believed that about 50 per cent of the Lithuanian Jews of both sexes speak Hebrew freely.

Similarly, and on a far greater scale yet, is the Hebrew culture pulsating with youthful life in Poland and Roumania, where the Jewish population is so much larger, three and one million respectively. How significant is the fact for us, that in the last government census in Poland which took place a couple of years ago 250,000 Jews officially registered Hebrew as their mother tongue.

Three main reasons lie at the bottom of the Hebrew revival in Eastern Europe. One is the density of Jewish population there, which has for hundreds of years valued highly and guarded zealously the fountain of Jewish learning. Who does not remember the great name of Vilna, Mir and Volozin, Lydda and Slobodka, and these are but a few of the many renowned seats of learning, the Yeshiboth. The modern spirit changed somewhat the form, added to the content, but kept the tradition of Hebrew culture undiminished. Another reason may be found in the so-called minority rights which were accorded to the Jews in those countries by the Versailles treaty. These gave them the opportunity to develop their life, culturally at least, along national lines.

Their schools were thus recognized by the governments and were even at times subsidized by the state. In truth, these rights were mostly paper rights, and the malice of the various governments together with the appalling poverty of the masses were so detrimental as to nearly cause the collapse of the whole Jewish school system. However, the Jews held on and still continue to hold on tenaciously to these theoretical rights of a national minority through all the hardships and despite many obstacles.

The third reason for the spread of Hebrew in these countries is the direct influence of Palestine. To East European Jewry, Palestine is not a dream, a utopia, or a good wish for a distant future, but an actuality of the first order. Every other Jew can be said to consider himself a candidate for a settler in Palestine. Witness the *Hecholutz* organization, which counts over 100,000 young men and women among its enrolled membership, who are given training in agriculture, in trade and in Hebrew while anxiously awaiting their turn to enter the promised land. A similar number probably makes up the rank and file of the other groups in the Zionist movements who, while differing in certain essentials of their social-political credos, have all written Hebrew with bold letters on their respective banners.

**A** MOST interesting instance of the potency of Hebrew as a living factor is presented to us by the last Zionist congress in Prague. Whoever is acquainted with the history of these historic gatherings knows well the place which Germany occupied in the official deliberations. After the war and the issuance of the Balfour declaration, English too had been accorded a position of importance. Hebrew, on the contrary, while being recognized long since as the official language of the Jewish people, played a very insignificant role during the congresses; if it was used at all, it was done so only in the spirit of demonstration and as a matter of propaganda. Not so at the last congress. Seventy-five per cent of both delegates and guests knew Hebrew and could use it to perfection, and it naturally became the major medium for deliberations, accepted by all and disputed by none. All correspondents agree in their opinion that this was the first real Hebrew congress.

In view of the above we are not to be surprised to see some influence at least extend over the ocean even unto our shores. In its nature Hebrew education in America is still preeminently religious, stressing as it does the knowledge of the Bible and some kindred subjects, utterly disregarding the modern elements of the Hebrew literature and culture. Hebrew is here sometimes used as a method to further the studies mentioned, with the absence, however, of preparatory kindergartens on the one hand, and with the limited time the American public school allows us to snatch for our purposes on the other. Little indeed can we hope to achieve. Our hope does center only in the few on top, i.e., those of our more able who stay in school long enough to graduate; and are willing to continue their Hebrew studies for an additional number of years. Great

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# IN THE PERSONAL COLUMN

By A. Z.

**A**FTER some fifteen years as a newspaper cartoonist, Joseph Foshko has asquired recognition as a painter.

Yiddish readers will recognize the name "Foshko." It is the signature attached to hundreds of cartoons that have appeared in the *Jewish Day*. Every day, for a decade and a half, Foshko has come to his shabby and stained desk in the office of the *Day* and squeezed out a cartoon on a political or social theme. Foshko has the strong journalistic strain to enable him to draw cartoons, or rather, to conceive them. But back of the cartoons Foshko is the artist, and the cartoons were his daily meal ticket, to be bolted down summarily as one disposes of a lunch at noon.

Foshko came to New York from Paris, where he was a serious painter. But in New York cartooning on the *Day* gave him the opportunity of receiving a steady income and for a long time this modest financial security gave him also the opportunity of doing practically nothing in the way of art.

For a time he was obsessed by an interest in the theatre. This culminated in his designing the scenery for Maurice Schwartz' production of Perez Hirschbein's "Die Puste Kretchme" and his marrying one of the Adler daughters, Julia.

**D**URING this theatrical period it was hard to get his thoughts on anything else and in his zeal he even took to directing the inevitable group.

To the relief of his friends the obsession abated and one day it became known that Foshko had bought an old "flivver," as a Ford car was known back in 1928. Inquiry revealed that he was touring about the city painting.

For several years he painted, mostly outdoor scenes. His home in Sea Gate became stocked with the canvasses. Occasionally a friend went out to see them. Presently they found their way into the Gallery No. 13. (on West Thirteenth Street).

A few months ago the conductor of this department sat in the back room of this gallery, a solitary spectator, while the obliging proprietor exhibited before him a number of Foshko's paintings.

"I think he's a coming man," he said.

A few weeks ago Foshko held his first exhibit at the gallery and attracted the attention of all the critics. It is reported that about two thousand dollars' worth of Foshko's paintings were sold as a result of the showing. Foshko is not likely to exchange his Ford for a Hispano-Suiza or move into a duplex apartment on 57th Street on these receipts, but if you ask any gallery proprietor, two thousand dollars income from an unknown artist's first show comes with the frequency of sunshine in London.

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**A**NOTHER artist who should be in the public spotlight now but unfortunately—for the public—is not, is Louis Keila. Keila is a sculptor. He has done the portraits of President Harding, of Adolph Lewisohn and of other distinguished or interesting people. His

work in portraiture is remarkable for its graphic shrewdness, its revelation of character.

About seven years ago he brought a waterfront man into his studio, a great, elderly fellow with a shaggy face and beard. It was Keila's custom to seek out all sorts of street characters to model. With bums and urchins he had a special sympathy. He began to model the head of this man and after he had made a preliminary sketch it occurred to him that it bore the outlines of Walt Whitman. He changed the sketch and from that time onwards gave himself almost completely to a head of the poet.

He worked on the bust for four years. It underwent numerous changes. He moulded the head in gigantic proportions and the clay mass was about a yard wide and deep. It was the first thing you saw in the studio and the last to impress you.

The Whitman head became akin to a religion with Keila. Not one moment was he satisfied with it. Ceaselessly he worked, trying to bring out of the cold clay the fire that animated Whitman.

His hope was that this portrait would eventually be used for a memorial. One night he left his studio to visit a friend and stayed overnight. The next morning he read in the papers that the building in which he had his studio had burnt down. Frantically he rushed to the gutted structure—the Lincoln Square Building at 66th Street and Broadway—and found his works, battered, burned and crushed, buried among the debris.

He came out of those ruins naked. All his works, all the works over which he had labored a lifetime, were gone. And the most shapeless mass of them all was the head of Walt Whitman.

\* \* \*

**T**HIS department and Eddie Cantor have never been friends. Cantor's humor, this department has iconoclastically reiterated, is, to put it alliteratively, hoakum and hooey, thick and thin. Also, his business instincts are too pronounced, and Ida and the girls and Rubinoff are becoming a pain in the ears.

However, there is an interesting story to be told of him. Some time ago he developed a trade-mark vocalism for the air sounding like a cackle. This got over very well, and was on the way to taking its place with "Vass you dere, Sharlee," and similar gems, when he received a note from Ring Lardner, who was ill in a hospital, asking him to call.

Cantor hastened to the invalid.

"Do me a favor, Eddie," begged Lardner, "and stop that cackle. It annoys me."

All Lardner's friends knew how hopeless his case was. He was suffering from tuberculosis and the end was certain.

Cantor promised the cackle would be out, and though rubies and emeralds are not more precious to a comedian than a laugh-making device, he gave up the vocalism and it was heard no more on the air.

# THE SAINTLY SALANTER

(Continued from Page 5)

for his heroic action only in the thought that what he did was for the benefit of others. Many years later he used to dwell on this episode and thank with great joy his Creator for having found him worthy to be the instrument of saving many lives. He was convinced that many a person weakened by fasting would have fallen a victim to the frightful disease, and that therefore in making people eat on the great Fast he saved many lives. Others, however, did not share his conviction of the necessity of dispensing with the fast and he was severely censured by them, not only for what he did, but also for having assumed the authority belonging to the official leaders of the community. It is not unlikely that the unpleasantness created by this incident was one of the reasons for Salanter's leaving Wilna for good.

THE fear of being the cause, even in the remotest manner, of injury to the poor, was always present before his eyes. Once when, in obedience to the rabbinical ordinance, he was washing his hands before sitting down to a meal, his disciples noticed that he was exercising great care not to use a drop of water more than the minimum required by the law. In amazement they exclaimed: "Rabbi, does not the Talmud say that he who lets water flow abundantly over his hands will be rewarded with wealth in equal abundance?" "True, but I do not want to enrich myself at the expense of the labor of the water carrier," replied Salanter. He did not for a moment question the binding character of the rabbinical ordinance concerning the washing of hands before meals, but that did not prevent him from remembering and acting in accordance with his great moral principle.

At another time while walking on the outskirts of the city, he noticed the cow of a Jewish farmer straying away and trying to enter a neighboring garden belonging to a Gentile. Knowing the ill-feeling of the Gentile farmers towards their Jewish neighbors in that part of the country, he had no doubt that if the animal should be caught it would be killed or at best kept for a high ransom. He therefore attempted to lead the cow back to the Jewish farmer, but inexperienced as he was in work of this kind, he miserably failed in driving the animal back. Yet he did not give up the fight, and for several hours he held on to the cow, and in this way prevented her from entering the dangerous zone until he was released from his task by people coming along the road. To have permitted the cow to run its own way, he thought, would have been negligence in his duty towards the poor farmer.

No less cautious was he in avoiding offense to the sensibilities of the poor. He was passionately fond of snuff, but he denied himself the pleasure of taking it at sessions of the Charity Board, when the poor appeared to present their cases. He shrank from taking out his silver snuff box in their presence, lest its splendor cause them to feel their poverty more keenly.

He would at times refrain for days and weeks from

talking. Idle talk, indulgence in what is ordinarily called conversation, was abhorrent to him, and he employed it only as a means to brighten up people who were in depressed spirits. The silence he cultivated had its motive neither in the desire for self-mortification nor in that of expiation, but was the direct outcome of his highly developed sense of the purity of life. To his soul whatever was unspiritual was repugnant, and any inconsistency or discord between the ideal and the real was exceedingly painful to him. The average conversation, even of the educated, with its plentitude of insincerity and multitude of pretensions, shocked his spiritual sensibility to such an extent that he preferred silence to speech.

Salanter lived all his life in dire poverty, as a matter of choice, as there were many who would have considered it a privilege to provide him with comfort. He never accepted the position of Rabbi and only for a short time did he occupy a public office, that of the head of a talmudic school. He was firmly convinced that he could do his work best by being entirely independent of the public, and after a great inner struggle he decided to accept the offer of one of his disciples to support him entirely. This disciple was the only one from whom he accepted assistance, but only as much as was absolutely necessary to keep body and soul together. When Salanter's wife died he found a small sum of money among her effects which she had saved from the weekly allowance granted to her and her family by their benefactor. The money was distributed by Salanter among the poor. He argued, "The money granted to me by my disciple was for my needs, but not to enrich myself; hence I have no right to it nor have my children, the heirs of my wife, and as the original owner refuses to accept it, the poor have the next claim to it."

THOUGH an indefatigable student all his life and in great need of books, he never possessed a single volume. When he died, his room contained, beside a threadbare suit of clothes, nothing else than his *Tallit* and *Tefillin*. It would be a great mistake, however, to believe that Salanter, like the ascetics of other religions, idealized poverty as the loftiest individual state and sang its praises.

Judaism teaches that wealth is a blessing, as it gives time for ideal ends and affords exercise to ideal energies. Jewish saints, therefore, never denounced the possession of earthly goods, provided man does not turn the blessing into a curse by his greed and passion for money. The saint, however, knew also the high moral value of poverty: liberation from material possessions, freedom of soul, and manly indifference. Salanter's craving for moral consistency and purity was developed to such a degree that he could neither occupy a public office in the community nor accept comfort and luxuries from the hand of others. He for a time thought of becoming an artisan that he might be able to support himself by "the labor of his hands," but when he saw the impossibility of such a plan, he gladly submitted to a life of want and hardship.



# CLIPPED WISDOM

**T**HE spectacle of Hitler putting up millions to keep a Jewish department store going is no funnier than his failure to close up or seriously interfere with any of the great Jewish banking houses. The international Jewish banker was long one of Hitler's especial targets. This Jewish wretch was as Henry Ford once believed—at the bottom of all our human, and especially international, misery. It was he, who by the gospel according to Hitler, got Germany into the war and then got it out by making the villainous peace of Versailles. Yes, Hitler also charged that it was not Charley Dawes or Owen Young who made the debt settlements that bear their names but the International Jewish bankers! Yet, except for those few Jewish banking houses who voluntarily went out of business, not one has been forced to close. Although he has been an absolute despot since March last, Hitler has not dared to lay hands on them. I know of one such house that declared that if it were further interfered with by the Government it would put up its shutters for good. In no time at all a representative of the Government called to ask it to go on. The truth is that Hitler found that his big business allies would not permit the driving out of the Jewish bankers because to do so would further seriously unsettle the already imperiled German financial world.

—OSWALD GARRISON VILLARD

\* \* \*

**I** DO not believe that the strategical aspect of the matter was kept in the forefront when the Balfour Declaration was made during the war. Indeed, proofs of this are to be found, should they be needed, in the opposition to the Mandate for Palestine, before certain strategical matters had become obvious, on the part of those who in all other matters such, for example, as the Suez Canal and the strength of the British Navy, always make their voices heard. I refer to the circles most nearly concerned with the defences of Britain and also to the service influences, that is the naval and military interests, of a certain powerful section of the Conservative Party. But with the building of the Haifa Harbor, the discovery of oil in Mesopotamia, the projected pipe line and railway from Haifa across the desert to Iraq, the whole situation changes. And we who, in season and out of season, have supported the Zionist programme upon idealistic grounds and have resisted the cry for evacuation and economy are quite prepared to welcome the aid of these new allies. Especially do we welcome this aid when it is realized that the harbour at Haifa will create a great commercial need for Palestine.

—COMMANDER J. N. KENWORTHY

\* \* \*

**T**HE fate of the German Jewish community is not a matter that concerns the Jewish people exclusively. Infinitely more is at stake than the fortunes of a group of German citizens. The first effect of the Hitler victory is that the enemies of political freedom and the exploiters of racial hatred are encouraged everywhere to follow his "glorious example." Let us not overlook that Hitler struck at German Jewry because he deemed the Jews "an element inclined to be on the left wing in the art of politics." He accused them of being a revolutionary ferment. The accusation was utterly false in the

case of German Jewry. Yet be that as it may, the international status of the Jewish people in general more than anything else served Hitler as an ideological justification for the murderous campaign which he unleashed against the Jews. The Nazis made it appear that the Jews were part and parcel of the advance guard of a new era of international collaboration and peace. That is why they had to be crushed and deprived of all semblance of influence in German national life.

—PIERRE VAN PASSEN

\* \* \*

**A** BOYCOTT against Germany is the safe and middle ground between doing nothing in the face of this monstrous menace and going to war against it. To do nothing in the present situation, merely to watch and wait, is impossible as it gives Hitler time to muster his power and grow strong. To make war upon Hitler would be fatal, as war settles nothing and would let loose upon the world new forces of violence and disaster. A boycott, to my mind, is a matter of sheer self-respect. How can any honorable man, be he Jew or Gentile, have traffic with this barbarian who has turned loose his troopers upon a land, to wreck its government, destroy its liberties, degrade its culture, torture and terrorize its inhabitants and scatter abroad its noblest spirits and greatest geniuses? Hitler has done murder, not so much upon a nation as upon humanity.

—JOHN HAYNES HOLMES

## Feuchtwanger's New Novel

**I**N Feuchtwanger's new novel, "The Oppermanns," as yet unpublished here, the cataclysm of Nazism comes upon an upper-class German-Jewish family, the Oppermanns, consisting of Martin, an ordinary business man in charge of the family furniture establishment founded by the grandfather, Immanuel Oppermann, Edgar, an internationally known physician and the propagator of the "Oppermann Cure," and Gustav, a literary gentleman of no great pretensions. Martin is married to the daughter of a titled Aryan.

The new Germany now begins to take its toll of the Oppermanns. The family is practically ousted from the control of the store. Martin's son is driven to suicide by the petty persecutions of a Nazi school teacher. Martin himself is given a forced acquaintance with one of the Brown Houses. Gustav, who is more outraged by the bad style of Hitler's book, "Mein Kampf," than by the leader's actions, is incarcerated in a concentration camp. Even the employees of the Oppermanns are persecuted, including the obsequious Markus Wolfson, who is accused of having a hand in the Reichstag fire. Wolfson happens to have no ear for music, so he makes it a policy of standing at attention whenever any tune is sung or played in case it should happen to be the "Horst Wessel," the Nazi anthem.

As to possible relief from this tyranny, Feuchtwanger finds it only in Palestine and in the victory of reason and humanity over the baser forces which now dominate Germany.

Feuchtwanger explains that he chose the name "Oppermann" because it may be both German and Jewish.

## Seinfel Dinner A Splendid Success

**M**ORE than four hundred guests attended the Testimonial Dinner tendered to our First Vice President, Mr. Henry Seinfel, on Sunday evening, December 10th. The affair was one of the most successful events held in the Center. This was due primarily to the splendid spirit of sociability that prevailed throughout the evening. Another factor was the limit which the committee placed on the entertainment and the speeches so as not to tax the patience of the guests.

At the conclusion of the splendid meal, prepared by the caterers of the Center, Messrs. Kotimsky and Tuchman, Mr. Frank Levey, chairman of the Social Committee presented the program of entertainment. It consisted of several numbers rendered by our Cantor, Rev. Samuel Kantor followed by the well known Yiddish Art Quartette, under the leadership of Mr. Oscar Julius.

Mr. Jacob L. Holtzmann, toastmaster of the dinner, then sounded a note of warning that the speeches must be brief. The first speaker was the chairman of the Dinner committee, Mr. Isidor Fine. He was followed by our president, Mr. Joseph M. Schwartz, and the honorary president, Mr. Samuel Rottenberg. The three speakers stressed the invaluable services rendered by the guest of honor in many capacities, whether as chairman of committees, trustee or officer of the institution. Dr. David Tannenbaum presented the greetings of the Center Aca-

demy to Mr. Seinfel, a member of its Board of Trustees. Prof. Louis Finkelstein of the Jewish Theological Seminary spoke of his admiration for Mr. Seinfel whose activities he watched for a great many years. The concluding address was delivered by Rabbi Levinthal who stressed the many-sidedness of Mr. Seinfel's interests in behalf of Jewish causes. In the absence of Mrs. Phillip Brenner, president of the Sisterhood, who was prevented from attending the dinner due to the loss she has just sustained in her family, Rabbi Levinthal brought the greetings of that organization. Concluding his address, Dr. Levinthal presented Mr. Seinfel with a life-size oil painting of himself executed especially for the occasion by Mr. Mark S. Joffe, graduate of the Imperial Academy of Art, St. Petersburg. A gift was also presented to Mr. Seinfel by the staff of the insurance company with which he is connected. Rabbi Simon Finkelstein delivered the concluding prayer.

A feature of the dinner was a miniature edition of the Brooklyn Jewish Center Review, dedicated to Mr. Henry Seinfel. The issue contained greetings from the United Synagogue of America, the Zionist Organization of America, the three presidents of the Center, Messrs. Samuel Rottenberg, Isidor Fine and Joseph M. Schwartz, in addition to contributions by Rabbi Israel H. Levinthal, Joseph Goldberg, administrative director of the Center, and Miss Ruth Seinfel, author and daughter of the guest of honor.

### PROF. SLONIMSKY'S LECTURES ON WEDNESDAY EVENINGS

Prof. Henry Slonimsky is delivering a most interesting series of lectures on the general subject: "The Psychological Background of Anti-Semitism" on Wednesday evenings in December. These lectures have received most favorable comment.

On Wednesday evening, December 27th, the concluding lecture of the season, Prof. Slonimsky will speak on the subject: "How Anti-Semitism May Affect the American Jew".

Prof. Slonimsky is connected with the Jewish Institute of Religion. He was formerly lecturer in Philosophy at Columbia University, Associate Professor of Philosophy at Johns Hopkins University and Professor at the Hebrew Union College.

Admission is free to Center members. A nominal charge of twenty-five cents is made to non-members.

### FORUM CLOSED ON DECEMBER 25th AND JANUARY 1st

Due to the fact that the intervening holidays fall on Monday evenings, the Center forum will be closed on December 25th and on January 1st.

The forum lectures will be resumed on Monday evening, January 8th and will continue until the end of the present season. The Forum Committee is now making arrangements for lectures to be delivered by some of the leading personalities in public life today. Their names will be announced in due time in the Center Review and in the weekly Bulletin of the institution.

### DR. G. F. BECK TO DELIVER A SERIES OF LECTURES ON PHILOSOPHY IN JANUARY

"A Philosopher Looks at the World" will be the general subject of a series of lectures to be delivered every Wednesday evening during the month of January by the well known lecturer and philosopher, Dr. G. F. Beck, director of the Labor Temple School of New York.

The subjects to be treated will be as follows:

1. "Why Philosophers are Rare"; 2. "Can We Know

for Certain?"; 3. "Philosophers and Madmen"; 4. "We Blame the Gods"; 5. "We Wook Into Ourselves". This course is intended as an introduction to the method of philosophy which is not a history of philosophy. The lecturer will show how some of the problems that bother every intelligent man and woman in the world today look when seen by the philosophic mind. Dr. Beck's lectures will be illustrated with quotations by Socrates, Plato, Spinoza and Schopenhauer.

Admission to the entire course of lectures will be free to Center members. To all others the charge will be only 25 cents per lecture.





# TID-BITS

By J. G.

**T**HE art of "schnorring" received its reward at the Seinfeld Dinner. The more than four hundred guests who attended the dinner proved that, contrary to general belief, the men who continually implore for the many causes in need of support do not lose in popularity thereby. You may resent it for the moment, but after the check has been signed you inwardly bless them for making you do a good deed.

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**A**NOTHER worth-while lesson was gained from this function. Dinner speeches *can* be made to be brief. It all depends upon the toastmaster. In this particular case, Mr. Jacob L. Holtzmann did a good job.

\* \* \*

**M**OST of the speakers had to fold up their carefully thought-out "unprepared speeches" and save them for some other occasion.

\* \* \*

**M**R. SAMUEL ROTTENBERG brought with him a long dissertation on how little money is appreciated by the community when compared with service. Needless to say this beautiful thought went the way of all other prepared speeches. The columns of the *Review* are open to you, Mr. Rottenberg.

\* \* \*

**T**HE large representation of the fair sex at the Kantor reception set many of us thinking.

## ANNUAL NEW YEAR'S EVE REVEL OF THE CENTER

Members of the Center are requested to mail in at once their reservations for the coming New Year's Eve Revel on Sunday evening, December 31st. The Social Committee, headed by Mr. Frank Levey, is planning a most enjoyable evening consisting of dinner and dance music by a fine orchestra, entertainment by Broadway artists, not forgetting, of course, a splendid meal a la Center.

The price has been set at \$5 per person to encourage the members and their guests to join the festivities at the Center.

The Social Committee requests those who are planning to join our New Year's Eve party to please make their reservations at once. This is absolutely essential to enable the committee to make proper arrangements for the affair.

## ANNUAL MEETING—JANUARY 18th

The Annual Meeting of the Center will be held on Thursday evening, January 18th.

The program will include:

- The Annual Message by our President, Mr. Joseph M. Schwartz;
- Reports of the past year's activities by chairmen of standing committees;
- Election and installation of officers, trustees and members of the Governing Board.

Please reserve the date.

**O**UR cantor, Rev. Samuel Kantor, felt impelled to deliver an address at the "Bar Mitzvah" party given in his honor by the Religious Service Committee. He wanted to prove how much he excels as a singer.

\* \* \*

**H**ARRY A. HARRISON, the toastmaster at the Kantor party, rightfully remarked, following the address delivered by Joseph M. Schwartz, that one need not be an orator to be chosen as president of the Center. He becomes one after election.

\* \* \*

**M**ANY correspondents have asked us why we have not mentioned Mendel Schachne of late. We simply waited for the announcement of his selection as a member of Mayor La Guardia's official family to extend our congratulations. In the meantime, Mendel Schachne is doing excellent work as the chairman of the Center Nominating Committee.

\* \* \*

**W**ITHIN three days apart, two one hundred per cent Center love matches united in marriage—Hilda Mormar to Dr. Lionel H. Bernstein on Thursday, and Helen Goldman to Lewis J. Rachmil on Saturday evening. Previous to that, youthful Gladys Gold married Benjamin Gross. The Center marriage mill is working overtime. May it prosper.

## THE INTERMEDIATE DRAMATIC CLUB

As usual, "the play's the thing"—but this time there are two plays. The Intermediate Dramatic Circle is ambitious. Due to a large increase in membership, the club is now rehearsing two plays, which are expected to be viewed by the public's critical eye, in a short time. At present we don't deem it wise to tell you too much about these productions, except that one is about a temperamental dramatic director (no references, of course!)—and the other about two Victorian romanticists, man and woman, who meet in a modern setting. Enough said!

Mrs. M. Abramson is more than pleased with the enthusiasm of the members—in fact, the members are so good that a few are even doing a third play in their spare time. It is "The Lost Silk Hat," by Lord Dunsany.

The Club is holding a Theatre Party, Wednesday, December 27th. The show will be either "Ah, Wilderness", or "Growing Pains".

Center members, girls and boys, ages 14-17 are eligible. Meetings are held Saturday nights at 7 o'clock.

## EASTERN PARKWAY ZIONISTS ELECT NEW OFFICERS

The Installation of the officers of the Eastern Parkway Zionist District took place on Wednesday evening, December 20th. Rabbi Levinthal installed the following officers: William I. Siegel, President; Max Herzfeld, Cyrus Levinthal, Milton J. Goell and Harry Zirn, Vice Presidents; Jacob A. Fortunoff, Treasurer; Harry S. Samuels and J. Buchholtz, Secretaries.

## JUNIOR BOYS

Nineteen members strong compose the Junior Boys Club of the Center. Meetings held every Saturday night demonstrate how interested the individual members are in the group. At one of the meetings in November a symposium was held on "How best can we stimulate greater participation in discussions and projects fostered by the club?" Many novel suggestions were offered and accepted. The group can look forward to greater accomplishments now than in the past.

On December 2, a Thanksgiving reception took place. The Junior Girls also took part and were well represented. About 40 members of both groups joined in the celebration. Before the skit, monologue, dialogue, and story telling, an impressive installation of officers was held. Mr. Cyrus Levinthal, chairman of the Center Committee on Auxiliary work inducted the new officers and spoke briefly on the relationship between Club and Center as reflected in the program of the Groups. Refreshments and dancing completed the program. The officers and members are to be congratulated on the excellent reception accorded to the installing officer and for the masterly presentation of the Thanksgiving program.

Reports indicate that Feldman, Kurshan, and Fish are well on their way to completion of their scrap books. (other members, wake up!)

The athletic tournaments are under way. Handball and ping pong now, others later. Whoever has not registered see Jules Wiener at once. Names of winners will be published in the next issue of the Review.

Jerome Kurshan discussed Current Jewish Events at the Chanukah meeting on December 16 and a majority of the nineteen members present joined in. This meeting was climaxed with a dreidel tournament l'Kovod Chanukah.

## JUNIOR LEAGUE

The executive committee held an important conference on November 27th to discuss and determine what the future program was to be. Many suggestions were offered, all for the betterment of the group. A schedule of future events was drawn up and submitted for approval by the membership at large. Plans for four debates and four lecture discussion meetings followed by a social hour were suggested as falling within the scope of interest of the members. Monthly dances were also arranged. The president, Milton Sarezky announces that he wishes to receive further suggestions as to subjects for discussions and resolutions for debate.

The Junior League held a dance and reception at the Center, Wednesday, November 29th, and enthusiastic members and friends joined in the festivities in celebration of Thanksgiving Day. This was the first event of its kind this season and augurs well for affairs scheduled for the remainder of the year. The new Social Committee's first success gives us a good insight into what may hereafter be expected.

At the meeting on December 21, Current Jewish Events were discussed by the members and plans for the next gala affair were made. Benjamin Englander of the Jewish Theological Seminary led in a discussion on the Value of Ceremonies in Religious and National Life.

The Junior League will meet on Thursday, January 4th and 18th at nine P. M. at the Center.

## THE "PEPS", THE GIRLS JUNIOR LEAGUE

The "Peps" are well in the throes of an active and enjoyable winter. The true spirit of the "Peps" is to aim higher and higher, and there is no telling what fine things will be accomplished before the season is over.

The Thanksgiving Party with the installation of officers was very much enjoyed. Mr. Cyrus Levinthal was guest of honor at the occasion, and delivered a sensible, direct message to the members. A little playlet called, "All on a Summer's Day" was part of the evening's program.

The "Peps" have some definite plans in mind. On Saturday night, December 23, they intend to attend the Maccabean Festival at Madison Square Garden, produced in honor of Chanukah. There will be a Chanukah edition of "Pep's Rally", the club newspaper. The girls are looking forward to Thursday, December 28. They are going to visit the News Building with their leader, Mrs. M. Abramson.

Those of you with extra pennies watch for the "Peps" Bazaar—coming soon. You will be able to purchase anything from kisses (chocolate) to fur coats (maybe).

Center members between the ages of 13-15 are welcome to become members. Meetings are held every Saturday night at 8 o'clock.

## SUNDAY AFTERNOON OUTING GROUP VISITING INTERESTING PLACES

The Sunday Afternoon Groups for Girls and Boys started the months' activities by visiting the Brooklyn Navy Yard where we saw two of the new cruisers under construction. The following week we witnessed a most interesting and well played soccer game at Commercial Field between the Newark A. C. and the Brooklyn Celtics. Our reserved seats for "Little Women at the Radio City Music Hall were just the thing for the theatre was turning people away. Needless to say the children really appreciated and enjoyed every moment of the performance. On December 10th the group attended the marionette performance of Judas Maccabeus at the Center, and the following Sunday the children visited the Ford Exhibition of Progress.

We are planning to visit the Jewish Theological Seminary and attend a performance of Alice in Wonderland and a hockey game at Madison Square Garden for the coming month.

Enroll your children and give them a chance to exercise their desire to see things.

The group is under the personal supervision of Mr. Moses Bernhardt who is assisted by a number of trained and experienced leaders.

## EXPRESSION OF CONDOLENCE

Our expressions of sympathy and condolence are extended to Mr. Alexander P. Hirsch, of 709 Crown Street, and to Mr. Reuben Hirsch, of 722 Montgomery Street, upon the death of their beloved father, Mr. Louis Hirsch, on December 16, 1933.



# NEW MEMBERS

*The following have applied for membership in the Brooklyn Jewish Center:*

Alpert, David  
Married  
Woolen Merchant  
Residence—551 Montgomery Street  
Business—220 Fourth Avenue, N. Y.  
*Proposed by Mrs. Phillip Brenner and M. Mendel Schachne*

Block, Miss Sylvia  
Mfg. Shirts  
Residence—570 Georgia Avenue  
Business—93 Worth Street, N.Y.  
*Proposed by Isidor Fine and Joseph M. Schwartz*

Coppermon, Herman A.  
Married  
Residence 1587 Carroll Street

Farber, Dr. David  
Married  
Physician  
Residence—865 Eastern Parkway  
Business—865 Eastern Parkway  
*Proposed by Henry Seinfel*

Feldman, Dr. Joseph  
Married  
Physician  
Residence—668 Eastern Parkway  
Business—668 Eastern Parkway  
*Proposed by Isidor Liebow, Samuel Seeger and Samuel Stark*

Gerber, Miss Belle  
Residence—899 Dumont Avenue

Josephs, George  
Unmarried  
Motion Pictures  
Residence—1622 President Street  
Business—729 Seventh Avenue, N. Y.  
*Proposed by Jacob A. Fortunoff*

Kanowitz, Charles  
Married  
Ladies' Coats  
Residence—240 Crown Street  
Business—246 West 38th Street, N. Y.  
*Proposed by Phillip Brenner*

Kringstein, Harry  
Unmarried  
Coats and Suits  
Residence—461 Stone Avenue  
Business—246 West 38th Street, N. Y.  
*Proposed by Dr. M. R. Lemler and Albert Witty*

Lemberg, Samuel  
Married  
Real Estate  
Residence—195 Sullivan Place  
Business—16 Court Street  
*Proposed by Nathan D. Shapiro*

Marias, Jack A.  
Married  
Real Estate  
Residence 1565 Carroll Street  
Business 6 East 45th Street, N. Y.  
*Proposed by Henry Gold and William I. Siegel*

Merns, George  
Unmarried  
Men's Furnishings  
Residence—1653 President Street  
Business—217 Broadway, N.Y.  
*Proposed by Jacob A. Fortunoff*

Reibstein, Miss Bluma  
Residence—1324 Carroll Street  
*Proposed by Mrs. Anna Witty*

Singer, Miss Rose  
Stocks and Bonds  
Residence—895 East 94th Street  
Business—61 Broadway, N. Y.  
*Proposed by Leon Simon*

Spiewack, Peter B.  
Married  
Mfg. Leather Sportwear  
Residence—657 East 7th Street  
Business—47 Broadway, Lynbrook, N. Y.  
*Proposed by Henry E. Spiewak*

Stern, Aaron  
Married  
Pickle Products  
Residence—1414 Carroll Street  
Business—Farmingdale, L. I.

Wallace, Miss Sadye Elaine  
Mfg. Brushes  
Residence—570 Georgia Avenue  
Business—2616 Empire State Bldg., N.Y.  
*Proposed by Isidor Fine and Joseph M. Schwartz*

EMANUEL GREENBERG,  
*Chairman, Membership Committee*

## CONGRATULATIONS

Heartiest congratulations and best wishes are extended to the following:

Mr. and Mrs. Samuel Shanker upon the engagement of their son, Meyer, to Miss Lucy Rothstein, daughter of Mr. and Mrs. Joseph Rothstein.

Mr. and Mrs. Jacob Mormar upon the marriage of their daughter, Hilda, to Dr. Lionel H. Bernstein, on December 21, 1933, at the Center.

Mr. and Mrs. Jacob Goldman and Mrs. Hyman Rachmil upon the marriage of their children, Miss Helen Goldman and Mr. Lewis J. Rachmil, which will take place at the Center on December 23, 1933.

Mr. and Mrs. Louis B. Hymes upon the engagement of their daughter, Blanche Eleanor, to Mr. Marcus Rosenfeld, son of Mr. and Mrs. Barnett Rosenfeld.

## CENTER RESTAURANT OPEN on SUNDAYS ONLY

Following a decision recently adopted by the Board of Directors, the Center Restaurant will hereafter be open to members and their guests only on Sundays and legal holidays from 12 noon to 10 P. M. This department will be open on Monday, December 25th and Monday, January 1st as per the usual schedule. On December 31st, due to the New Year's Eve affair, the restaurant will close at 5 P. M.

Excellent meals are served at \$1.00 per person; also a la carte service.

The service of meals on week nights is discontinued.

# THE JEWS IN INTERNATIONAL BANKING

(Continued from Page 9)

matter is that competition between Jewish banks is just as keen as between Jewish and non-Jewish banks. Prominent Jewish banks very often participate in national or international syndicates of banks most of whose members are non-Jewish. For instance, most issues floated by the house of N. M. Rothschild & Sons before the crisis were handled jointly with the houses of J. Henry Schroeder & Co. and Baring Brothers; their alliance, which was referred to rather irreverently as the "Trinity," was regarded as a permanent arrangement.

As for the allegations that the Jews use their banking powers to the detriment of the countries in which they operate, they have never been substantiated by any evidence. In Germany, where the Jews had in the past a greater influence on banking than in almost any country, the banks have done more than those of most countries for stimulating the development of national industry and commerce. The aggressive nationalism of German commercial banks, largely controlled by Jews, was proverbial. It is generally known that they provided highly effective support to German exporters in the form of long-term credits. The creation of German industries within a few decades before the war was largely the re-

sult of Jewish banking houses and the semi-Jewish German commercial banks. It would be, of course, idle to pretend that they worked for considerations of public interest only. In supporting German industry and trade they themselves made handsome profits. The fact is that their interests are identical with those of the country in which they operate. While Germany was prosperous the Jewish banks were prosperous; they were the first to be hit by the crisis which reduced Germany to poverty.

Considering these facts, it is absurd to suggest that they use their power against the country in which they operate.

Bankers in London who have been in close touch with German banks are unanimous in holding the opinion that the present regime in Germany is making a grave mistake in endeavoring to eliminate Jews from the banks. Their experience with German Jewish bankers has been, generally speaking, very favorable, and in compelling bankers of the standing of Herr Wasserman—to mention only one—to resign, the Government deliberately destroys a valuable good-will represented by the personal contacts of these bankers abroad.

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## OTTO H. KAHN—"JEWISH" BANKER

(Continued from Page 11)

"Go ahead, if you don't let it interfere with your application to business. If you keep it in place it will do you not harm but good. It will be exercise and practice for your imagination. Don't ever let your imagination run rusty."

One of Mr. Kahn's first distinguishing acts as international banker was to obtain the listing of American securities on the Paris Bourse for the first time. This premier listing was of \$50,000,000 Pennsylvania Railroad bonds.

Thereafter Mr. Kahn pursued his consistently non-Jewish path. Zionism and other Jewish movements passed him by completely, as did Jewish institutions in New York City and elsewhere. The post-war welfare activities on behalf of European Jews were also left by him to other Jews. You never read of him attending a Jewish banquet and you never read of an interview with him on a Jewish subject in either the Jewish or English press.

He has naturally been of assistance to Jewish artists, and many Jewish artists are his friends. He was for example one of the first to encourage George Gershwin as a serious composer and it was probably his influence which brought Gershwin a commission from the Metropolitan Opera House to write a grand opera. The com-

poser chose "The Dيبuk" as a subject but so far there has been no news of its composition. Kahn has a high opinion of Gershwin, but it is his criticism that he has not known enough sorrow to fit him for the writing of great music.

But art of course knows no race or creed and while Otto H. Kahn may invite Jewish artists to his museum-like home at 1100 Fifth Avenue, and befriend them, he does so exclusively as one interested in their art.

A Jew who was greatly assisted by Kahn was Morris Gest. It was with the financier's backing that Gest was enabled to produce "The Miracle" and rise to the pinnacle of his directorial career. The expenses for this great theatrical enterprise ran to about half a million dollars. But the impersonality of this patronage is indicated of course by the nature of the production—a Christian miracle play.

Among Mr. Khan's artistic activities were those in behalf of the Metropolitan Opera House, of which he was the head until the directors refused to accept his plan for a more democratic institution, and the Theatre Guild, which he assisted both in its productions and in the building of its theatre on 52nd Street.



## DR. HADAS TO SPEAK AT ANNUAL COLLEGE STUDENTS' SERVICE THIS FRIDAY NIGHT

As in previous years our Rabbi has also arranged this year a special service in honor of our college and university students who will return to their homes this week for their winter vacation.

Rabbi Levinthal regards it a privilege to be able to announce as the guest speaker for this service, Dr. Moses Hadas, instructor of the Classic Languages at Columbia University. Dr. Hadas honored us with a visit several years ago and left a splendid impression especially upon our young intellectuals. As instructor of Latin and Greek at one of the leading universities of the land, he has ample opportunity to come into intimate contact with our Jewish youth. Dr. Hadas is also a distinguished graduate of the Jewish Theological Seminary of America, though he was never in the active ministry. He will speak to us on the subject "The Jewish Student's Debt to Judaism."

We trust that parents will extend a hearty invitation to their sons and daughters, college students and graduates. Members and their friends will also be cordially invited.

Rev. Samuel Kantor will lead in the Congregational Singing.

## HEBREW AND SUNDAY SCHOOL PUPILS START KEREN AMI—FUND FOR WORTHY CAUSES

A very beautiful custom which is now practiced in many Hebrew and religious schools has also been adopted by our Hebrew and Sunday Schools. Each child brings a contribution every week which is turned over to a special fund known as Keren Ami. This money will be allotted to worthy causes and needs in behalf of which the pupils frequently receive stirring appeals.

We are happy to report that the children eagerly grasped this opportunity to be of service to their fellow Jews and are thus receiving a practical training in the teachings of charity. We hope that the parents will cooperate in this effort and encourage the children to continue this practice.

## UNIFORM BIBLES AND PRAYER BOOKS ADOPTED IN CENTER SYNAGOGUE

A uniform Bible beautifully bound and printed with a fine English translation is now given to every worshipper at our Sabbath morning services. These Bibles were the gift of Mr. and Mrs. Max H. Haft in honor of their Golden Wedding Anniversary.

We also desire to announce to our worshippers that we shall have a uniform Prayer Book distributed, also beautifully bound and containing a good English translation. These books are now at the binders and we expect to distribute them within the next week or two. The pages of the principal prayers will be announced by the Rabbi so that the worshippers who are not familiar with the Prayer Book structure will be able to follow the services more easily.

## SISTERHOOD BRIDGE PARTY—WEDNESDAY AFTERNOON, JANUARY 17th

The Sisterhood at its last meeting decided to arrange a Bridge Party on Wednesday afternoon, January 17th. Mrs. H. E. Boskowitz has been appointed chairman of the affair with Mrs. I. Levingson, Mrs. I. Pollack and Mrs. N. T. Schwartz as co-chairmen.

Further details will be announced later.

## DO YOUR FRIEND A GOOD TURN!

The beginning of a new fiscal year should be an excellent time to enroll your friends as members of the Center. There are literally thousands of Jewish families in our vicinity who could be induced to join our ranks especially in view of the reduced rates in membership dues.

The Membership Committee, of which Hon. Emanuel Greenberg is chairman, appeals to all members to help increase the membership of the Center by proposing their friends, relatives or neighbors. The Committee stands ready to be of help in this work. If you know of some prospects, send in their names and addresses.

## "IS ZAT SO?"

It's on its way—the punchiest play—"Is Zat So?"—to be given by the Center Players with an all star cast under the direction of Mr. Phil Gross. Watch for the date in a forthcoming Bulletin.

## THE SABBATH

Kindling of Candles at 4:14 P. M.

Friday Evening Services at 4:20 P. M.

Sabbath Morning Services (Parsha Vayigash) will commence at 8:45 o'clock. Rabbi Levinthal will preach on the Weekly Portion of the Torah.

Junior Congregation Services at 9:30 A. M. Schach-rith, Milton Sanit; Mussaf, Jules Wiener; Maftir, Marvin Hoenig. Sidney Wiener will read the Torah and Mr. Robert Eisenberg will speak.

## DAILY SERVICES

Morning Services at 7:00 and 7:30 o'clock.

Mincha at 4:20 P. M.

## HEBREW TODAY

(Continued from Page 12)

results are also to be expected from the recognition of Hebrew as an elective in some high schools and colleges. Our youth, both boys and girls, are to be urged to avail themselves of the opportunity thus offered to them, in order to enrich themselves culturally without loss of time or credits. Various youth organizations, such as Young India, Young Israel, Hashomer Hatzair, and others, must include Hebrew as an important element in their activities and foster its use. Similarly, are the various Hebrew courses for adults, which spring up sporadically in different sections, to be strengthened into permanent institutions.

All these efforts, together with the Palestinian influence, which is evident already and is destined to gain in still greater potency, will create for Hebrew the kind of environment, where the Hebrew literature and the living Hebrew tongue will have ample opportunity for growth and development in our own country. The time is not very distant.

# ROLL OF HONOR

The following is a list of the names of members and worshippers who responded to the appeal at the last Kol Nidre Services:

Anonymous	Charles S. Greene	David Ferster	David Stark
Isidor Fine	H. L. Hirsh	Charles Fine	I. Tannenbaum
Meyer A. Rosen	Samuel Horwitz	Mr. Danzinger	Max Tucker
	Joseph Horowitz	Isaac Feinman	B. Waxman
B. J. Kline	H. L. Jablow	Herman Fishbein	A. Weinstein
A. Rosen	Simon H. Kugel	M. H. Fleschner	L. Teitelbaum
Morris Smerling	Mrs. I. Lazarowitz	Meyer Freed	I. Wiener
David Bilgore	Aaron Lewis	H. Froelich	Mr. Weinstein
Milton J. Goell	Harry Leibler	A. Glasser	M. D. Wender
David Goodstein	Henry Lieb	A. Gissin	Benjamin Werbelovsky
Morris W. Haft	Irving Lurie	L. Glaubman	Dr. S. A. Wolfe
Samuel Katz	Samuel Meltzer	Louis Goldberg	Charles Wunderlich
Fred Kronish	Jacob Mormar	A. Goldenberg	Mrs. J. Zirinsky
Dr. I. H. Levinthal	Joseph Prenskey	H. Goldstein	
Harry Liberman	Louis Robbins	H. W. Goodman	Samuel Abelow
Jacob Rutstein	Louis J. Roth	Irving Gottlieb	H. Achinstein
Nathan Salwen	M. Rothkopf	Harry A. Harrison	S. Block
	Samuel Rothkopf	A. Gottlieb	B. Bloomgarten
Hyman Aaron	Louis Rosenman	J. Gulkis	J. Brown
L. W. Bernard	Joseph Sabel	R. Hirsch	R. Canarick
Louis Brenner	E. R. Saretsky	L. Hoffman	Max Friedlander
Phillip Brenner	Mrs. Schlein	S. J. Klein	J. Finkelstein
Samuel Droschnicop	L. H. Schlesinger	Morris Kraus	S. M. Golomb
Barnett Gabriel	William I. Siegel	Louis J. Land	Ike Grossman
Moses Ginsberg	J. M. Silverman	Dr. M. R. Lemler	Louis Hoffman
Henry Gold	Joseph A. Solovei	Mr. Lerner	Mrs. G. Horowitz
Max H. Haft	Samuel Solovei	Louis Levine	Mrs. Kate Horowitz
Samuel Horowitz	Nathaniel Walkof	Mrs. L. J. Levinson	Louis Koch
George Jablow	Samuel Wander	Jeremiah Levy	J. Iserson
Morton Kline	E. Weintraub	H. Liberman	J. Katz
Samuel Koff	Albert Witty	Jacob Lieb	Mrs. Lena Kessler
Solomon Leibowitz	Mr. Zimmerman	Philip L. Lipschutz	K. Karl Klein
H. J. Lipman	Samuel Zirn	I. Lowenfeld	Mrs. F. Kronbach
Leib Lurie	Mrs. Julia Zweig	J. E. Lubell	Doris Stark (Samuel)
Morris D. Metzger		Jonas Luxenberg	Miss Dora Leaks
Morris Miller		Dr. H. Plotkin	A. Lieberman
Louis Parnes	H. Anderson	A. Margolin	Charles Mandel
A. Posner	M. Bogdonoff	I. Miller	S. Marcus
Hyman Rachmil	J. Feldt	Jacob Mines	Z. Marcus
I. Jerome Riker	Dr. R. Finkelstein	I. Nathan	M. Metz
Morris Rosenfeld	H. Frank	Charles Perman	Mrs. I. Pollack
Hyman Rothkopf	H. A. Freedman	A. Rosen	M. Rapaport
M. M. Rutchik	M. Ginzburg	Philip Rosenbloom	J. Ratner
Harris Salit	Louis Gordon	I. Rosenbluth	Philip Rieben
Joseph M. Schwartz	Alfred Greenblatt	S. Rosenthal	Dr. Rosen
Solomon Schwartz	Max Herzfeld	A. Scheer	Mrs. Rose Roth
Henry Seinfeld	Harry L. Gross	N. Schnall	Chaim Schlesinger (Louis)
Nathan D. Shapiro	Joseph Jacobs	Isaac Schrier	M. Simons
Louis Smerling	Samuel Koch	Louis Simon	H. Stecker
A. Shapiro	A. Kuflick	Dr. Moses Spatt	B. Tanenbaum
Ralph Socolof	K. I. Ostow	Max Sperber	Mrs. Ida Rabinovitz
Sol Sussman	Joseph M. Prenskey	I. Spievack	Mrs. Slutsky
Mrs. Maks S. Weiss	F. Prince		
S. S. Weissberg	Heyman Schrier		
	Joseph Stark		
Hyman Abrams	Samuel Stark		
George Armour	Samuel Sukloff		
Abraham Bailey	Harris Weingold		
Mrs. S. Barnett	Samuel Zinn		
Alex Bernstein	Harry Zirinsky		
Samuel Bernstein			
Benjamin Breier			
Julius Cohen			
A. Cohn			
Jacob Eisenberg			
J. A. Fortunoff			
Harry Gellis			
Abraham Ginsburg			
S. P. Goldberg			
Harry Goldman			
Jacob Goldman			
Dr. Max Goldstein			
Harry Goody			
Hon. Emanuel Greenberg			
Samuel Greenblatt			

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## The Latest On The Nazi Front

(Continued from Page 6)

Interior, there was adopted the policy of extermination of Jewish dentists by forcing new examinations for which Jews will not be allowed to enter.

The press has announced that up to October 20 more than 600 lawyers were barred from practice in Berlin alone. More oustings are expected, which will leave only the war veterans, and these are already expelled from the Law Associations throughout the country.

Among the Jews recently dismissed from professorships is Karl Neuemeyer, of Munich, famous international lawyer and brother of Alfred Neuemeyer, of the Bavarian Supreme Court, President of the Munich Jewish Community, the Federation of Jewish Communities in Bavaria and a member of the Reichsvertretung, the supreme body of Jews in Germany. Professor Neuemeyer has been teaching law at the Munich University since 1901 and has been the representative of the German government at the International Law Conference at the Hague. Two other ousted professors are: Arnold Busch, member of the State Academy of Art in Breslau, and V. von Baeyer. The latter's Jewishness comes only from his grandmother, but even though his father was a great chemist and Nobel prize winner, the taint was sufficient to bring about his expulsion.

Of the work of the Central Committee of German Jews for Aid and Construction, which attempts to rehabilitate German Jews and adjust them in whatever way possible to the new conditions facing them, the Munich *Landpost*, Nazi organ, has this to say: "Jews must not think of adjusting themselves by becoming land-workers on German soil. It will be better for them to give up their plan and clear out of Germany altogether. German soil is for Germans only, and any attempt by Jews to acquire German land can only be regarded as an act of Jewish provocation."

A forecast of the position of the Jew in Germany of the near future was given by W. N. Ewer, the correspondent of the *London Daily Herald*, who wrote recently:

"As the Jew is outside the State, it follows that Jews cannot vote for or be members of the German Reichstag; Jews cannot enter the German army or navy. The Jewish Community, however, will probably be given some representative organization of its own through which it would have the right of making representations to the Government in connection with Jewish affairs or grievances. In matters of personal freedom, security and rights under civil and criminal law, a Jew will, subject to the restrictions of the statute, have the same rights as a German citizen or a foreigner resident in Germany. Jews will be free to engage in all commercial, industrial and agricultural enterprises. The number who may be engaged in the law, in medicine and in certain other professions will be limited. In education, Jewish children will, in general, be admitted in the ordinary way to elementary schools and in limited numbers to secondary schools and universities. In areas where there is a large enough Jewish population special Jewish secondary schools will be allowed. Finally, the segregation of the Jews as a separate community will be made definite and permanent by the strict prohibition of inter-marriage."

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Is Spinozism Compatible With Judaism?

*By* DR. ISRAEL H. LEVINTHAL

My Estimate Of Hitler

*By* LION FEUCHTWANGER

Urim And Thummim

*By* BRUNO LESSING

Emma Lazarus

*By* JOSEPH WOLFE

The Month In Jewish News

A COMPREHENSIVE SURVEY OF JEWISH EVENTS

MARCH

1933

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# The Brooklyn Jewish CENTER REVIEW

Published by THE BROOKLYN JEWISH CENTER—667 Eastern Parkway, Brooklyn, N. Y.

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ISRAEL H. LEVINTHAL, J. D., L. H. D., *Rabbi* JOSEPH GOLDBERG, *Administrative Director*

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## IN GERMANY

THE Jew is the barometer of social and political storms in the world. Any disturbance is immediately recorded through him. But unlike a barometer which merely ascertains or indicates changes it is the Jews' melancholy, his inevitable fate, to constitute the shock-absorber and the scapegoat upon whose head are laid the sins of others. Such is his tragic status today in Germany, which at the moment forms the darkest spot on the Jewish map.

Anti-Semitic agitation there has assumed unheard of dimensions.

The entire Jewry in Germany fears and shakes with apprehension at organized wrong. To the subtle persecution of the Jewish spirit in the land of Kultur, there has been added persecution of the Jew. The Chancellor of Germany, Hitler, is inciting the masses against innocent, defenseless people. Millions of anti-Jewish proclamations are now spread among the half-starved, war-weary German populace, charging the Jew with responsibility for the ills and sufferings of the German nation. Hitler's avowed intention is to reduce the Jewish people, by direct discrimination, to economic misery and to exclude them from participation in the affairs of the country.

"Those whom the Gods wish to destroy", says an ancient Greek adage, "they first drive mad". The Chancellor, in defiance of the universally acknowledged dictates of humanity, scorns rule by the majority and sets himself up as the autocratic master of Germany. "It is sheer madness to assume that the majority can suddenly replace the achievements of the individual."

He is bent upon restoring the "old order" and to foist it again upon the German nation. He proposes to replace the banner of the former imperialism, the banner at which 23 nations have aimed their cannons. "We thank God" says Herr Hitler, "that during the last fourteen years, the old flag has been folded up and kept immaculate and that it did not wave over this system . . . As president of the New Reichstag, it will be my first

duty to insure that the old colors shall again be the national emblem."

His method to achieve his objectives is through medieval bigotry, through the establishment and maintenance of a regime of force, and through the destruction of the Treaty of Versailles.

During his short term of Chancellor he has gagged the press, muzzled the platform, imprisoned the liberals, brought the police under his control, punished as a crime any criticism of his conduct, made a mockery out of the ballot box, suspended by formal decree the liberty of the individual, his home, etc., forbidden freedom of assembly, reduced to a fiction the sanctity of property, and destroyed that substructure of the League of Nations which was achieved through so much martyrdom and through oceans of blood—the minority rights.

### *A New Type of Leader*

THE world pictures a prime minister as one possessed of great depth of character, of moral wholesomeness, of large intellectual sagacity; one who uses his great office for the happiness and equal benefit of all his constituents; one who strives to augment the peace and tranquility of the world.

But unfortunately, such is not the picture of the man who is to conduct the business of the German nation. "I fear Hitler and deem him at his worst" says John Haynes Holmes. "With Hitler at the helm, Jews of Germany face political and economic disaster", states a German writer. Hitler has turned his great office into an instrument of assault and vengeance.

The rise of Hitler may entail the decline of liberty of millions of human beings. What a pity that the world, harassed and perplexed, and full of extraordinary dangers, should at this moment be confronted by a disturber. Hitler's conduct towards the Jews of Germany is not only a crime against the German commonalty but against the genius and spirit of humanity itself.

## FOR MEMBERS

THE Lotos Club radiates a warm splendor, the Century Club voices mutely a luxurious history of many decades, the Union Club has an aristocratic depth of comfort, the Metropolitan Club impresses one with the austerity of lofty bank domes. But all these renowned centers of sociability and relaxation are no finer than the club rooms of the Brooklyn Jewish Center, and when that is said, let it not be thought that flattery is the object, for in plain truth, the building and equipment of this institution are on a par with anything that the exclusive town clubs have to offer. A stranger making a tour of inspection will exclaim in surprise that it is as luxurious as anything he has seen outside of the splendor of a modernistic movie set.

The Center, however, is distinguished from all other clubs in many regards too obvious to need elucidation, yet too important to be altogether omitted. It has more than luxuriousness: it has an ideal. It is a place for relaxation and companionship, but essentially a place for inspiration and spiritual values. Its cultural and religious program is one of the best in the city.

No institution is pervaded by as healthful a cheerfulness as is the Center. In no institution do feeling and purpose meet in such beautiful unity. No institution strives more to call into healthy exertion the moral will and communal conscience. Nowhere can a member gain readier access to and cultivate an intimacy with so large a multitude as here, nor move with a freer and more cordial relationship. With justifiable pride it may be said that the Center carries an atmosphere and exerts an influence unsurpassed if not unequaled by any other similar institution in the city.

It is unfortunate, however, that the members, long trained by familiarity to take the Center too much for granted, do not popularize it more. It is the duty of every member to make the strongest effort to acquaint others with the Center and its values. The Center is eminently a friendly and generous institution, and one can do no better for his friends and neighbors than to share the pleasure of the Center.

## ORDER IN KASHRUTH

IN the feverish times in which we live, men are apt to overlook a noteworthy episode in American Jewish history.

A few months ago 230 Orthodox rabbis, including the most esteemed and renowned, assembled in New York City and resolved to abolish and revoke all *Hechsherim* by individual rabbis and to establish a uniform kosher sign in the Greater City of New York. They further agreed that the sole authority to issue such a sign to kosher food dealers should be vested in the Kashruth Association of Greater New York.

Why did the rabbis of New York take such action? Because they felt themselves morally compelled to express their disapproval of the traffic in kosher signs, and to eradicate the evils existing in the kosher food trade.

The Orthodox rabbis of New York thus spoke and acted like Jews conscious of their dignity and ready to

make sacrifices in order to secure the triumph of their belief in the Jewish laws of Kashruth.

Such a movement should be regarded as a vital force in American Jewry. The orthodox community should gladly give this undertaking all the encouragement in its power. This union of 230 rabbis is a clear symptom of that indestructible trait in Jewish character which demands the preservation of Kashruth. In a very large and real sense Kashruth is inseparably intertwined with the dearest interests of Judaism.

This movement will test the earnestness, the determination and the willingness of the Orthodox rabbis to sacrifice for the ideal of Kashruth. But to a still higher degree it will test the tact and the ability of Orthodox leaders. Whether the statesmanship and diplomacy of the Orthodox rabbinate will be equal to the great task of establishing order in Kashruth in the Greater City will depend on the far-sightedness and the liberalism of its leaders.

The first prerequisite to real success is the good will of the Jewish public and of all groups and individuals who wish to preserve Kashruth.

## SIGNIFICANT LECTURES

THE week of March 27 should be a significant one for New Yorkers who seek to broaden their knowledge through attending lectures, although the reason for this significance emanates from a neighborhood institution, the Brooklyn Jewish Center.

During that week the Center will conduct a series of lectures on health in which will participate a number of leading specialists under the auspices of the Physical Training Department of the Center and in cooperation with the East New York Medical Society.

It is not the fact that a lecture course on health topics will be given that makes these lectures so significant, but the subjects which will be discussed. On March 29, for example, Dr. Hannah Stone, who is co-leader with Mrs. Margaret Sanger of the birth control movement in this country, will talk on birth control as a factor in modern life, and on the same evening Dr. A. Koplowitz will speak on "The Dangers of Abortion". On the previous evening, Dr. Charles Panoff, the attending Urological Surgeon of Beth El Hospital, will discuss "Sane Sex for Sane Men", and on the 27th, the opening night of the series, the eminent psychologist, Dr. A. A. Brill, will speak on "Mental Hygiene and Good Health". On Tuesday, the 28th, Dr. A. J. Rongy, one of our most noted gynecologists, will speak on "The Problems of the Growing Girl", on the 30th, Dr. Bernard Sachs, the President of the New York Academy of Medicine, will talk on the "Patient's Relation with the Family Physician."

That some of these subjects should be discussed openly in a public forum is a daring innovation even in these days. There are many who believe that such discussions are eminently necessary to the health and spiritual welfare of the people.

The managers who arranged this course of lectures hope and trust that the members of the Brooklyn Jewish Center will be appreciative of the enterprise and of the courage that prompted them.

—L. J. G.



# IS SPINOZISM COMPATIBLE WITH JUDAISM?

By DR. ISRAEL H. LEVINTHAL

(This is the third and concluding lecture of the series given recently by Dr. Levinthal on Baruch Spinoza.)

IT is not a new or novel question that we propose for our present discussion. From the days of Moses Mendelssohn to our own, many have endeavored to answer it. Some embrace Spinoza with open arms and say, with Meyer Letteris, that "Spinoza's philosophy rests upon the foundation laid by our ancient Sages", that "there is no heresy in it," and that "it all fits in with the purest faith." Others, again, are equally vehement in their denunciations, and, in the words of Samuel David Luzzatto, refer to him as the philosopher "who was of the seed of Israel, but who did not live amongst them nor die amongst them". "If one of your friends praises and extolls Spinoza, and you look on and are silent—can there be any hope for Israel?" to quote Luzzatto again, is but another example of the opposition that Spinoza's teachings aroused. It is still a moot question, and scholars even in our day voice their opinions in favor and in opposition to Spinozism from the viewpoint of Judaism.

It depends of course on what you mean by the question itself. If you have in mind the Judaism as understood by Spinoza's co-religionists in Amsterdam in the 17th century, then we must answer with an emphatic No! If you have in mind Judaism as understood by its greatest representatives—its scholars and sages and philosophers of all ages—then, I submit, the answer is in the affirmative.

I FIND a clear answer given by you, yourselves. When I ask myself why it is that you flock in such large numbers to learn about this philosopher of three centuries ago, the answer to me is quite simple. Had I chosen to speak of Descartes or Hegel or Kant, I know that there would never be that interest among you which you display tonight. It is because, subconsciously, you feel that Spinoza is one of us. You want to know more about this brother of ours. It is the call of blood to one of our own. "I seek my brother"—brother in blood and in spirit—that is your unmistakable answer.

But let us not be content with this subconscious answer alone. Let us go to the root of the problem itself.

Before we do, however, let us not be influenced by the act of his excommunication. We have tried to make it clear in our first lecture that this excommunication was due not so much to theological as to political reasons. No less an authority on the life and teachings of Spinoza than Sir Frederick Pollack gives this an unchallenged statement . . .

Secondly, let us not be influenced in our answer to the question proposed by certain statements of Spinoza to which all of us take exception. His attacks upon

the rabbis of his day, his disparaging remarks about Maimonides, to whom he is so greatly indebted, are certainly unjustified and inexcusable. They prove the weakness of his own philosophy—which could not entirely master even him—and that even in his case passion could conquer reason. We forgive him, recalling the Ta'mudic warning that "anyone who gets himself into a fit of anger is liable to fall into error". But this bitterness may only reflect upon Spinoza himself, they must not affect our judgment as to the compatibility of his philosophy with Judaism . . .



Portrait of Baruch Spinoza  
(From Lewis Browne's biography "Blessed Spinoza")

AS we approach the fundamentals of his philosophy we note first of all his great indebtedness to his Jewish masters. We may safely say that had he not been nurtured on these Jewish teachings he would never have produced what he did. They gave the impulse, the definite direction, to what he achieved.

These early teachings influenced not only the contents of his works but even their form. In his earliest short treatise, as well as in his Ethics, he divides his subject under three divisions: God, Man and Man's Happiness. It is exactly this same division, with practically the same headings, that you find in the philosophic works of Saadya and Maimonides.

In content, even more than in form, he shows the influence of his Jewish masters. "Few of his doctrines," says so keen a student of Spinoza as Leon Roth, "are  
(Continued on following page)

## IS SPINOZISM COMPATIBLE WITH JUDAISM?

(Continued from preceding Page)

without an analogy in their writings". Even his pantheism is not original. Not only did he derive much from the pantheism of Giordano Bruno (who was himself greatly influenced by the Cabbalists), but also directly from Jewish sources. Abraham Ibn Ezra, whom he quotes so frequently, and whose writings he mastered, was an avowed pantheist who interpreted the Scriptural "cleaving" of man to God as "the union of the part with the whole". Crescas, whose philosophic work "Or Adonoi" was familiar to Spinoza, hinted that the old saying of the Rabbis that God is the *M'komo Shel Olam* "Place or Space of the Universe", should be taken seriously. "God is in all parts of the world. He is their place that supports and holds them," he tells us.

Spinoza's doctrine of determinism, that everything is determined and affected by some cause, also shows the influence of Crescas, who was a thorough-going determinist.

**E**VEN his emphasis on reason or knowledge, that, too, is distinctly Jewish. "Know the God of thy fathers", the Jewish philosophers were wont to quote, and by knowledge of God they meant the study of the facts of the workings of God. Maimonides, above all, makes Knowledge man's supreme ideal and duty. Like Kimchi and Abarbanel, he, too, would have us understand that being created in God's image implies that man must resemble God *B'sichliyo*s—in intellect and in intellectual pursuit. "I have shown you", says Maimonides, "that the intellect which emanates from God unto us is the link that joins us to God." In speaking of our philosopher's "Intellectual Love of God", Joel wisely remarks that "Spinoza took the Love from Crescas and the Intellectual from Maimonides." The very name "Intellectual Love of God" is now traced to a Jewish source, the "Dialogues on Love", by the Italian Jew, Leon Abarbanel—last of the medieval Hebrew thinkers—a book which Spinoza actually possessed in a Spanish translation. In it he refers to cosmic love which binds together the whole universe, and in a memorable passage, he speaks of "the intellectual love" which binds man to God . . .

The fact of the matter is that Judaism has never developed a standard philosophy or systematic theology. We have not a conclusive philosophic criteria by which we may adjudge the absolute compatibility or incompatibility of the teachings of Spinoza and the teachings of Judaism. Jewish doctrine has developed and expanded, and great latitude was given, to thinkers to ponder over questions and to give the results of their philosophic adventures. The genius of Judaism, we often noted, was pragmatic not metaphysical. It was interested in moral values not in metaphysical speculations. There is no dogmatic theology in Judaism. That is why it was so difficult to formulate a creed to satisfy all Jewish thinkers.

**E**VEN one of the questions that trapped Spinoza, whether or not he believed in angels, and his answer that angels do not exist, that they represent hallucinations, the product of imagination, is not as radical as it superficially appears. The Sages in our ancient liter-

ature have declared that the Jews brought with them the names of angels from Babylon, that the very names Gabriel, Raphael and Michael, so popular in later literature, were of foreign importation. And Maimonides went further and also declared that angels were not to be taken literally but only in a figurative sense.

So, too, Spinoza's attitude toward the problem of miracles, as recounted in the Bible, is not altogether new. The problem of miracles baffled many another Jewish philosopher as well as some of the Rabbis of former days. Some sought to evade the difficulty by the mystic notion that all miracles were latent in ordered nature at the creation, in other words that before God created the universe it was already then destined that at certain specified periods Nature should act in these strange ways. Is not this itself a form of denial of miracle, a fiction to satisfy both those who want to cling to miracles and those who deny their validity?

Or, let us for a moment examine Spinoza's more radical teaching regarding God, that He, too, cannot do things at will, that He, too, is bound by inexorable law, that "whatever God does follows of necessity from His nature." Maimonides, too, makes a distinction between things possible and things not possible for God. Even God cannot do what is logically not true, as, for example, to make two times two equal five. You recall that even in the early pages of the Bible, when God informs Abraham that He will destroy Sodom and Gamorah, Abraham challenges God in those memorable words: "Will the judge of all the world not do justice? Heaven forbid that Thou shalt do such a thing!" God is bound by His nature to do justice. It is impossible for Him to act otherwise. Spinoza carried this point to its philosophic conclusion . . .

**A**ND even, *mirabile dictu*, the theory that extension is an attribute of God, that substance is also a mode, a property of God, radical as it appears, is yet not novel in Jewish literature. You may recall that when Maimonides protested against anthropomorphic conceptions of God another great teacher, Rabbi Abraham ben David of Posquiers, opposed him and wrote "Many and better men conceived God under corporeal forms, for which they believe they have found authority in the Scriptures". Men even speculated on the *Shiur Komo*, the measurements of the Divine, without being banned. Above all the name *Makom*—Space—which is so frequently used for God, has much of these philosophic implications.

And, finally, when you come to his God thesis, you will find yourself again not on altogether strange territory. A rabbi of the Midrash compares God to the soul "filling the whole world, as the soul fills the body", a comparison which according to Professor Schechter, may have suggested to later Jewish writers their semi-panteistic notions. The Cabbala, or mystical literature of Israel, is especially filled with such pantheistic ideas. In the Songs of Unity, incorporated in our daily Prayer Book, you will find lines of strong pantheistic coloring. "Nothing encompasses Thee, nothing limits Thee". "Since Thou art the all, Thou art in all". "No place is

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# MY ESTIMATE OF HITLER

By LION FEUCHTWANGER

IT is rather difficult for a German writer of Jewish extraction to write about Hitler. It is a ticklish matter. Twice this past year leading nationalistic papers in Germany advised their readers to assassinate me. On the other hand, I feel deeply bound up with German culture. I want to go back to Germany. I am going back to Germany shortly. So you understand that I have to be careful. It is a historical fact that all great politicians and statesmen have spoken and written in a good style. Napoleon, Disraeli and Bismarck expressed their thoughts in a manner as clear as crystal. Even old Hindenburg, who declares that he has read only two books in the whole of his life, writes and speaks a very clear German. Herr Hitler writes and speaks the worst German ever written or spoken in our country.

I leave the conclusion to you.

When I stated that in Germany the people who are materially poor belong to the Left Wing parties, and the people who are spiritually poor belong to the Right, there was a great noise in the nationalistic papers.

Well, the book which Hitler himself wrote, entitled "Mein Kampf", reached a circulation of only 200,000 copies; the book of his most violent antagonist, "All Quiet On The Western Front", by Remarque, reached a circulation of 1,200,000 copies. Now I ask you: do the intellectuals, the readers, belong to the Right or to the Left?

The National Socialists never had original ideas. They have constantly imitated and used the ideas of other people. They took their emblem, the swastika, from the Indians. They got their salute and military uniform from Mussolini. They took the name of their headquarters — their brown houses—from the yellow house in my book "Success", which admittedly is not too Hitleristic.

I can find only one original idea in the plans of the National-Socialists. One of their leaders, when asked what they would do if they won power, answered: "Keep it".

HITLER is between the proverbial devil and deep sea. If after the elections he should carry out his threats to illegalize the Communist party in order to get rid of its hundred or more Reichstag deputies, his action will tend to unite the Social Democrats and Communists. He would find himself face to face with a strong, almost unbeatable opposition. If, on the other hand, he should attempt to deal with them constitutionally, he will not be able to govern through the parliament. To this must be added the strange complexion of the National Socialists as a party. In America the fact that a goodly number of the followers of the swastika expect Hitler to fulfil the Socialistic phase of the party program is overlooked. Hitler is committed equally to the wealthy bus-

iness interests and to the pauper elements in his party.

How can he hope to satisfy both simultaneously?

This explains why Hitler did not want to accept the responsibility of government.

A comparison between Hitler and Mussolini is ludicrous. Mussolini took the dictatorship of Italy at a time when the economic trend was upward. It was comparatively easy for him to find work and food for unemployed and to set in motion the wheels of production and construction. Hitler begins his rule at a time when the economic chartline dips lower daily. How can he hope to keep his promise to feed the hungry and provide work for the idle?

THE conflict is between the Right and the Left in Germany. Jews are suffering and will suffer in this struggle. I do not want to believe that Jewish life is in actual danger, although our existence is not a bed of roses under a Hitlerite regime. Those who will be bearing the brunt of the anti-Jewish attack of the Hitlerites will be the unnaturalized Jews. Edicts of deportation are said to be ready. Yet I have confidence in the cultural forces of Germany. I trust that these days of strife and stress will reveal to the world the soul of the real Germany. Don't let us be fooled. The German is not an anti-Semite. Of Hitler's followers how many take his anti-Jewish diatribes seriously? I have no statistics at hand. But how many bought the book that expressed his credo?

We German Jews are too closely knit into the history of Germany. I am eager to return there though I know that I may live through . . . embarrassing moments. I would consider it unfair to abandon Germany

at this time. I yearn to be back in my home in Berlin and to begin on my second volume of "Josephus".

In Germany there are, altogether, only about 450,000 Jews in a total population of sixty-five millions. Every day 18 million copies of anti-Semitic papers are published in Germany—forty copies, on an average, against every Jew every day. I am a German Jew. Do you understand why I am gradually growing conceited?

My conclusion? Ideas, however unrealizable they may appear, always make their way in the end if only they are useful. In the final analysis revolutionary reason always is victorious over tradition—supporting instinct. We may state with gratification that even now we have a rather large group of individuals whom we may designate as fair, and that they, in spite of everything, get along quite tolerably amidst the mass of barbarians. Already there are very many among us who not only in words but also in the conduct of their lives replace militancy by fairness. They will carry the day.

*The characterization of  
Hitler contained in this article  
created a great deal of comment  
when it was originally made in  
a speech delivered by Feuchtwanger at the Brooklyn Jewish  
Center Forum on February 6th.*

Jewish Women of Importance—

## EMMA LAZARUS

WHO LIVES IMMORTALLY IN THE STATUE OF LIBERTY

By JOSEPH WOLFE

FIFTY years ago, a lady interested in welfare work, Constance Cary Harrison, was hard at work collecting a number of stories, poems and drawings for publication in a souvenir book to be sold for the benefit of the Bartholdi Statue Fund. This was the immense bronze figure which was later to be known as the Statue of Liberty, and which was just then finished in Paris by its creator, Frederic August Bartholdi.

Miss Harrison approached Emma Lazarus, a writer of considerable reputation, and begged her to write something appropriate in the album. Miss Lazarus was of an unaffected character, and souvenir books, with their ostentatiousness, did not appeal to her. She begged to be excused.

"But think," Miss Harrison received an inspiration, "of the Goddess standing on her pedestal down yonder in the bay and holding out her torch to those Russian refugees of yours whom you are so fond of visiting at Ward's Island".

It was the period after the Jewish persecutions in Russia, when the Jews of that country had but two havens, Palestine and America. Palestine was then considered the land for Jews to die in; America the land to live in. Emigrants therefore flocked to these shores to begin a new life, and Emma Lazarus was one of the ardent workers in their behalf. It was the sufferings of the Jews in Russia that first awoke her latent love of Judaism, and she never thereafter lacked the energy nor the inspiration to be a powerful interpreter of the Jewish cause to the world at large.

Emma Lazarus was stirred by the picture brought up by Miss Harrison. Two days later she sent her a poem dedicated to the Bartholdi statue and entitled "The New Colossus".

The beauty and effectiveness of the poem were widely recognized, and when the statue was erected on Bedloe's Island, three years later, it was inscribed on a bronze tablet at its base.

EMMA Lazarus was somewhat removed from Jewish interests during the early part of her life, and was inclined to regard her racial heritage with cool impartiality. As late as her thirty-second year she wrote of Lord Beaconsfield in an article, "Was Lord Beaconsfield a Representative Jew?" thus:

"The narrowness, the arrogance, the aristocratic pride, the passion for revenge, the restless ambition, the vanity and love of pomp of Benjamin Disraeli, no less than his suppleness of intellect, his moral courage, his dazzling talents and his triumphant energy, proclaim him, to our thinking, a representative Jew."

Her position as a calm onlooker of the Jewish scene was shaken by the Russian pogroms of 1881, and the ancient remedy for Jewish assimilation and indifference,

## THE NEW COLOSSUS

*Not like the brazen giant of Greek fame,  
With conquering limbs astride from land to land,  
Here at our sea-washed, sunset gates shall stand,  
A mighty woman, with a torch, whose flame  
Is the imprisoned lightning, and her name  
Mother of Exiles. From her beacon hand  
Glow's world-wide welcome; her mild eyes command  
The air-bridged harbor that twin cities frame.  
"Keep, ancient lands, your storied pomp!" cries she  
With silent lips. "Give me your tired, your poor,  
Your huddled masses yearning to breathe free;  
The wretched refuse of your teeming shore—  
Send them, the homeless, tempest-tossed, to me—  
I lift my hand beside the golden door!"*

persecution, acted upon her with all its force. She became an active propagandist for the Jewish cause.

In her communal work she was a sister of mercy. Ward's Island, where the refugees from Russia were temporarily housed in a shelter erected by Jacob Schiff, and the poor quarters of the city, were the points of her daily pilgrimages.

In her writings she showed a strength in odd contrast to the delicacy of expression expected from women in those days. Her series of articles in the Century Magazine (1882-1883) on the Jewish question was so powerful that it aroused nation-wide comment. It even made some literary gentlemen regard her as the equal of their own sex.

EMMA Lazarus was born in New York City on July 22, 1849. She was the daughter of Moses and Esther Lazarus, wealthy people who could afford to give their child an expensive upbringing. Private tutors educated her and she mingled only with the leaders of the well-to-do. She first attracted attention to her literary ability through a poem which she recited at the home of Samuel S. Ward, when yet a very young girl.

At eighteen she published her first book of poetry, which was highly praised by William Cullen Bryant. After this she wrote several more volumes of verses which were originally published in various magazines. Her first prose work was "Alide: An Episode in Goethe's Life". She translated many of Heine's poems and the works of the Spanish-Jewish poets, Halevy, Gabirol and Ben Ezra. A drama in verse, "The Dance of Death", was one of her larger works. In one series of articles from her pen, "An Epistle to the Jews," she sought to arouse a Jewish spirit of independence through the reclaiming of Palestine as a homeland.

A protracted illness caused her death on November 18, 1887, at the age of thirty-eight.



# THE MONTH IN JEWISH NEWS

*Do you know what is happening in the Jewish world? No Jew is properly equipped to understand the problems affecting the Jewish people unless he is fully conversant with Jewish events. The Brooklyn Jewish Center Review will present a comprehensive digest of Jewish news each month.*

ON the eve of Hitler's triumph in Germany the following statement was given to the New York Times' correspondent in Berlin by what is known as a "reliable authority":

"You can safely say that there will be fewer Jews killed in Berlin in the next few days than beer-runners killed in New York in the same period."

This enigmatic statement was followed by one from the Central Union of German Citizens of Jewish Faith:

"In meetings and certain newspapers violence against the Jews is propagated. We believe responsible governmental authorities are unaware of the full extent of this threatening situation. We have dutifully apprised them thereof and have pointed out the danger."

Agitation against Jews has been so intense that even Einstein has not been exempt from attacks. The "Voelkischer Beobachter", after denouncing the scientist and attributing "anti-German" sentiments to him, said: "Hundreds of scientists are demolishing Einstein's teachings, but the gullible and superstitious masses continue to believe".

On reading Feuchtwanger's characterizations of Hitler in New York, "Der Angriff", the Berlin Nazi organ, threatened: "These men who abuse Germany will meet corresponding consequences upon their return to Germany."

Although it was said when Feuchtwanger left New York that he was on his way home, a late report was to the effect that he would go first to England and then remain in the south of France.

The election was followed by a number of attacks on Jews and the government has met the charges of hooliganism with impersonal promises that law-abiding Jews would be safeguarded. Nevertheless a number of prominent Jews found it necessary to leave Germany.

Among them were Theodor Wolff, editor of the Berliner Tageblatt; Professor Georg Bernhard, former editor of the Vossische Zeitung; Oscar Cohnn, former Socialist member of the Reichstag; Alfred Kerr, dramatic critic; Bernhard Weiss, formerly second in command of the Berlin police; Isaac Steinberg, a Russian emigre who was Minister of Justice in Lenin's first coalition Cabinet; Georg Tietz, head of a large department store, and Robert Weismann, State Secretary in the former Prussian Cabinet headed by Premier Otto Braun.

THE Nazis in some way associated the "Mickey Mouse" movies with Jews, and published an article in which the writer saw in Mickey a deliberate attempt to pervert the German character and German culture. Commenting on this Walter Winchell observed: "They mouse be nuts".

The Supreme Administrative Tribunal of Poland rendered a decision which sets a precedent that may result in the complete discarding of the notorious Czarist laws

against the Jews. The case concerned the eviction of a Jewish farmer from the land of which he became a permanent lessee on the ground that the Czarist laws forbade Jews leasing farm-land. After the Ministry of Agriculture and the High Court confirmed his eviction the Tribunal reversed the decision, holding that the new Code passed in Poland upon the establishment of its Republic did not perpetuate the Czarist restrictions.

An interesting court decision in Palestine annulled the marriage of a Jewish girl to an Arab. The girl married the Moslem at the age of seventeen and became converted to his religion. After three years she left him on the grounds of cruelty and returned to her parents. The husband obtained a court order requiring her to go back to her husband or face arrest. The High Court thereupon annulled the marriage because she had been wedded without the consent of her parents while under legal age.

Jane Addams selected the name of the late Julius Rosenwald as one of the ten men who contributed most to the progress of Chicago during the first century of the city's history.

Dr. Maurice H. Goldblatt, of Chicago, was appointed director of the Notre Dame University art gallery, which has a good collection of old masters. Dr. Goldblatt is a distinguished art expert and is also known as a musician.

The Executive Committee of the Jewish World Congress ended a two-day session in Berlin. It decided to conduct a campaign, following the Council to be held in August, to inform the Jewish masses directly of the purposes of the Congress.

MARRIAGE brokers in Palestine must depend upon voluntary contributions of clients for fees, the courts having ruled that marriage broking is not a licensed profession and its practitioners consequently not legally entitled to fees.

Among the 4,164 convicts in Canadian prisons there are only 89 Jews, according to a report heard in the Canadian Parliament.

Professor Levi Civits, only Jewish member of the Roman Pontifical Academy of Science, was praised by Padre Gian Franceschi as a mathematician second only to Albert Einstein.

Mrs. Jacob H. Schiff died on February 26 of cerebral thrombosis. She was 78, and had survived her noted husband by 13 years. During her lifetime she contributed to numerous charities. One of her large benefactions was a gift in 1921 of \$300,000 to the Henry Street Settlement.

Mrs. Israel Zangwill, widow of the novelist and playwright, concluded her visit to this country with a number of lectures and left after appealing for assistance in compiling a book of her husband's letters. She stated that

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## THE MONTH IN JEWISH NEWS

(Continued from preceding Page)

she could not consent to the writing of a biography in deference to Zangwill's opinion that no biography ever painted a truthful picture of the subject. In the latter half of his career, Zangwill took a dominant interest in political affairs, and his wife's choice of "World Disarmament" as a lecture topic indicates how much she sympathized with his work.

Expenditures on charities by the Jewish community in Chicago in 1933 will, according to the budget of the Jewish Charities organization and the estimates of the various institutions, total \$2,617,963.

A tax of one dollar per member of orthodox Jewish congregations was approved at the annual convention of the Union of Orthodox Jewish Congregations. The retiring President, Rabbi Herbert S. Goldstein, stated that \$1,200,000 could be raised in this way to support religious institutions. The convention also approved the creation of a Torah stamp on ritual candles, the income to benefit Yeshivas and Talmud Torahs, and adopted resolutions favoring legislation permitting a work-day Sunday for Sabbath observers and the five-day week urged by the American Federation of Labor.

According to an official statement by the Jewish Agency 8,819 Jews entered and settled in Palestine during 1932. 3,339 of these came originally as tourists and were given permits to remain.

**I**NTERNAL strife within the Jewish community at Corfu, Greece, led the government to order the dissolution of its council and the holding of an election. The community has declined from 4,000 to 1,800 members.

A Jewish engineer, Georg Dattelkremer, was attacked by Iron Guards on the main street of Bucharest, Rumania, the Calea Victoriei, and beaten with horse-whips. His life was saved by passersby, who dragged him into a store and spirited him out through the back door to a hospital. A mob of fifty of the guardsmen prevented an ambulance from giving the injured man first aid. There were a number of other excesses, in Rumania, and the government promised to take action. Cuza and Codreaneau are the anti-Semitic leaders in Parliament.

A plan to create a permanent committee to aid the Department of Labor in administering the immigration laws was launched at a meeting attended by representatives of over 50 foreign-language organizations. The gathering was addressed by former Secretary of Labor Doak, who condemned unscrupulous lawyers who he said preyed on those wishing to appeal to the Department of Labor, and appointed Edward F. Corsi, Commissioner of Immigration at Ellis Island, to form an organization committee.

**A** Cincinnati insurance company started foreclosure proceedings against the Temple Sholem, in Chicago. The Temple was built four years ago and cost a million and a quarter. The mortgage held by the insurance company amounts to \$700,000, and the allegedly defaulted payments of principal and interest total \$20,000.

Orange growers in Palestine, both Jew and Arab, expressed fears for the future of their industry unless the tariffs imposed by European countries, Great Britain and Rumania among them, were lowered. They stated Spain was developing into a strong rival to Palestine in the international orange market. The Palestine Jewish Farmers Association planned to appeal to Great Britain and the League of Nations for relief.

The Vicar-General of the Dominican Order of Australia, the Very Reverend Father O'Sullivan, stated at a public meeting in Sydney that the Jews, through their control of motion pictures, had created the worst spiritual and moral influence on the people, and were using pictures as part of a conspiracy to overthrow the Christian church.

It is also reported that the Jewish Governor-General of the Australian Commonwealth, Sir Isaac Isaacs, has been made the victim of subtle antagonism in the capital, Canberra, and that a whispering campaign is in progress hinting that he is to be displaced.

**T**HREE Jews were appointed in New Jersey to high office by Governor Moore. Judge Joseph Siegler of Newark, was reappointed for a five year term as Judge of the Essex County Juvenile and Domestic Relations Court; Abraham J. David of Elizabeth, was reappointed as Prosecutor of Union County; Assemblyman Joseph Greenberg, of Hoboken, was appointed Judge of the Hoboken District Court. The previous appointment by Governor Moore of Police Judge Harold Simandl, of Newark, to the Circuit Court, is awaiting confirmation by the Senate.

The University of Wisconsin has enrolled between 700 and 800 Jewish students. Compared to the Jewish students as a class the enrollment of the other students declined ten percent.

In the midst of the Hitler agitation against Jews the Lubawitcher Rabbi was brought to Berlin for medical treatment. He is suffering from a number of ailments and from overwork, brought on by his intensive studies and Chassidic teachings, and his large correspondence. The Berlin specialists prescribed a complete rest.

Also in the midst of Hitlerism comes the strange story that Hitler kissed the hand of the Jewish wife of the President of the Italian Chamber of Commerce in Berlin, Renzetti. Signora Renzetti is a granddaughter of a rabbi and the daughter of the president of the Jewish community of Gleiwitz. The heresy took place after Hitler became Chancellor.

**J**USTICE Mitchell May, of the New York Supreme Court, was reelected President of the Brooklyn Federation of Jewish Charities. Despite the greatly increased demands upon it the Federation finished the year with only a deficit of \$104. It spent \$456,975.

Max Jonas, New York builder, and active in philanthropy, died at Palm Beach on February 3 of blood poisoning. He was a director of the Brooklyn Jewish Federation and Brooklyn Zion Hospital.

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## URIM AND THUMMIM

By BRUNO LESSING

THE hall was packed to the point of suffocation with thousands of gaunt, hollow-eyed strikers who hung upon the speaker's impassioned words with breathless interest. He was an eloquent speaker, with a pale, delicate face and dark eyes that shone like burning coals.

He had been speaking for an hour, exhorting the strikers to stand firm. When he dwelt upon the prospects of victory and portrayed the ultimate moment of triumph that would be theirs if they only stood steadfast, a wave of enthusiasm surged through the hall and they burst into cheers.

"Remember that we have fought before," the speaker went on, "remember that we have suffered before and remember that we have won before. How many of you are here who can look back to the famous strike of ten years ago: Do you remember how for months we fought with unbroken ranks? With one exception, not a man faltered . . ."

But now a mist gathered before my eyes; the sound of his voice died away, and all that assemblage faded from my sight. The speaker's words had awakened in my mind the memory of Urim and Thummim; all else was instantly forgotten.

\* \* \*

Urim was a doll that had lost both legs and an arm, but its cheeks, when I first saw it, were still pink, and in spite of its misfortunes, it wore a smile that never faded. Thummim was also a doll, somewhat more rugged than Urim, but gloomy and frowning in spite of its state of preservation. Koppel and Rebecca agreed that Urim was by far the more interesting of the two, but the two had come into the household together and to discard Thummim was altogether out of the question.

Koppel was a cloakmaker, and it was during the big strike that I first met him. Of all the strikers he alone had continued to work, and when the strike was declared they all cursed him. Pleadings and threats alike were of no avail to induce him to leave the shop; for the paltry pittance that he could earn he abandoned his union and violated his oath of affiliation. At every meeting he was denounced, his voice was hissed; he was an outcast among his kind.

WHEN I tapped upon his door there was no response. I opened it and beheld a child with raven hair, so busily occupied with undressing a doll that she did not look up until I asked:

"Is Mr. Koppel in?"

She turned with a start and gazed at me with astonishment. Her big eyes were opened wide at the apparition of a stranger, yet she did not seem at all alarmed. After a moment's hesitation—the door was still open—she approached me and held out the doll.

"Urim!" she said. I took it, and with a happy smile she ran to a corner of the room where, from under a table, she dragged another doll.

"T'ummim!" she said, holding it out to me.

Then Koppel entered the room. He knew me, although I had never seen him before, and readily guessed the object of my visit.

"You are from the newspaper," he said, "You want to know why I did not strike."

When the lamplight fell upon his countenance I saw that he was a miserable-looking creature, servile in his manner and repulsive to the eye. He did not appear to be very strong, and the climb on the stairs seemed to have exhausted him. He sat down, and the girl climbed upon his knee. She threw her arm around his neck, and, looking up at me with a pretty smile, said:

"Urim—T'ummim—mine!"

Koppel stroked her head and a look of deep love came into his eyes, and I began to understand.

"She has no mother," he said. "I must pay a woman to give her food. I can't strike, can I?"

One of the dolls slipped from my hand and fell to the floor.

"Urim!" cried the little one, slipping hastily from her father's knee and picking it up. Tenderly she examined the doll's head. It was unscathed. Then she looked up at me and held out her arms, and her mouth formed into a rosebud. It was a charming picture, altogether out of place, naive, picturesque, utterly delightful.

"You must go to bed," said the father sternly, then turning to me: "The foolish young thing wants you to kiss her."

We became friends—Koppel, Rebecca, Urim, Thummim and I.

"I was reading the Pentateuch aloud one night," explained Koppel, "and she caught the words Urim and Thummim. They pleased her and she has not forgotten them."

I have not said that Rebecca was pretty. She was more than pretty. There was a light in her baby face that bespoke a glorious womanhood. There was a quiet dignity in her baby manners that can be found only among the children of the Orient. She was a winsome child, and during the day, when her father was at work, many children would come to make a pet of her.

The strike was at an end and Koppel was discharged. When I came to his house some time later Rebecca was eating a piece of dry bread, saving a few crumbs for Urim and Thummim. Koppel, in gloomy silence, was watching her.

"She is not well," he said. "She has had nothing to eat for three days but bread. I must send her to an institution."

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# IN THE CENTER

## IMPORTANT NOTICE TO THE CENTER MEMBERSHIP

In the past there has been some hesitancy on the part of the membership of the Center to call upon our Synagogue officials to officiate at funeral services of members of the institution.

We want to call the attention of our membership to the fact that the Rabbi, Cantor and Sexton are at all times ready to be of service in such emergencies, without obligation on the part of the members. The Center office likewise may be called upon to render any assistance and advice in planning and arranging the funeral. There need be no hesitancy in time of such sorrow.

## DR. IRA S. WILE ON "MARRIAGE IN THE MODERN MANNER" MARCH 20th

The well known psychologist, *Dr. Ira S. Wile*, will deliver a lecture at our Forum on Monday evening, March 20th, on the subject "*Marriage in the Modern Manner*".

*Dr. Wile* is one of the leading psychologists in the country. He was formerly editor of the Medical Review and American Journal of Surgery. He is the author of "Blood Examinations in Surgical Diagnosis"; "Sex Education"; "The Challenge of Childhood", etc.

Admission to the lecture will be free to Center members upon presentation of their 1933 membership cards. To all others a charge of twenty-five cents will be made.

## AMPLIFYING SYSTEM INSTALLED IN CENTER

Our members will be happy to learn that within the past few weeks there has been installed in our Center a fine amplifying system, a most useful and essential improvement for our building. It will now be possible for anyone to sit in any part of our large Synagogue and hear clearly every word that is spoken from the pulpit. At overflow services or meetings, it will also be possible to bring the speech that is spoken from the pulpit into the auditorium hall.

This valuable improvement has been made possible through a gift presented to the Center by *Mr. and Mrs. Simon H. Kugel*, members for many years of our institution, and vitally interested in all the work that the Center is doing. Mr. Kugel is also a member of the Governing Board of our institution.

In behalf of the entire membership, as well as of all those who make use of our Synagogue, we want to extend our thanks to Mr. and Mrs. Kugel for this gift.

## HANDBALL COURTS INSTALLED ON CENTER ROOF

The handball enthusiasts in the Center will be happy to learn that two splendid courts have been installed on the roof of our building. Whenever weather will permit the members of the Center will be able to enjoy the outdoor playing of handball on our spacious roof.

## DAILY SERVICES

Morning Services at 7:00 and 7:45 Mincha at 6 P.M.

## ALBERT MORDELL TO CONCLUDE LITERATURE COURSE NEXT WEDNESDAY EVENING

The well known literary critic, *Albert Mordell*, will deliver the final lecture of his course on "*Four Forgotten Stars in American Literature*" next Wednesday evening, March 22nd, at 8:15 o'clock.

In the concluding lecture, *Mr. Mordell* will speak on *James Russell Lowell*, the first creative and philosophical literary critic in American literature. Mr. Mordell has written many books dealing with American literature, and is regarded as one of the leading men in that field.

Admission is free to members of the Center upon presentation of their 1933 membership cards and twenty-five cents to non-members.

## CONGRATULATIONS

The membership of the Center and all the affiliated organizations of our institution extend their heartiest Mazel Tov to our spiritual leader, Rabbi Levinthal and Mrs. Levinthal on the occasion of the marriage of their daughter, Helen Hadassah, to Mr. Leon M. Suklof, son of Mrs. Samuel Suklof, also members of the Center which will take place this Sunday afternoon, March 19th.

## THE SABBATH

Sabbath Candles are to be lit at 6:00 o'clock.

Friday Evening Services will be held at 5:30 o'clock.

Sabbath Morning Services (Parsha Ki Siso) at 8:45 o'clock. Rabbi Levinthal will preach on the Weekly Portion of the Law.

Junior Congregation Services at 9:30 A. M.

Class in Ein Yaakob at 5:00 P. M. Mr. Benjamin Hirsh, leader.

## WOMAN'S SABBATH TO MARK OUR SERVICES THIS FRIDAY NIGHT

In keeping with the custom which our Rabbi has established for many years, the Sabbath, either preceding or following the festival of Purim has been designated as *Woman's Sabbath* in our Synagogue.

This Friday night, therefore, at our services which begin at 8:30 o'clock, the pulpit will be occupied by *Mrs. Gabriel Hamberger*, President of the Ivriah, the Women's Branch of the Jewish Education Society. Mrs. Hamberger is one of the leading Jewish women in communal life. She is actively identified in every movement sponsored by the Jewish women today. She is a splendid speaker and will undoubtedly bring a message of great importance to the women of our community. She has chosen as her subject: "*The Jewish Woman—Her Opportunities and Her Responsibilities*".

The men are also cordially invited to attend the services, but we are particularly anxious that all women, mothers and daughters attend this Friday night.

Rev. Samuel Kantor will lead in the Congregational Singing.



# THE CASE OF ISIDOR FINE

By HARRY A. HARRISON

**N**O, ladies and gentlemen, you won't find this case in any of the law books. Neither will you discover it in any newspaper or other publication. But if you will take the trouble to inquire among the stones and bricks of our Center building, or among the many activities housed within it, they will be glad to talk to you freely of the case of Isidor Fine. And no wonder! For they are experts on it.

How well they know this Mr. Fine! Four years ago, when no one else would take the Presidency of our institution, he bravely stepped into the breach—and assumed the responsibility. (Perhaps if he had known what fate had in store for our Center, he, too, might have refused to carry this overwhelming burden.) But the fact remains that he alone was willing to bear the brunt of whatever might befall. And so for four long years, three of them very lean and hungry years, he guided the Center ship among the jagged rocks of vastly diminished revenues, crippled enterprises, and a disinterested membership. But when, only several months ago, he handed over the command to Mr. Schwartz,



Isidor Fine

the Center ship was still maintaining its true course, with flag proudly flying in the depression gales.

Only the bricks and the stones of our building, and Isidor Fine, himself, will ever realize the countless hours he spent at the Center, scheming, planning, cajoling, urging—all to the end that our institution might carry on as worthily as in the past. Surely in later years the memory of those well-spent, countless hours should bring much happiness to that indefatigable friend of ours.

**B**UT as for us, who have watched his struggles—sometimes not too sympathetically or helpfully—ours will be the most pleasing task of testifying, not in later years alone, but *now*, to the high esteem in which we all hold him. That is why on Sunday evening, March twenty-sixth, we shall tender to Isidor Fine a joyous banquet, prompted solely by our intense desire publicly to exclaim "Well done, thou good and faithful servant!"

This, ladies and gentlemen, is "The Case of Isidor Fine!"

## Annual Health Week

Arranged by the Physical Training Department of the Center in cooperation with the East New York Medical Society.

The following is a partial list of the speakers who will address us on health and the prevention of disease:—

Monday  
Evening,  
March 27th  
at 8:15

### DR. A. A. BRILL

Famous Psychologist—Translator of Freud—Author of books on subjects relating to nervous and mental diseases.

Subject—"Mental Hygiene and Good Health"

Brief addresses by Dr. R. Finkelstein, David B. Kaminsky and Dr. Joseph M. Polisar.

For Women Only

### DR. A. J. RONGY

Leading Gynecologist—Author of over 50 papers on obstetrics and gynecology.

Subject—"The Problems of the Growing Girl"

Dr. PHILIP OGINSZ—Subject to be announced  
Dr. Nathan H. Adler, chairman

This meeting will be held in the Auditorium

For Men Only

### DR. CHARLES PANOFF

Attending Urological Surgeon, Beth El Hospital.

Subject—"Sane Sex for Sane Men"

This meeting will be held in the Dining Room

Wednesday  
Evening,  
March 29th  
at 8:15

### DR. HANNAH STONE

Co-leader with Mrs. Margaret Sanger of the Birth Control Movement in America.

Subject—"Birth Control in a Modern World"

Dr. A. Koplowitz will speak on:  
"Dangers of Abortions"

Dr. H. M. Rabinowitz, chairman

Thursday  
Evening,  
March 30th  
at 8:15

### DR. BERNARD SACHS

Consultant Neurologist of Mt. Sinai and other hospitals. Pres. of N. Y. Academy of Medicine. Author of several books on mental and nervous diseases.

Subject—"The Patient and the Family Physician"

Dr. Israel H. Levinthal will speak on  
"The Physician and the Community"

Address by Dr. Jacob Buckstein

Dr. A. N. Marel, chairman

DAVID B. KAMINSKY, Chairman  
Physical Training Committee

DR. A. N. MAREL  
Chairman, Health Week Comm., E. N. Y. Medical Society

DR. REUBEN FINKELSTEIN  
Chairman, "Health Week"

## AUTOMOBILE DRAWING POSTPONED TO MAY 28th

Many members of the Center have requested that we postpone the date for the Drawing of the *Chevrolet Automobile*, originally set for March, in order to enable them to dispose of the remaining unsold tickets.

The committee, headed by *Mr. George Ringler*, taking this matter under consideration, has deemed it advisable to postpone the date of this Drawing to Sunday, May 28.

Members who have obtained books are, therefore, requested to continue their efforts and dispose of all tickets before that date, and forward whatever money they now have on hand for tickets sold thus far. Those who have not as yet secured books of tickets are urged to get them with the least possible delay from the Center office.

## CHANGES OF ADDRESS

The members of the Center are requested to please notify our office whenever a change is made in either their residence or business addresses. Lack of that information often results in either the mail going astray or being delayed in delivery.



and—

The Family Jacobs' London Arms Hotel-on-the-ocean - at - Collins Avenue and 8th Street—100 feet from ocean — Elevator — Solarium—Roof Garden—Dietary Laws — congenial folks—jolly good times.

## What's The Use?

**YOU FATHERS AND MOTHERS —**  
whose young sons and daughters are not receiving a Jewish education — *What's The Use* of our glorious history and traditions— of our immortal religion and culture—if your children are to grow up in abysmal ignorance of their heritage?

*(Let the Center Hebrew School, Academy and Synagogue implant that invaluable knowledge in your offspring!)*

**YOU MEN AND WOMEN—**who have been neglecting your health and your figure—*What's The Use* of spending large sums of money on medicine—of groaning every time you have to diet —of hating to look into a mirror — when you can grow younger day by day, painlessly, joyfully?

*(Let the Center gymnasium, pool and electric baths bring you back to health and strength!)*

**YOU YOUNG MEN AND WOMEN—**who crave congenial companionship— *What's The Use* of depriving yourselves of worth-while comrades and lasting friendships?

*(Let the Center Young Folks League, its Dramatic Group, its Athletic Teams, welcome you to happy hours!)*

## Really There's No Use!

**IF YOU'RE NOT A MEMBER—  
JOIN TODAY!**

**AND IF YOU ARE A MEMBER—**

**MAKE USE OF YOUR MEMBERSHIP!**

and while you're at it—pass on the good word to others. It's the finest investment in the world.

**Dues:**

\$50.00 per year per family.

\$37.50 per year for single men.

\$25.00 per year for girls.



## MAKING LEARNING A VITAL PART OF CHILD'S LIFE

An original Hebrew poem by an eight-year-old child; a ten-year-old girl discussing a recent showing of modern art and comparing the work with old masters; a group of children making a radio; a reading from the Bible followed by a liberal conservation regarding its interpretation—that was this reporter's introduction to a modern school. If you do not believe the time is progressing go to Center Academy of the Brooklyn Jewish Center, 667 Eastern Parkway, and see if you can compete with these children in their pursuit of learning.

One of the teachers was asked if the children did not often undertake more than they could accomplish and her answer was, "So far we have never found that they fail—because they are really interested, and people can accomplish almost the impossible when they are interested." That is the principle underlying the work at Center Academy—a modern progressive school built upon the theories of all great teachers from Plato to John Dewey that the interest of the learner is essential for true learning.

All work in the school centers around some large central unit of interest and thus it is all correlated and becomes a vital part of the child's life at the time. This is particularly noticeable in the Hebrew work, for Hebrew

is taught and used in the school as a living language. For instance, in the second grade there is a central unit of study around city life and the pupils make a city consisting of shops, post office, banks, etc. One of the shops is a Palestinian one where nothing but Hebrew is spoken. This shop actually functions in the school's activities for here all the pupils of the entire school buy their Chanukah candles, their Palestinian fruits for *Chamisho Ossor*, the materials to make their Purim masks, etc.

One hears of the school supplanting the home. If this is the type of school which is taking the place of the home one need not worry. A carefully planned and prepared noontime dinner is given to the children and a well-supervised rest hour is provided for all.

There have been schools of this type for some time which cared for the general and physical well-being of the child, but now that we have our own schools which care for the spiritual and the traditional background—which is so essential to our happiness we can well be proud and may we have many more which will follow in the footsteps of the Center Academy. S. G.

(Reprint from the Brooklyn Jewish Examiner,  
March 3, 1933.)

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# CENTER TID BITS

By J. G.

Moses Ginsberg has accepted the chairmanship of the Isidor Fine Dinner Committee. Watch our own "Napoleon" marshal the forces that will assure the success of the undertaking. The word "Waterloo" isn't in his vocabulary.

\* \* \*

If space permitted the posting of additional signs in the Gym, we would suggest one more, reading: "Follow the example of 'Pop' Ellis and grow younger day by day".

\* \* \*

Henry Seinfel's voice went against him while trying to collect old debts and new membership dues. He has just recuperated in Florida and will continue the good work once again.

\* \* \*

Milton J. Goell has the distinction of being the youngest chairman of a Palestine Drive Committee. Poet, writer, "real-estatenik", now turning campaign leader. Good luck to you, Milton.

\* \* \*

Our own correspondent in Miami tells us of the mad rush for reservations. Even a depression has its silver lining.

\* \* \*

For years "Hy" Glickman was looking around for some suitable work in the Center. He has found it at last. The exceptional number of reservations to the Young Folks League Formal was the result of his driving force.

\* \* \*

Judging by the incessant smoking on the part of the fair sex, one would think that they are making up for the years when smoking by women was prohibited in the building.

\* \* \*

In the old pre-prohibition days, Louis Hoffman used to keep himself in trim with "karnatzlech" and a good glass of Rumanian wine. Now he uses the Gym and Baths to keep physically fit.

Believe it or not! Only a few years ago the Center statisticians could name at least 29 members whose wealth reached into the seven figures. Now those seven figures are mostly in red.

\* \* \*

Now that Roosevelt is safely enthroned in the White House, the Hon. Emanuel Greenberg is once more tackling in a most energetic fashion the problem of increasing the Center membership.

\* \* \*

Atlantic City's salt water taffy and unearthly stillness have played havoc with Louis Kaplan's handball ability. From now on he will stick to good old Brooklyn.

\* \* \*

Upon entering the Synagogue last Saturday morning, we were greeted with a "Good Yom Tov" instead of the traditional "Good Shabbos". To our amazement, we were told that Gov. Lehman had proclaimed Saturday a "holiday". You can't kill humor by bank holidays.

\* \* \*

Dollini of Hollywood, who is to conduct a dramatic school at the Center, startled the ladies at a meeting of the Sisterhood. He included George Arliss, "Doug" Fairbanks, Ricardo Cortez, Lewis Stone, "Schnozzle" Durante, Ben Lyon, Gary Cooper, Lou Tellegen, Aline MacMahon, and other motion picture celebrities among the Jewish members of the film colony. What an honor?

\* \* \*

Max Leff was reelected President of the Eastern Parkway Zionist District without the need of campaign speeches, handshaking, bribes or refreshments. Reason? No one would dare run against him.

\* \* \*

The rattling of the "gragers" at the reading of the "Megilah" last Saturday night seemed louder and noisier than ever before. We recited "Haman" but had Hitler in mind.

## DOLLINI—FONTAINE SCHOOL TO BE OPENED AT THE CENTER

Arrangements have been made by the *Social Committee* for the opening of a school for dramatics and dancing under the leadership of Mr. George Dollini, Dramatic Instructor, and Vivian Fontaine, Ballet Mistress. Dollini and Fontaine have recently returned from Hollywood where they conducted a very successful dramatic and dancing school.

## SISTERHOOD THEATRE PARTY TICKETS

Members of the Center, who have received *Theatre Party* tickets, are requested to please settle their accounts with Mrs. Rachmil with the least possible delay. Make remittance for tickets you have sold or used and return all unsold tickets, which must be accounted for, with the least possible delay.

## DAVID A. BROWN, NOTED JEWISH LEADER, TO SPEAK FROM PULPIT MARCH 24

David A. Brown, one of the outstanding figures in American Jewish life, who recently returned from a six months tour around the world during which he had the finest opportunities to study Jewish life in nearly every land, will be the visiting speaker at our Center services on Friday evening, March 24. He will speak on the very interesting subject: "Jews The World Over".

Those who have followed his interesting articles in "The American Hebrew" (of which he is the publisher), in which he described some of his experiences, will know what a fine treat awaits us in this lecture.



## IS SPINOZISM COMPATIBLE WITH JUDAISM?

(Continued from Page 6)

empty or devoid of Thee". You have heard that classic phrase, *Efes Bilodai*, "There is nothing outside of Me." Is not this the nearest approach to Spinoza's phrase: "Beside God, no substance can be nor can be conceived"? And the great poet Ibn Gabirol, in his *Keter Malchuth*, which the Synagogue has taken over as part of its liturgy, sings: "The universe is the garment, the covering of God, and He the all-penetrating Soul . . ."

I could go on and on and trace these similarities to show that the impulse and direction of our philosopher's teachings were Jewish. Israel Zangwill, in his short story of Spinoza in the "Dreamers of the Ghetto", makes his teacher, Van den Ende, say that he worked hard to rid Spinoza's mind of the "coil of Hebrew cobwebs". To this Spinoza answers: "Nay, some of the webs were silk. I see now how much Benedict owes to Baruch!" Zangwill, with the intuitive genius of a poet, reveals the truth. As Benedict, he is the philosopher of the world and for the world. But what Benedict taught he owes to that foundation laid when, as Baruch, he was saturated with Jewish teachings. The question is not whether Spinozism is superior to Judaism, whether it can ever take the place of Jewish religious teaching. To this I would unhesitatingly answer, no! There are many defects and many short-comings in his philosophy, which if analyzed and compared, would only prove Judaism's superiority. The question merely is, is his philosophy compatible with Judaism? To which, I believe, we may answer yes. It is not a religion that he offers us but a philosophy, though it is a religious philosophy. He tries to do through philosophy what religion does through the heart. One truly spoke of him as "the philosophers' philosopher". There are many avenues to God. He shows one of the paths for those who might not have taken any other. Nay, more, as Benedict, he was able to bring Baruch to the attention of the world. Other Jewish philosophers spoke just to the Jew, the world remained ignorant of them. As Leon Roth so well said: "Spinoza may be considered the principal channel of the entry of philosophic Hebraism into the modern world".

Spinozism, to my mind, is compatible with Judaism because it is ethical in intention and purpose. Its purpose was Jewish, to discover the *Orach Chayim*, the way of true living. Other philosophers were swayed by intellectual curiosity; Spinoza by moral passion. He is the practical moralist, seeking the way that man can best live. His master work is the "Ethics", and in that speaks Baruch not Benedict!

IT is compatible, too, because of the social basis of his ethics. He is not interested in the good for one man alone, but only in that goodness and happiness which all men may enjoy. He cannot conceive of "the good" as an individual possession. "He who thinks himself the more blessed because he is enjoying benefits which others are not, does not know what true blessedness is." It is compatible with Judaism, because it emphasizes the unity of God, the unity of life, the unity working in nature. "God is One", is re-echoed again and again by Spinoza. It may be the philosophic monism instead of the theological monotheism; but it is only a philo-

(Continued on Page 19)

## Frederick Hollander

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## THE MONTH IN JEWISH NEWS

(Continued from Page 10)

Jews in Angora, particularly those hailing from Salonica, where Mustapha Kemal was born, are reported to be living in happy prosperity. All of them possess houses. Mustapha Kemal is said to be very friendly to the community.

The sixtieth birthday of the poet, Chaim Nachman Bialik, was celebrated recently even in Havana.

**A**N unusual form of contribution to a charity was made when the department store of James A. Hearn and Sons gave a percentage of the sales for February 15 to Hadassah. This contribution was made through the efforts of Mrs. M. Levine and Mrs. Robert Weil.

It is reported that the Jews of Istambul and Adrianople are abandoning "Spaniolish" and heeding the press campaign to use Turkish only.

King Victor Emanuel, of Italy, appointed three Jews to the committee which will interest itself in the preservation of Italian art and antiquities. They are: Professor Supion, of the University of Bologna, an authority of medieval history; Sabatino Lopez, playwright, and Vittorio Morpurgo, art expert.

For the grand dinner to be given Albert Einstein on March 15, on the night he leaves for home, Governor Herbert H. Lehman and Felix M. Warburg are the Honorary Chairmen. The dinner is being given under the auspices of the American Friends of the Hebrew

University. Among the organizations which will benefit by the dinner are the Hebrew University, the Jewish Telegraphic Agency and the American Jewish Physicians Committee, which contributes to the support of the Departments of Hygiene and Microbiology at the Hebrew University. The German Ambassador to the United States, Baron F. W. von Prittwitz und Gaffron, has accepted an invitation to attend the dinner.

Many expressions of sympathy reached David Shapiro, publisher of "The Day", on the death of his wife, the former Belle Kaplan, who passed away on February 6, at the age of 59, after a long illness.

**T**HE Emir Abdullah issued a second communique denying that he intended to lease Transjordan to the Jews. The Arab press wrote that this denial was influenced by the Palestine High Commissioner and the British Military Commander of the Transjordan Frontier Force. The Emir however declared that the land will remain uncultivated if he is unable to supply his own capital for its development. The Arab press is propagating for the lease of the land to the Arabs.

The Austrian Jewish population has decreased, according to the statistics for 1932 now available. The present population is estimated at 186,000. 2,641 Jews died in 1932. 976 were born.

(Continued on following Page)

## FLATBUSH MEMORIAL CHAPEL

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## THE MONTH IN JEWISH NEWS

(Continued from previous Page)

The Jewish Agricultural Society, in its 33rd Annual report, stated that there are 750,000 Jewish farmers in the world, thus indicating a greater interest by Jews in agriculture than ever before within the experience of the society. In the United States, according to this report, over 100,000 Jews make their living, or part of it, from farming. The Society's Loan Department granted, up to the end of the last fiscal year, 10,703 loans, totalling \$6,901,000, to Jewish farmers in forty states.

In an address before the Jewish Social Service Federation at Akron, Ohio, Joseph C. Hyman, Secretary of the Joint Distribution Committee, said that the condition of the Jews in Europe was worse than at any other time since the World War. Half the Jewish population of Poland, he reported, is impoverished, due, considerably, to anti-Semitic agitation and restrictions.

The first Jew to become a regent of the University of Washington, is Alfred Shemanski, of Washington. Mr. Shemanski was named to the office by Governor Clarence D. Martin. He is a well-known Jewish communal worker.

## IS SPINOZISM COMPATIBLE WITH JUDAISM?

(Continued from Page 17)

sophic difference, not going to the essence of the matter at all. One spirit rules it all, one mankind is the aim and the goal of life.

It is compatible with Judaism because God is the cornerstone of it all. The Rabbis tell us that the Book of Ecclesiastes was almost kept out of the Bible. What saved it was the concluding verse: "The conclusion of the matter, all having been heard, is fear God and keep His commandments; for this is the whole man." Similarly we can say of Spinoza's philosophy. Judaism can take it within its fold, because it not only ends with God, but begins with God as well. "Some begin from created things, and some from the human mind. I begin from God!"

No wonder that the great Santayana speaks of "the genuine Hebraism of Spinoza", claiming that he interpreted philosophically the true Hebraic spirit.

We Jews honor him, therefore, not only because he was the great philosopher, not even because, as Jacobi describes him to Lessing, he represented *Eine solche Ruhe des Geistes* (such a tranquillity of mind); *einen solchen Himmel in Verstande* (such a Heaven in the understanding): we honor him because in him spoke the eternal spirit of Israel. Separated from the Synagogue though he was, he always remained in its shadow. We honor him because his "vision", to use the term of William James, is Jewish, the vision not of Benedict, but of Baruch Spinoza.

I can therefore well appreciate the scene that took place in Mount Scopus, the seat of the Hebrew University in Jerusalem, five years ago, on the 250th anniversary of Spinoza's death, when, before a galaxy representing the best in Jewish life and Jewish thought, Professor Joseph Klausner, speaking for the heart of *Klal Yisroel*, closed his address with these words, fitting for our conclusion tonight: "Let the ban be removed. Thou art our brother, Spinoza, thou art our brother!"

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## PROPOSED MEMBERS

*The following have applied for membership in the  
Brooklyn Jewish Center.*

Bernhardt, Maurice

Married

Attorney

Residence—701 Montgomery Street

Business—51 Chambers Street, N. Y.

*Proposed by Harry Liberman*

Blumberg, Jacob M.

Married

Lumber

Residence—1367 President Street

Business—378 Johnston Avenue

*Proposed by Samuel Shanker*

Buegeleisen, Sidney

Unmarried

Residence—327 Eastern Parkway

Business—287 Fulton Street, N. Y.

*Proposed by A. H. Zirn*

Fischer, Joseph J.

Unmarried

Lawyer

Residence—1612 Carroll Street

Business—90 John Street, N. Y.

*Proposed by Harvey Fischer*

Gluckson, I.

Married

Knitwear

Residence—1066 Park Place

Business—39 West 32nd Street, N. Y.

*Proposed by Henry Gold*

Goldenthal, Irving

Married

Department Store

Residence—131 Lincoln Road

Business—129 Newark Avenue, Jersey City, N. J.

*Proposed by Joe Albert*

Halperin, Meyer

Married

Attorney

Residence—220 West 93rd Street, N. Y.

Business—26 Court Street

*Proposed by Louis Halperin and Joseph M. Schwartz*

Jay, Joseph

Married

Dresses

Residence—668 Lenox Road

Business—56-72 Bogart Street

*Proposed by Harry Liberman*

Levy, Louis S.

Married

Real Estate Management

Residence—897 Empire Boulevard

Business—1451 Broadway, N. Y.

*Proposed by David Rosenberg*

*(Continued on Page 22)*

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Corner Brooklyn Avenue



## URIM AND THUMMIM

(Continued from Page 11)

The next morning the doctor was there, prescribing for her in a perfunctory way, for it was merely a charity case. She smiled feebly when she saw me and handed me a doll that lay beside her.

"It's Thummim" I said, "Won't you give me Urim?"

She shook her head and smiled. She was holding Urim against her breast.

\* \* \*

It happened ten years ago, and it seems but yesterday. The day was warm and sultry, almost as close as this crowded hall. The streets were filled with the market throng, and the air hummed with the music of life. The whole picture rises clearly now—as clearly as the platform from which the enthusiastic speaker's voice resounds through the hall.

A white hearse stands before the house. The driver, unaided, bears a tiny coffin out of a gloomy hallway into the bright sunshine. The group of idlers make way for him and look with curiosity as he deposits his burden within the hearse.

There are no carriages. There are no flowers. Koppel walks slowly out of the house, his eyes fastened upon the sidewalk, his lips moving as if he were muttering to himself. In his hand he carries two broken dolls. Without looking to right or left he climbs beside the driver and the hearse rattles down the street.

I mounted the stairs to his home and found everything as it had been when I was there last, everything save Koppel and Rebecca and Urim and Thummim, and these I never saw again.

### JUNIOR LEAGUE TO HOLD DANCE ON MARCH 18th

Under the auspices of the Junior League of the Center a "Prosperity Dance" will be held on Saturday evening, March 18th. The League is also planning a Formal for sometime in April. The exact date and program will be announced later.

### MEMBERSHIP COMMITTEE TO MEET ON MARCH 21st

Hon. Emanuel Greenberg, Chairman of the Membership Committee, has requested the members of his committee to meet on Wednesday evening, March 21st at 8:15 o'clock. Mr. Greenberg is desirous of discussing very important plans concerning the work of this department. All members of the committee are expected to attend the meeting.

### RESTAURANT TO OPEN LATER ON SUNDAY, THE 19th

Due to the wedding ceremony of Rabbi Levinthal's daughter, the Center restaurant will open at 6 P. M. on Sunday, March 19th, instead of 12 noon.

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## PROPOSED MEMBERS

(Continued from Page 20)

Liss, Jack  
Unmarried  
Bakery  
Residence—328 Albany Avenue  
Business—328 Albany Avenue  
*Proposed by H. Nochlin*

Lowenberg, Leo  
Unmarried  
Teacher  
Residence—1552 President Street

Mervis, Henry  
Married  
General Merchandise  
Residence—1634 Union Street  
Business—41 East Broadway  
*Proposed by Abraham Ginsburg*

Moskowitz, Samuel  
Married  
Building Contractor  
Residence—186 Brooklyn Avenue  
Business—189 Montague Street  
*Proposed by Hyman Aaron*

Perlin, Jacob  
Married  
Interior Decorator  
Residence—302 Kingston Avenue  
Business—302 Kingston Avenue  
*Proposed by David Stark and M. Mendel Schachne*

Pines, Dr. Hyman  
Unmarried  
Dentist  
Residence—565 Eastern Parkway  
Business—565 Eastern Parkway  
*Proposed by Harvey Fischer*

Rothman, Irving R.  
Unmarried  
Accountants and Auditors  
Residence—228 East 38th Street  
Business—1441 Broadway, N. Y.  
*Proposed by Mandel Kurland*

Siegel, Hyman  
Married  
Mfr. Engraved Stationery  
Residence—1512 Park Place  
Business—137 Grand Street  
*Proposed by Joseph Goldberg*

Stern, Miss Julia  
Unmarried  
Residence—205 Powell Street  
Business—1743 East New York Avenue

Weisberg, Miss Martha  
Unmarried  
Law Firm  
Residence—175 Eastern Parkway  
Business—15 East 41st Street, N. Y.

## CHAIRMEN OF OUTSTANDING COMMITTEES APPOINTED

Our President, Mr. Joseph M. Schwartz, announces the appointment of the following chairmen and vice-chairmen of standing committees of the Center:

Arbitration Committee, I. Levingson, Chairman, and Meyer Rosen, Vice Chairman.

Auxiliary Activities Committee, Max Leff, Chairman, and Philip F. Feinberg, Vice Chairman.

Cemetery Committee, Nathan T. Schwartz, Chairman, and Fred Hollander, Vice Chairman.

Chevre Kadisha, Max H. Haft, Chairman, and R. Albert, Vice Chairman.

Civic Committee, Jacob L. Holtzmann, Chairman, and Ira L. Rosenson, Vice Chairman.

Forum and Education Committee, Max Herzfeld, Chairman, and Isaac Siegmeister, Vice Chairman.

Hebrew Education Committee, Harry A. Harrison, Chairman, and Morris D. Wender, Vice Chairman.

House Committee, Hyman Aaron, Chairman, and Louis Halperin, Vice Chairman.

Grievance Committee, Albert A. Weinstein, Chairman, and Herman Triebitz, Vice Chairman.

Membership Committee, Hon. Emanuel Greenberg, Chairman, and Joseph Jacobs, Vice Chairman.

Physical Training Committee, David B. Kaminsky, Chairman, and Albert Witty, Vice Chairman.

Publicity Committee, Louis J. Gribetz, Chairman.

Religious Service Committee, Abraham Ginsburg, Chairman, and Morris Rosenfeld, Vice Chairman.

Social and Entertainment Committee, Frank Levey, Chairman, and George Ringler, Vice Chairman.

Zaifert, Harry  
Married  
Leather Goods  
Residence—849 Lenox Road  
Business—684 Broadway, N. Y.  
*Proposed by Abraham Goldenberg and Sol Wechsler*

### *Application for reinstatement as a member of the Center*

Cohen, Samuel  
Married  
Lawyer  
Residence—456 Brooklyn Avenue  
Business—26 Court Street  
*Proposed by Hyman Aaron*

EMANUEL GREENBERG, *Chairman*  
Membership Committee



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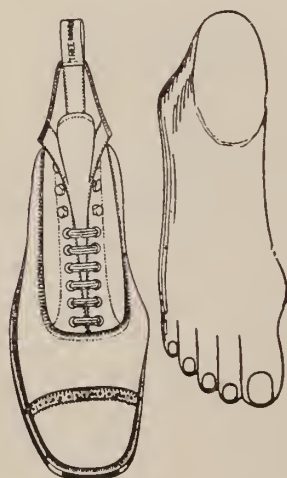
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NEW YORK



# *The Brooklyn Jewish Center Review*

Did A Jewish-Owned Press  
Publicize The Nazi Persecutions?

The Origin Of Modern Political  
Anti-Semitism In Germany

The Lessons In The Plight Of  
German Jewry

Elsa Einstein  
The Wife Of A Genius

Zangwilliana

The Month In Jewish News

A COMPREHENSIVE SURVEY OF JEWISH EVENTS

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116 JOHN STREET

New York, N. Y.



# The Brooklyn Jewish Center Review

Published by THE BROOKLYN JEWISH CENTER—667 Eastern Parkway, Brooklyn, N. Y.

JOSEPH M. SCHWARTZ, *President* HENRY SEINFEL AND HYMAN AARON, *Vice Presidents* FRED KRONISH, *Treasurer* HENRY GOLD, *Secretary*  
ISRAEL H. LEVINTHAL, J. D., L. H. D., *Rabbi* JOSEPH GOLDBERG, *Administrative Director*

VOL. XVI

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## PESACH--1933

PESACH has for us a peculiar fascination. It is the oldest of our festivals, and yet it remains ever new. It is as old and as new as the spring with which it arrives.

Passover commemorates a great historic event; but its charm and beauty are not in history, but in legend; not in fact but in fable and in symbol.

Pesach, more than any other festival, lifts the veil of time and shows us our people's childhood.

Through the vista of the hoary ages we see the canvas upon which their destiny is woven.

If history repeats itself, the Pesach episode has certainly repeated itself throughout our national existence.

The entire life of our people has been one continuous story of Pesach: enslavement by cruel despots, the building of fortresses for our oppressors, the struggle and strife for freedom, the appearance of a great prophet liberator, the crossing of the Red Sea, and the final triumph of freedom over slavery, of mind over brute force.

Has not this been Israel's fate through the countless ages?

"In every age a man is bound to look upon himself as though he emerged from Egypt," says the Haggaddah.

What a deep psychological truth is revealed in these words. How great is the lesson it teaches us!

In the darkest moments of our life, when there was no apparent escape from the grip of the oppressor, the lesson of Pesach was never lost upon us, spurring us on to new struggles for freedom and endowing us with faith in our ultimate victory.

The Jewish people is now going through the most trying period of its existence. It finds itself between the Egyptian chariots of oppression and the Red Sea of blood.

Are we to despair?

Pesach answers with a thousand voices: No!

For just at this moment a new sun is dawning in the East, and just at this moment we see the promised land looming in the distance.

Pesach is the eternal festival of the eternal people.

## SILENCE OR PROTEST?

IF one year ago someone had said that mediævalism would return to the land of Kultur, such prophecy would have met with ridicule. Germany was considered the fortress of safety for the Jewish people. Also, if someone had predicted that the Old Testament would be banished in Protestant Germany, one would have been accused of toying with fancy. For the Old Testament in Protestant theology is considered the foundation for the New Testament; without the old, the new becomes meaningless.

To add insult to injury, the leaders of the German government order the Jew to remain silent. Such orders have precipitated among our people timid pleading and confused hesitancy.

Can the Jew remain silent under these circumstances? He certainly cannot. Silence at this moment would be a reversal of our entire history. Silence would indicate a flat condition, a helplessness which is foreign to Jewish life. Silence moreover, is fraught with dangerous consequences for Jewish life all over the world. It would lead to a gradual and progressive neglect of Jewish rights in other countries. What had lifted humanity and what had brought liberation to the Jew was speech, golden speech at the right time. Of course it is important to find the exact terms to express the proper thought at the right time. Care is to be taken to distinguish between silence as the "hedge around wisdom".

Moreover, the Jews have a right to protest. Men immediately acquire a right to speak out aloud when the laws of humanity and God are violated.

## THE ROOT OF AN UNHAPPY SITUATION

**E**SSENTIAL as it is for the world to know the full extent of the physical attacks on Jews in Germany it is regrettable that the blazing publicity these acts of violence have received has obscured that which is even more terrible for German Jews than beatings and occasional killings.

Violence must come to an end. But the brutal discrimination which the Nazi government has inflicted on Jews will not come to an end so soon. It has, in fact, only begun, and by the evidence which Hitler and his cabinet have given us, it will last as long as they are in power, and, assuredly, much longer.

There is now no more doubt that Hitler and Goering intend to put into practice everything they preached in their years of campaigning regarding the status of Jews in a Nazi state.

In all the furious denials that the Hitler government made to the charges of violence against Jews, including the famous "Not a hair on a Jewish head has been touched," there has not been a whisper about the terroristic acts of non-violence against the Jews. No Nazi official has yet denied that Jews have been expelled from the professions, have been prevented from continuing in business, have been made to suffer indignities and cruel humiliations which seem truly unbelievable in this age. They have not denied that citizenship is to be taken away from Jews; nor have they denied that Germans who have married Jews have been asked to divorce them without regard to the children born of the union, a piece of barbarity unequaled in modern times.

A reading of the Nazi program, as it was formulated before the party came into power, is hair-raising in its attitude towards Jews. Even the unknown little German in New York who heads the local Nazi organization did not hesitate to tell reporters that the most important internal policy of the Nazi government was anti-Semitism. Hitler has developed anti-Semitism into what appears to him and his followers a philosophy. Jews must be eliminated from German life in order that the Germans as a nation shall be restored to Teutonic purity. To achieve that end the most radical and ruthless methods must necessarily be employed. Some of the Nazi pseudo-scientists have even managed to propound a biological theory as to why Jewish eradication is essential in Germany while perhaps unnecessary in other countries. The German blood is of such a nature, they say, that when a German marries a Jewess the Jewish blood predominates in the offspring; but when an Englishman marries a Jewess it is his blood which dominates the children.

Against such theories—propagandized with fanatical zeal until half the country is obsessed by them—what are a few beatings?

And incidentally it should be remembered that it was such notions, preached for thirteen years by Hitler, which provoked the atrocities of the first days of the new government. It was not the upheaval of revolution which brought about violence, as the Hitlerists claimed. There was no revolution in Germany. There was not even a

coup. It was merely the accession, through election, of a political party to power. That the party chose to reorganize the country and silence its critics by throwing them into jail did not make the change of government a revolution. It was not the masses, the mobs, that brought about the changes and the jailings; it was the Hitler cabinet and its private guardsmen, the Storm Troops.

The abatement of violence against Jews in Germany should not in the slightest degree influence Jews, and all humane persons, to abate their agitations for the removal of restrictions which would convert German Jews into serfs.

---

## A MORAL?

**M**AURICE Schwartz has been on the Jewish stage for many years. He has acted numerous roles and produced numerous plays. Twice he made excursions into Broadway in English-speaking productions, and once he gave a season of Yiddish plays in the Times Square sector.

In all three of these ventures he lost money and retired without increasing his reputation to any appreciable degree. As a matter of fact, his last visit to Broadway—the several months he played in English at the Comedy Theatre two seasons ago—was rather a depressing experience despite the fact that in one or two productions his leading lady was a well-known non-Jewish star.

It is therefore worth noting that it was a Yiddish production, made in his old home on Second Avenue, which brought him the greatest Broadway fame of his career. Today Maurice Schwartz is a star in the English-speaking theatre world. Any number of gentile celebrities visit his theatre, and any number of gentile celebrities speak of him in the highest terms. He has even advanced to the eminence of lecturing in English before various communal organizations.

And all this acclaim has come to him as a result of producing "Yoshe Kalb", a picturesque play of Jewish mysticism.

There may be a moral to this.

---

## THE THIRTEENTH

**J**ESSE Isidor Straus, the head of the great department store, Macy's, was chosen by President Roosevelt to be America's Ambassador to France.

Mr. Straus is the thirteenth Jew to represent the United States in other countries. Thirteen seems to have acquired an unlucky significance, but the only discordant note that Mr. Straus may expect is one from the present government of France's neighbor. Otherwise Mr. Straus can be relied upon to offset even the complications inherent in the witching thirteen

—L. J. G.



# DID A JEWISH-OWNED AMERICAN PRESS PUBLICIZE THE NAZI PERSECUTIONS?

IT is the fervent contention of the Hitler cabinet that what it has sloganized "the atrocity propaganda" was instigated and conducted by the Jews. In proof of this contention it cited a false quotation attributed to Herzl and supposedly delivered by him at "the big Jewish congress in Basle in 1897." The quotation runs:

"As soon as a non-Jewish state dares to resist us Jews we must be in a position to cause its neighbors to go to war against it. As a means to that end we shall use public opinion by working on it through the so-called eighth great power (the press). With a few exceptions that do not figure at all, *the entire press of the world is in our hands.*"

It is of course ridiculous to discuss this quotation, for a stranger statement was never put into the mouth of a Jew. But it is worth while to look into the ownership of the English press of New York. It must be recalled that it was in New York that the stories of the German persecution of the Jews were given the greatest prominence in the newspapers. The entire press, without exception, featured the attacks on Jews on the front pages, and continued such featuring of all reports on the German-Jewish situation without abatement, and in a manner strongly critical of the German government.

It follows therefore that the press in New York City is controlled by the Jews. Let us see how true that is.

The "Times" is owned by Adolph S. Ochs. He is a Jew. The editor-in-chief, however, is Rollo Ogden, and the associate editor is Dr. John H. Finley, both, even by Nazi deduction, having very little Jewish blood. In addition, the "Times" has a tremendous reputation to uphold and is, and must be perforce, very scrupulous in reporting news.

The "Herald-Tribune" is owned by members of the well-known Reid family and by Ogden Mills, former Secretary of the Treasury. It was established by Horace Greeley, by no means a Jew.

The "Sun" was owned by Frank Munsey and at his death a few years ago passed into the hands of a group none of whom are Jews. As a matter of fact the "Sun" is inclined to be a little aloof where Jews are concerned and certainly would be the last paper in the city to lend itself to Jewish propaganda villifying the German people.

The "American" and the "Journal" are both owned by William Randolph Hearst, a well-known pillar of the synagogue. The editor-in-chief of the two newspapers, as well as of the many others in the Hearst chain, is Arthur Brisbane, who, though he owns a considerable amount of real estate, is hardly a Jew.

The "World-Telegram" owners are the Scripps-Howard company, a quite well-authenticated gentile concern. Its very active president and editor is Roy W. Howard and the executive editor is Lee B. Wood, who is also definitely outside the pale.

The "Evening Post" has given a great deal of attention to the Hitler actions against the Jews, and its despatches from Berlin by its noted correspondent, H. R. Knickerbocker,—among the most outspoken of all such reports—have been advertised far and wide. If any paper helped to spread the "atrocity propaganda" in America it is the "Post". Yet on its masthead is this legend:

Cyrus H. K. Curtis, President

John C. Martin, Vice President and Treasurer

Charles A. Tyler, Secretary

Julian S. Mason, Editor

Mr. Curtis is the publisher of the "Saturday Evening Post" and "The Ladies Home Journal", and is quite well-known. So far no one has discovered a Jewish strain in him. Likewise there is not a skull-cap among the other gentlemen listed.

The Brooklyn "Daily Eagle" is owned by a corporation headed by M. P. Goodfellow, and its editor bears a name which the Nazis, if they knew it, could not help but love—Crist.

The "Daily News" is, together with the great Chicago newspaper, the "Chicago Tribune", owned by Captain J. M. Pat-  
(Cont. on Page 18)

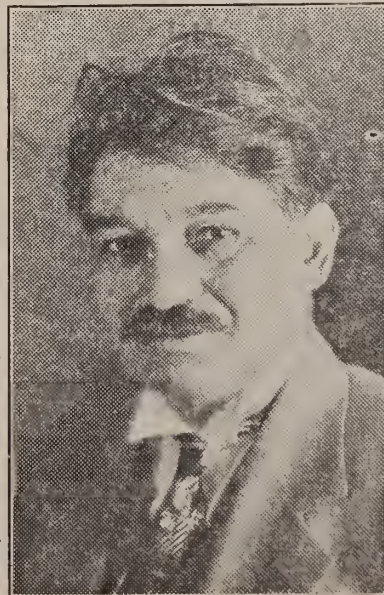
## UNION

By PHILIP M. RASKIN

*A single crystal drop of water,  
Then another flowing free;  
The crystal mother joined her  
daughter—  
And we have Sea.*

*A grain of sand golden-yellow,  
Then another grain of sand;  
The golden grain met his fellow—  
And we have Land.*

*A human being; then another;  
Then more and still more;  
And brother recognizes brother—  
And we have war!*



PHILIP M. RASKIN  
Noted Jewish Lyric Poet

# THE LESSONS IN THE PLIGHT OF GERMAN JEWRY

By DR. ISRAEL H. LEVINTHAL

IT is the height of tragic irony that at this season, when we are bidden to commemorate in joy and in happiness our redemption from the bondage of Egypt so many centuries ago, we should once again find a large portion of our people under the yoke of a new tyrant, a modern Pharaoh. Truly, we may say of this modern enemy, paraphrasing the words of the Haggadah, that he is even worse than the ancient Pharaoh, for the latter decreed sentence only against Israel's male children while this new Pharaoh, *Bikesh La'Akor Es Ha'Kol*, is determined to crush everyone and everything that is Jewish.

The festival of Passover, which we are now celebrating, must give us renewed hope and faith that no weapon that is formed against Israel can prosper, that we are the eternal people, that the "Angel of Death" has "passed over" and will continue to "Pass-over" the homes of the children of Israel, that just as we have outlived Pharaoh and his like, so shall we outlive Hitler and thousands like him, that no one—except the Jew himself—can bring destruction upon Israel.

The tragic plight of our brethren in Germany has, however, opened our eyes to facts which we failed or refused to see before.

It was not so long ago that Jewish intellectuals, in discussing anti-Jewish prejudices and persecution, would say to us: Our hope lies in education. Wait till culture spreads her beneficent wings over all the peoples and then you will see the death-knell of all hatred and enmity.

In Czarist Russia we were told hatred thrived because ignorance abounded. Wait till education spreads among the masses and the new day of peace and love will arrive. But look at Germany today! It is the home of culture, of the arts and sciences, of philosophy. It is the seat of modern civilization, yet here we find anti-Semitism raging with a ferocity the equal of that in Czarist days. Evidently there is something wrong with that theory. The trouble is that the education which is spreading is one-sided, it is of the mind alone; the human heart remains untouched, and that type of education will not, cannot bring, the Messiah of universal peace.

THE ancient Rabbis ask a peculiar question: "Where in the Pentateuch can you find mention of Haman?" Haman, of course, lived centuries after the era of Moses, and yet they ask where in these books is Haman mentioned. And their answer is even more striking, resembling the play of a puzzle: *Hamin Ho-Etz*, "Was it from the tree that I bade you not to eat that you ate?" An innocent play upon the similarity in sound and spelling between the words Haman and Hamin. And yet, deep in these words lies a fine philosophy of truth. Hamans of hatred and bigotry may result even from the fruits of the tree of knowledge, if that knowledge is of a certain type, a knowledge that feeds the mind with facts but which keeps the human heart untouched, a

knowledge which ignores human values and human ideals, a knowledge which emanates from Kultur and not from Torah.

BUT even worse than this is the sad disillusionment which the tragedy in Germany has produced in our whole concept of assimilation. Again we were told by our intellectual friends during the Czarist pogroms: do you want to do away with anti-Jewish persecutions,—then assimilate! Do away with your Jewish and Hebrew language. Make Russian your common speech. Dress like the Russian, think like the Russian, act like the Russian! Be Russian in every way, and then persecutions will cease.

How this theory was applied by German Jewry! Germany is the birthplace of Reform Judaism, sponsored at its outset by the desire to throw off the yoke of Jewish particularism. The German Jews assimilated as in no other land. They remained differentiated only in a

(Continued on Page 17)

## POETIC COLLOQUY ON DANTE'S JEWISH FRIEND

IMMANUEL di Roma, a Hebrew-Italian poet who lived in the thirteenth century, was a friend of Dante and of a number of minor poets of the time. Among them was Bosone da Gobbio. After the deaths of both Dante and Immanuel, a friend of Bosone, a lawyer-poet named Cino da Pistoia, sent him the following verse:

*Cino to Bosone After the Death of Dante and  
the Jew Manoel*

*Bosone, your friend Manoello is dead,  
Still keeping fast to his false, idle creed;  
Methinks to the regions of hell he is sped,  
Where no unbeliever from anguish is freed.  
Yet not 'mongst the vulgar his soul doth abide,  
But Dante and he still remains side by side.*

To this Bosone replied:

*Manoel, whom thou hast thus consigned  
Unto the dark domains of endless night,  
Has not within those regions been confined,  
Where Lucifer holds sway with awful might.  
Lucifer, who once 'gainst Heaven's lord,  
In lust for empire drew rebellion's sword.  
And though he in that loathly prison pine,  
Where thou hast brought him though he willed  
it not;  
What fool will trust this idle tale of thine,  
That he and Dante should be thus forgot;  
Well, let them for a time endure their fate,  
God's mercy will be theirs soon or late.*

Manoel was commonly known as Immanuel ben Shelomoh, and his fame is based chiefly on his Hebrew work, *Machberoth*.



# THE ORIGIN OF MODERN POLITICAL ANTI-SEMITISM IN GERMANY

By ISRAEL COHEN

ANTI-SEMITISM began to manifest itself against the Jews in Germany soon after the victorious campaign against France in the Franco-German War, although they bore their full share in the efforts of the Fatherland. The movement against Jews arose from a variety of motives, and the multiplicity of its motives largely contributed to its strength and bitterness.

In the first place the State was engaged in a stubborn fight against the Catholic Church, which sought to increase its authority; and as the leaders of the latter body were unable to make any headway in the struggle, they represented the *Kulturkampf* as a war of Jewry against Christendom, as an onslaught on the part of the "alien" Jewish element against Germanism.

Many newspapers, especially *Germania* and the *Kölnische Volkszeitung*, indulged in the most unbridled abuse of the Jews. The former demanded that all the offences of the individual Jews should be carefully recorded so that they might be attributed to the whole of Jewry, and also that the Jews should be boycotted.

The religious attack was soon reinforced by assaults from the commercial, political and even scientific domains. The material prosperity that followed the conclusion of the Franco-German war led to the formation of hosts of companies, and to a great deal of reckless speculation. Despite repeated warnings, especially exposures in the Reichstag by the leading Jewish politicians, Lasker and Bamberger, the riot of commercial gambling continued until, in 1873, the great bubble burst. Hundreds of companies were ruined and hundreds of investors despoiled, either of a big part or of the whole of their fortune.

AT once the entire blame was fastened upon the Jews, who were denounced as exploiters, usurers and swindlers. That Jews were largely represented among stock exchange speculators was true, but it was also inevitable, since for more than a thousand years the state had confined the economic activities of the Jew to commerce. But even so they represented only a minority of the promoters involved in the scandal.

Popular feeling was inflamed by the publication of a sensational pamphlet, *Der Sieg des Judenthums über das Germanenthum*, by a hitherto unknown scribe, Wilhelm Marr, who demanded that the state should be a national unit comprising only individuals of the same racial origin. Marr argued that the heterogeneous elements should either be absorbed or eliminated. Such was the pseudo-scientific principle of the new anti-Semitism. Shortly afterward there appeared another sensational pamphlet, by Otto Glogau, violently attacking the Jews for their participation in the commercial scandals.

The political impetus to anti-Semitism was supplied by Bismarck. Since 1877 the relations between Bismarck and the National Liberals had gradually become strained, after the leaders of this party, Lasker and Bamberger, had helped the Iron Chancellor to bring about the consolidation of the Empire. Bismarck now wanted the support of these leaders in his proposals for new taxes. Lasker and Bamberger replied by demanding the introduction of a constitutional and economic regime, like that in England, and as Bismarck refused they led a powerful secession of National Liberals into opposition.

Bismarck was then compelled to seek a new majority among the Catholic and Conservative parties, and in order to wreak his revenge upon the "Judaized Liberals" he decided to make use of the convenient weapon supplied by anti-Semitism.

From 1878 anti-Semitism became a distinct political program. It was the first time in the history of a modern State that candidates sought election to Parliament on the ground of their enmity towards the Jews. The elections of that year resulted in an increase of Conservative members, and an attempt was made to win over the masses of the people to the Conservative program by the foundation of the Christian Socialist Party.

The founder of the new party was the Court Preacher, Adolf Stocker, who combined eloquence and energy with social influence. Under his maleficent direction there began a campaign of abuse and hostility against the Jews which made their so-called civil rights a mere mockery.

STOCKER created his Christian Socialism with a view to bringing the masses under the influence of the Church, and using them for his nefarious policy. Stocker received support from others and violent onslaughts were made in the Prussian Diet against Jews. A petition was even addressed to Bismarck praying for the exclusion of the Jews from the national schools and universities, and also from all public offices.

Stocker found a powerful champion of his reactionary doctrines in the historian Treitschke, who, through his lectures at the Berlin University, was able to poison the minds of the academic youth against the Jewish people. In his pamphlet *Ein Wort über unsere Juden*, Treitschke spoke of the German Jews as "Polish youths engaged in the sale of trousers," and wrote: "In the circles of educated Germans, who would protest indignantly against the charge of religious or national intolerance, one single cry is heard, 'The Jews are our misfortune.'" The statements of Treitschke were actually referred to by Von Puttkamer, who was appointed Minister of Public Worship by Bismarck, as proof of the necessity of preserving the dominational character of public schools.

*In this article by a noted Jewish leader we see that Hitlerism is not the post-war phenomenon it is thought to be but is a revival and development of ideas prevalent in Germany long before Hitler's time.*

## Jewish Women of Importance—

## ELSA EINSTEIN

THE WIFE OF A GENIUS

By JOSEPH WOLFE

MRS. Albert Einstein has the reputation of being the protector of her famous husband. Newspapermen know that she shields the physicist in his interviews and guards him zealously from distasteful contacts; his friends know that whatever Einstein may be asked to do it is Mrs. Einstein who, in some way or another, will have a say in the matter, not to influence her husband, but to guard his health and conserve his time.

She performs this role of guardian with fine tact. Once a noted journalist was interviewing Einstein. The physicist was interested in his queries and the discussion that followed and did not notice that it was midnight. Mrs. Einstein, with a becoming ease of manner, observed that the "professor had work to do in the morning." But, she added, there was no reason why the herr should go. Would he not stay and talk with her?

The herr journalist did so, and felt more flattered than rebuffed, particularly as he caught several glimpses of Einstein in his bathrobe, meandering about the hall preparatory to retiring. It was as though he were one of the family of the great man.

"I am almost everything to my husband that it is possible to be," said Mrs. Einstein on one occasion, and an element in her partnership with the scientist is her perfect understanding of him and his needs. She knows for example that though he will seem furious when called to join company in the house, and state vehemently that he will run away from the city and from all who are bothering him, he really is very fond of visitors who are congenial, and cannot do without them.

"A woman must never forget," she commented sagely, "that some of the things a man thinks about himself are not true. My husband thinks he must have solitude for the sake of his work. But I know that he needs company. In summer, when we have been three days in the country, you should see how his face lights up when I tell him that a visitor is coming."

ALTHOUGH Einstein is contemplating renunciation of his German citizenship he will hardly be able to renounce his German appetite. Mrs. Einstein appreciates his fondness for food and sees to it that he has the dishes he likes—stuffed fish, among others. But when Einstein works he is oblivious of time and so his wife is on guard to see that at two o'clock he is in the dining room. In their Berlin home Einstein's study was in the attic. Messages were relayed to him by telephone. At a little before two the phone bell rang. Einstein answered and said pleasantly, "*Ja, ich komme!*" But he would not come, and Mrs. Einstein would tramp upstairs to propel him personally to his lunch. Still, the pad on his knee,

covered with mathematical heiroglyphics, would hold him in slavish subjection, and Mrs. Einstein would begin to catalog the good things waiting for him downstairs, finally saying: "If this was your last chance to eat a good dinner, would you come at once?" Einstein would then wake up, rise from his old chair, and gaily trot downstairs, his anticipation increasing as he drew nearer the dining room with its enchanting odors.

Mrs. Einstein understands that while her husband likes order in thinking he dislikes order in his life, and his careless habits, and frequently unusual conceptions of small things, do not fret her. For example he will not use shaving soap for shaving, considering the use of two kinds of soap for one's needs grasping and a mark of selfishness. He therefore shaves with ordinary soap. This is indicative of other things.

Despite his genuine love of companionship there are times when he feels happier alone, and during such periods Mrs. Einstein disappears from his life.

Numerous pieces of mail come to his home every day. Many would irritate him—as for example, requests for autographs, with an enclosure of fifty cents, Hollywood style—and Mrs. Einstein intercepts them and her husband sees only those which are agreeable, unless they are of importance.

In all ways Mrs. Einstein seeks to surround her celebrity with a soft nest of understanding and love, so that he may be continually refreshed to permit his vast mentality its play among the heavenly elements.

MRS. Einstein is the physicist's second wife. He was first married, at the age of 22, to a Serbian girl, Mileva Maric. She was a fellow-student in Bern, Switzerland, where he was a clerk in the Patents Office. They had two boys. Some years later Einstein secured a divorce.

At this time he was drawn powerfully to a lady named Elsa Einstein, his cousin. They had grown up together and in their youth had been ardent friends. Their mutual love of music brought them more closely together, and often they would go to the opera, only she would sit in an orchestra seat and he in the topmost gallery. From that perch he would attempt to locate his pretty little cousin, away down below.

Somehow they had gone separate ways. Elsa had married and become the mother of two daughters. Then her husband died, and with Einstein's divorce the childhood friends were reunited in a greater bond than friendship. It is the steadfast opinion of all the intimates of the couple that a great deal of Albert Einstein's progress to his present great height has been facilitated in no small measure by the love, the cultured companionship, and understanding which Elsa Einstein gives to him.



# THE MONTH IN JEWISH NEWS

*Do you know what is happening in the Jewish world? No Jew is properly equipped to understand the problems affecting the Jewish people unless he is fully conversant with Jewish events. The Brooklyn Jewish Center Review will present a comprehensive digest of Jewish news each month.*

**A**N American tragedy proved a boon for Germany. When the airship "Akron" fell into the sea on April 4 and 71 of its crew were drowned, the news of the disaster monopolized the front pages of the newspapers and created a break in the tense public interest that had been aroused by the constant stream of dispatches from Germany revealing the Hitlerist persecution of the Jews. The German government could not have wished for a better "break" to deflect public opinion.

The accession of Adolf Hitler and the Nazis to power in Germany brought about the most vicious attacks on Jews the race has known since the Russian pogroms. It was thought that the Nazis had used anti-Semitism for electioneering purposes only, and that they would in any event be sobered into rational behavior by the responsibility of government. Instead the excesses perpetrated by them horrified the world and brought about a feeling against Germany which international political commentators agree will not be allayed for years. The slayings, beatings, ousting from professional positions and general degradations of the Jews in Germany inevitably revived

war-time memories of "Hun atrocities", and with a cunning and ingenuity often found in minds reduced to barbaric fanaticism and frenzy, Dr. Paul Joseph Goebbels, the Minister of "Popular Enlightenment and Propaganda", seized

upon this very fact to confuse foreign public opinion and arouse his own people to greater fury. He charged that the Jews were "again" spreading the "atrocities" lies from which the Germans suffered during the war, and to punish them therefor the Nazi party declared a boycott against all Jews in Germany, the terms of which were so brutal that their very inscription on paper seemed unbelievable. For the first time since the middle ages the yellow smudge on a black background was invoked to label all Jewish business houses, and some of the amazing instructions for the boycott called for the payment by Jewish business men of two months pay to their gentile employees on the day the boycott started, the discharging of all Jewish employees of Jewish businesses and their replacement by gentiles, and the forbidding of Jewish business men to withdraw their money from the banks.

One of the prime purposes of the announcement of the boycott was to stop the great Jewish protest meeting in Madison Square Garden scheduled for March 27, and the hundreds of protest meetings in other cities on about the same date.

Great pressure was brought to bear on the American Jewish Congress, which called this meeting, and on the distinguished Jewish and non-Jewish men who had con-

sented to speak in protest, to cancel it. The Jews in Germany were even forced to send a declaration to the Jews of America that the persecution reports were almost wholly without foundation—a declaration that was pitifully obvious as inspired by terror.

The meeting was held and brought out a tremendous outpouring of Jews. So great was the crowd that many streets in the vicinity of Madison Square Garden were cut off from traffic and the theatres raised their curtains half an hour late.

Bishop Manning, Senator Robert F. Wagner (himself a German), Alfred E. Smith, Mayor John P. O'Brien and John Haynes Holmes were among the gentiles who addressed the immense gathering. The meeting was not so emotional as had been expected, and was, on the whole, rather tame except when Smith spoke. He was the only one who touched the fundamentals of the German situation. Most of the other speakers, Jews as well, dwelt largely on the acts of violence committed by the Nazis and appealed to the Germany of Goethe and Schiller to end the persecutions. The important point that the acts of violence were the result of the Nazi

creed, which had incited the German mobs, was only passingly stressed. Not one speaker recited the unbelievable restrictions on Jews which were among the tenets of the Nazi program, and with which the Germans were, and are being, whipped into

## SMITH'S WARNING

*"The Jews were the great intelligence of the Kingdom of Spain, and when they were driven from there, Spain went into a rapid decay, until today she means nothing among the family of nations."*

*"The new administration in Germany is seeking a place in the great family of nations, and like coming into a court of equity, it must come in with clean hands. And it cannot expect fair treatment from the nations of the earth if it in turn refuse that fair treatment to its own people."*

*—from Alfred E. Smith's speech at the Madison Square Garden protest meeting.*

a frenzy of racial animosity by the Nazi machine. Smith, in one part of his speech, likened the Nazis to the American Ku Klux Klan and brought cheers with his remark: "It doesn't make any difference to me whether it's a brown shirt or a night shirt!"

The boycott, though limited by foreign public opinion to one day, Saturday, April 1, gave the world the reason-defying spectacle of a nation punishing a minority for protesting against acts which it claimed were untrue, but which it now openly committed.

Although the Nazis threatened that the boycott would be continued four days later if foreign countries did not cease their "anti-German propaganda" it was not resumed, the leaders finding an excuse by stating the one-day boycott had accomplished the result of bringing the world to its senses where Germany was concerned. It was reported however, that responsible German opinion had forced the Nazi organization to abandon the boycott, that Foreign Minister Baron Von Neurath had resigned in protest against it, and that Von Hindenburg had threatened Hitler with putting the country under martial law—the only weapon of control over the government left the President—unless Hitler cancelled the boycott entirely. When he was lead to understand that the

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## THE MONTH IN JEWISH NEWS

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Nazis could not retract at that late date and save their faces, and that the Nazi masses had been too thoroughly aroused to be held in check, he insisted that the boycott be cut down for the Saturday half-holiday period only.

Perhaps the best summary of the Jewish persecutions in Germany was furnished the New York "Evening Post" by its chief Berlin correspondent, H. R. Knickerbocker, and published on April 5. He wrote:

"An indeterminate number of Jews have been killed.

"Hundreds of Jews have been beaten and tortured.

"Thousands of Jews have fled.

"Thousands of Jews have been, or will be, deprived of their livelihood.

"All of Germany's 600,000 Jews are in terror.

"From the masters of Germany's banks and the wealthiest men down to the poorest peddler all the Jews in Germany today are unsure of their safety."

Knickerbocker backs up these statements by documented facts. He concludes his list of atrocities with this incident:

"March 15, about ten o'clock in the evening, uniformed men took four Jewish guests from the Cafe Englander in the Schoenhauserallee to a storm troops barracks in the Schillingsstrasse, where 400 marks of theirs were confiscated. Their protocol (sworn statement), reads: 'They were beaten by the uniformed men with black-jacks until they were unconscious, and when they revived they were forced to lick the blood from one another and from the table.'"

THE Nazis show a complete disregard for genius, if it belongs to Jews, or to those who defend Jews. Arturo Toscanini headed a protest sent to Hitler against the discrimination shown Jewish artists in Germany. Nine other famous conductors signed the document, including Gabilowitsch and Walter Damrosch. Its receipt was acknowledged by the banning of all works of these men from the German radios (who use phonograph records for broadcasting). A few days previous to this incident Dorothea Wieck, the star of "Maedchen in Uniform", the movie which was so successful here, arrived in New York on her way to Hollywood to fulfill a motion picture contract. In her talk with newspapermen she ecstatically praised Max Reinhardt, who gave her her first chance. The sequel was the dismissal of Reinhardt from the directorship of the Deutsches Theatre, with which he held a contract. Reinhardt is generally acclaimed the greatest living theatrical director.

The ostensible reason for the anti-Semitism of Hitler and his party is that the German nation, to achieve its "old glory", must be uncontaminated in any way with other races. The Jews, they hold, have too strongly colored German life for German life to be its natural self. Consequently, all traces of Jewishness must be eradicated. The practical reason is that every job vacated by a Jew means a job for a Nazi, every Jew ousted from a profession theoretically leaves room for a Nazi, and every Jewish business firm closed means the possible confiscation of that business for Nazi benefit.

\* \* \*

AMERICAN Jewry was shocked by the virulent remarks made by one of the prosecutors in the Scottsboro case. The conviction of the nine negroes rested originally on the evidence of the two girls, Victoria Price and Ruby Bates, who charged they were attacked. At the retrial only the Price woman was available to the prosecution, her companion having disappeared. At the end of the trial she made an unexpected and dramatic entry in court and confessed that her former story was false, and that neither she nor Victoria Price had been assaulted by the negroes. It was then brought out that she had been in New York, had gone to the Rev. Fosdick and unburdened herself of the whole story, saying her conscience was troubling her. Fosdick advised her to go to Decatur, Alabama, where the trial was being held, and tell her story to the court.

The defense is being conducted by Samuel S. Liebowitz and Joseph Brodsky, both of New York and both Jews. They are donating their services. In summing up, Wade Wright, Circuit Solicitor of Morgan County, spoke of Ruby Bates and her retraction, and of one Lester Carter, a young man who gave evidence favorable to the accused. He alluded to the seemingly new clothes both wore, and said:

"That man Carter is a new kind of man to me. Did you watch his hands? If he had been with Brodsky another two weeks he would have been down here with a pack on his back a-trying to sell you goods. Are you going to countenance that sort of thing? . . . Don't you know these witnesses are bought and paid for? . . . The question in this case is this: Is justice going to be bought and sold in Alabama with Jew money from New York?"

Leibowitz asked for a mistrial because of these words. His motion was denied but the judge told the jury to ignore this portion of Wright's summation.

Leibowitz made a bold reply when his turn came. "What is it but an appeal to prejudice, to sectionalism, to bigotry?" he said of the offensive remarks. "What he was saying is: Come on, boys, we can lick this Jew from New York. Stick it into him! We're among our own folk." It was a speech of a man taking an unfair advantage—a hangman's speech . . . As for Jew money from New York, let me say this: That when the hour of our country's need came there was no question of Jew or Gentile, of black or white—all together braved the smoke and flame of Flanders Field."

The Scottsboro affair is the South's Mooney case. It is enveloped in intense local feeling. The Jewish attorneys are said to have received numerous threats of tarring, whipping and even shooting.

\* \* \*

ACCORDING to a survey made by Dr. Julius B. Maler, of Columbia University, under the auspices of the Union of American Hebrew Congregations, there were 2,001,104 Jews in New York City in 1932. That is 27.7% of the population of the metropolis.

46% only are foreign born. The Jewish birth rate was found to be 16.5 per thousand and the infant mor-

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## ZANGWILLIANA

By LEON ARNOLD

THE works of Israel Zangwill are a world populated by charming peculiar, tragic, odd, fascinating personalities. It is an experience to meet them. The devious Simeon Samuels, for example, is a wily gentleman in whose mental processes is found some of that satiric argumentation which runs through so many of Zangwill's writings.

Mr. Samuels came to the very orthodox Anglo-Jewish community of Sudminster and raised the wildest kind of a storm by keeping open his store on the Sabbath, while the other Jewish storekeepers were praying in the synagogue. Simeon himself attended the services. He could read the law with all the stately dignity of a patriarch, and he was on conversational terms with Talmudic extracts, but that in no way hindered him in the pursuit of business in the best way he found practical.

There followed a great deal of hushed scandal, but after several pointed sermons from the pulpit of the synagogue during the sinner's presence had failed to keep the shutters of the Samuels establishment closed, the Rev. Elkan Gabriel was chosen to pay the erring member a personal visit.

The Rev. Gabriel was very much averse to unpleasantness, but Samuels received him hospitably.

"It is most kind of you to call," he said, as he moved the parlor armchair towards his guest. "My wife will be sorry to have missed you."

"You knew I was coming?" the rabbi asked, a whit startled.

"I naturally expected a pastoral visit sooner or later."

"I'm afraid it is later," murmured Rev. Gabriel, subsiding into the chair.

"Better late than never," Simeon cried heartily, and produced a bottle from the sideboard. "Do you take it with hot water?"

"Thank you—not at all. I am only staying a moment."

"Ah," Simeon stroked his beard. "You are very busy?"

"Terribly busy."

"Even on Sunday?"

"Rather! It is my day for secretarial work, as there's no school."

"Poor Mr. Gabriel," Simeon looked at him sympathetically. "I, at least, have Sunday to myself. But you have to work Saturday and Sunday too. It's really too bad."

"Eh?" exclaimed the visitor blankly.

"Oh, of course, I know you *must* work on Sabbath."

"I work on Shabbos?" the rabbi flushed to the temples.

"Oh, I'm not blaming you. One must live. In an ideal world you'd preach and pray and sing and recite the Law for nothing, so that Heaven might perhaps over-

look your hard labor. But as things are you must take your wages."

Rev. Elkan had risen agitatedly. "I earn my wages for the rest of my work—the Sabbath I throw in," he said hotly.

"Oh, come, Mr. Gabriel; that quibble is not worthy of you. But far be it for me to judge a fellow man."

"Far be it indeed", the attempted turning of his sabre gave him additional vigor for the lunge. "You—you whose shop stands brazenly open every Saturday!"

"My dear Mr. Gabriel, I could not break the Fourth Commandment."

"What do you mean?"

"And yet you hold a rabbinic diploma! Does not the Fourth Commandment run: 'Six days shalt thou labor and do all thy work'. If I were to close on Saturday I should be only working five days a week, since in this heathen country Sunday closing is compulsory."

"But you don't keep the other half of the Commandment: 'And on the seventh is the Sabbath.'"

"Yes, I do—after the six days the seventh is my Sabbath. I only sinned once, if you will have it so, the first time I shifted the Sabbath to Sunday, since when my Sabbath has arrived regularly on Sundays."

"But you did sin once!"

"Granted. But as to get right again would now make a second sin it seems more pious to let things be. Not that I really admit the first sin, for, let me ask you, sir, which is nearer to the spirit of the Commandment—to work six days and keep a day of rest, merely changing the day once in one's whole lifetime, or to work five days and keep two days of rest? Now, my co-religionists in Sudminster seem to have put all the stress upon the resting half of the Commandment, forgetting the working half of it. I do my best to meet their views by attending their Sabbath service on a day most inconvenient to me. But no sacrifice is too great to achieve prayerful communion with one's own brethren."

"But if your views were to prevail there would be an end of Judaism!" Rev. Gabriel exclaimed.

"Then heaven forbid they should prevail," said Simeon Simon fervently. "It is your duty to put the opposition doctrine as strongly as possible from the pulpit."

\* \* \*

AMONG all the Zangwillian creations Nehemiah Silverman is unique. He lived on the East side of London in one room, with a wife and a brood of children who multiplied regularly. Where his subsistence would come from he never worried to find out. The world was large. Riches there were in plenty. Would he not receive a share from someone, sometime? Nehemiah was a schnorrer, but an unconscious one. He schnorred through naïve instinct, putting his faith in results in trust of God. His business in life was to live and bless the Almighty.

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## IN THE CENTER

### CENTER FORUM CLOSSES TWELFTH SEASON

Louis K. Anspacher, dramatist, actor and orator, closed the twelfth season of our weekly Forums last Monday evening, April 3rd, with a most interesting address on "Woman: Divinity, Chattel or Mate?" The committee decided upon an earlier closing than usual due to the intervening Passover Holiday.

A mere perusal of the names of the speakers during the past season and the subjects covered by them, gives one a fair idea of the educational value of such a platform for the discussion of problems of interest to the community. As heretofore, the committee, headed by Mr. Maz Herzfeld, tried to obtain as speakers men and women who have a real message and whose opinions are worthy of attention.

The season was opened on October 24th by that tribune of our people, Dr. Stephen S. Wise. The problems of the presidential campaign were discussed by representatives of the three major political parties, the address of the great philanthropist, Felix M. Warburg, being broadcast throughout the city. The other Forum gatherings were addressed by the famous novelist, Lion Feuchtwanger, Lord Marley of England, Oswald Garrison Villard, Prof. Will Durant, John Haynes Holmes, Rev. Dr. S. Parkes Cadman, Floyd Dell, Prof. Horace M. Kallen, Dr. Ira S. Wile, Prof. Henry Slonimsky, Dr. Emil Lengyel, Charles Solomon, Anita Block, Victor Calverton, John Langdon Davies, Alexander Fichandler and others.

The course lectures on Wednesday evenings were delivered by Prof. Scott Nearing, Marvin Lowenthal, Prof. Joseph Jastrow, Nima Adlerblum and Albert Mordell. These lecture courses dealt with economic problems, travel, psychology, philosophy and literature.

### SISTERHOOD TO HOLD BRIDGE PARTY AND FASHION SHOW

Under the auspices of the Sisterhood of the Center, a Bridge Party and Fashion Show will be held in our building on Wednesday afternoon, May 3rd, at 2 o'clock. Tickets for admission will be \$1.00 each, and may be obtained at the office of the Center. Valuable prizes will be offered and refreshments will be served. There will be no raffles on that afternoon.

The committee hopes that all women of the Center will arrange to attend this function and bring their friends.

At the last meeting of the Sisterhood held on Thursday, March 30th, Miss Nellie Seed, prominent writer and educator, spoke on "Parent and Children Relationship".

### AUTOMOBILE DRAWING—MAY 28th

The date for the drawing of a Chevrolet Automobile, 1933 model, has been set for Sunday afternoon, May 28th. Members of the Center who have received books are urged to please make every endeavor to dispose of these tickets before that date. Those who have not received tickets may obtain same by telephoning to our office or by communicating with the chairman of the committee, Mr. George Ringler.

### JUNIOR LEAGUE

On March 1st, the Junior League conducted a very interesting discussion, led by Messrs. Milton Copeland and Jesse Fine, on "Does a Life of Crime Pay?" On the 18th, a Prosperity Dance was held at the Center at which about one hundred couples were present. Jerome Bennett, chairman of the Entertainment Committee, is in charge of arrangements for the Formal Promenade to be tendered at the Center on April 15th, to members and friends. Tickets are \$1.50 a couple and may be obtained from members of the League. A large attendance is expected as this event will be the outstanding social function of its kind this year. The dance will feature Eli Dantzig and his orchestra.

The Education Committee of the Junior League is arranging a series of interesting debates and talks by prominent laymen on subjects of current Jewish interest. In keeping with the policy of the group, every meeting has its educational and cultural attraction. On Friday evening, March 31st, fifty members attended the Late Lecture Services in a body.

The Junior League meets at the Center alternate Wednesday evenings at 8:30 o'clock. Membership is open to all accredited members of the Center between the ages of 17 and 19 for boys, and 16 to 18 for girls. The Membership Committee is anxious to meet prospective new members who are interested in assisting the group to carry out its social and cultural aims. A social hour and dancing follow each meeting. Milton Sarezky is president of the League.

### GIRLS JUNIOR LEAGUE

The Girls Junior League ("Peps") has made considerable progress this Winter, both in enrolling new members and in enjoying new and diverse activities. Among the happenings of March were a Purim Masquerade (they even chose a Queen Esther); a very lively Bridge Party; a Kiddie Party and a Passover celebration. Plans are now being made for a play to be given jointly with the Junior Boys Club for Lag B'Omer, and a trip to the Jewish Theological Seminary. The members and Mrs. Abramson, their leader, feel that the Winter has been a very successful one.

Membership is open to girls of the ages of 13 to 15 whose parents are Center members. Meetings are held every Saturday night at 7:30 o'clock.

### DOLLINI—FONTAINE SCHOOL TO OPEN APRIL 19th

Under the auspices of the Social Committee, a school for dramatics and dancing for children will open on Wednesday afternoon, April 19th, at 3:30 o'clock. The school will be under the supervision of Mr. George Dollini as Dramatic Instructor, and Miss Vivian Fontaine, as Ballet Mistress.

Dollini and Fontaine have recently returned from Hollywood, California, where they trained hundreds of students who are now appearing on the stage and in talking pictures.

Parents who are interested in having their children enrolled in this school are requested to please communicate with our office.



# PERSONALS

By J. G.

If anybody doubts that there is a real estate boom on the way, let him listen in on the various conversations carried on in the Center building.

\* \* \*

We should have expected something different from the usual affairs when Moses Ginsberg took the chairmanship of the Isidor Fine Dinner Committee. He carried out his plans for a "court trial" program with excellent results.

\* \* \*

Samuel Rottenberg acted his part as the "Judge" with dignity and poise. We are wondering whether sitting in judgment over butchers, rabbis and other members of the Kosher profession, was responsible for his judicial behavior.

\* \* \*

Most of us pitied the guest of honor when Jack Holtzmann and Sam Telsey poured forth their strong indictment of the Fine administration. He was rescued, however, by Hon. Irwin Steingut, Bernard Semel, and last, but not least, the attorney for the defense, Rabbi Levinthal.

\* \* \*

"All's well that ends well". Joseph M. Schwartz, foreman of the "jury", found the defendant "not guilty", and rewarded him with a gift of silver, gold being in disfavor now-a-days.

\* \* \*

Maybe this gentleman has heard Harry Hirschfield, but anyway . . . A member of our Governing Board, who

had not been attending meetings for over a year, finally appeared at a recent meeting. His brother directors greeted him warmly and asked him: "How are things with you? He replied: "Better, better". "Better?" queried one of the members. "Yes", "better don't ask" . . .

\* \* \*

Believe it or not, only a few years B. C. (Before the Crash), presumably sane people advocated quite seriously the adoption of a membership rate in the Center of one thousand dollars per year per family. No kidding!

\* \* \*

Newspapers reporting the speeches at the "Health Week" persistently mentioned the chairman of the Physical Training Department as "Dr." Kaminsky. Why change to medicine, Dave, when law is bad enough?

\* \* \*

Overheard in our own "Kibbetzarnie"—the Center office. "A" and "B" were discussing the German situation. "A" maintained that the Jews of Germany are strongly opposed to the American Jews meddling in their affairs. "B" refuted this assertion and, to make his point, recited the now famous Abe Kabibble letter written by an interned Austrian soldier: "I have been captured by the Russians and believe me I never met finer people than the Czar's army. We are treated fine, swell food, nothing but kindness". Then followed a postscript: "P. S. Meyer was shot for complaining."

## ISIDOR FINE HONORED BY MEMBERS

THREE hundred and fifty members and friends of Mr.

Isidor Fine gathered on Sunday evening, March 26th, to pay tribute to him for the splendid services he rendered during the last four years as President of the Brooklyn Jewish Center.

The atmosphere prevailing at the dinner was a most social one, reminiscent of the brilliant gatherings held during the early days of the Center. It was a real reunion of the older and newer elements in the Center, of the pioneers, and those who joined our ranks in the past few years.

Mr. Frank Levey, chairman of the Social Committee, introduced the entertainment, consisting of short numbers by Judah Bleich and Reuben Vendorf, of the Yiddish Theatre, and the inimitable Victor Chenkin.

The guests were stunned when Mr. Moses Ginsberg, chairman of the Committee, hinted that certain charges were brought against the guest of honor, which must be disposed of at once. He called upon Mr. Samuel Rottenberg, Honorary President of the Center, to act as the "judge", and in this capacity conduct the "trial" in a most impartial way. Mr. Jacob L. Holtzmann presented a list of eight charges, all tending to reflect on the character of the honored guest and his conduct during

his administration. The prosecuting attorney, Mr. Samuel A. Telsey, elaborated on these charges, demanding a verdict of "guilty".

Mr. Rottenberg then introduced Hon. Irwin Steingut and Mr. Bernard Semel as character witnesses, following which Rabbi Levinthal, although no longer practicing law, appeared as the attorney for the defense. He defended the actions of Mr. Fine, praising his achievements and excused all his actions as being done in a sincere desire to be of help to the Center.

The newly elected President of the Center, Mr. Joseph M. Schwartz, as the foreman of the "jury", rendered a verdict of "not guilty" and presented Mr. and Mrs. Isidor Fine with a gift of a beautiful silver service from the guests as a token of their esteem, friendship and appreciation. In his usual modest manner, Mr. Fine thanked the gathering for the honor, pledging to continue doing all in his power to promote the interests of the Center.

The general opinion was expressed that it was a most interesting and unusual dinner, and unlike many other dinners, was without boredom or that excessive praise which taxes the patience of the recipient of the honors and those in attendance.

## JUNIOR BOYS CLUB

The Junior Boys Club celebrated Purim together with the Junior Girls Club on March 12th when a Masquerade was held for members and friends. Prizes were awarded to those boys and girls who appeared in the most original costumes. Refreshments were served in the spirit of the holiday. The boys, as a group, with their leader, Mr. Harry Bluestone, visited a large Matzoh Bakery in Jersey City to see at first hand how Matzohs are made. In anticipation of their visit, the boys held a very lively discussion on "Why Matzohs?" All members participated in the discussion.

At every meeting Jewish current events are presented by the members. The various committees are preparing some interesting programs for the remainder of the season. A play will be presented by the club on Lag B' Omer. The group will visit places of interest in the city, including the Art Exhibit now on display at the Jewish Theological Seminary.

The boys are conducting a membership campaign. They are appealing to every boy, 13 to 15 years old, whose parents are members of the Center, to join their ranks and participate in their very interesting programs. The group meets at the Center every Saturday evening at 8:30 o'clock. Felix Feldman is president of the club. At a recent meeting he called upon every member to exert his efforts to obtain at least one new member.

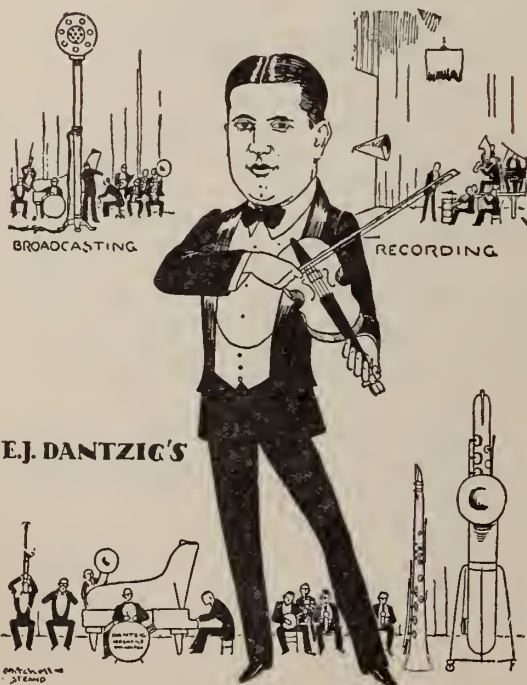


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YOUNG FOLKS LEAGUE

The Young Folks League has had an active and promising month. The annual Formal Supper Dance was held March 11th. A large group of young folks danced to the music of Eli Dantzig and his orchestra. An excellent midnight supper was served in the Dining Room. This event promises much for future Young Folks League entertainments.

At a special meeting of the League held Thursday, March 16th, the League was fortunate in having as its speaker, Leon Thompson, Esq., vice-president of the Pennsylvania Railroad in charge of aviation, and a noted explorer as well. He talked on the various phases of aviation and exploration. The League had the privilege on Thursday, March 9th, of hearing a charming and delightful talk by Mr. Irving Davidson on "Aspects of Jewish Humor".

On Sunday, April 9th, the League held an informal Bridge and Dance for the benefit of the United Palestine Campaign.

The League has an active dramatic group under the leadership of Mr. Milton Balsam. A debating group is being formed under the leadership of Mr. Jesse Fine. Mr. Irving Rothman is editing the "Young Folks League Review", which is intended to be the League's own paper.

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## CENTER PLAYERS TO PRODUCE TWO PLAYS ON MAY 13th

The Center Players, the official Little Theatre Group of the Center, are at present engaged in rehearsing two very fine plays under the direction of Mr. Milton D. Balsam.

"Eyes", by Maxine Block, won the National Little Theatre Tournament in 1930. It is a powerful story of Jewish life on the East side of New York.

"Wurzel-Flummery", from the pen of A. A. Milne, is a comedy that tells of a legacy with an outstanding provision attached to it.

Both plays promise to be up to the high standard of former productions of the Center Players, and will be presented on Saturday evening, May 13th, at the Center. Weather permitting, dancing will be held on the roof of the Center, following the plays.

## PERSONALS

Mr. Edward J. Blumberg, son of Mr. and Mrs. Julius Blumberg, has been admitted to practice law at the New York Bar and has opened an office at 16 Court Street, Brooklyn.

## SERVICES FOR CONCLUDING DAYS OF PASSOVER

Services for the concluding days of Passover will be held in our Synagogue on Sunday and Monday evenings, April 16th and 17th, at 6:30 o'clock, and on Monday and Tuesday mornings, April 17th and 18th, at 8:30 o'clock. Rev. Samuel Kantor will officiate on both days.

On Monday morning the sermon will be preached by our Rabbi, Dr. Levinthal.

Memorial Services for the Dead, or Yizkor, will be said at the services on Tuesday morning, at 10:30 o'clock. At our services on Tuesday morning, we shall be honored in having as our guest speaker, the Hon. Nathan Straus, Jr., the chairman of the American Palestine Campaign for the greater city. Mr. Straus is one of the leading figures in American Jewry. He has devoted himself with the greatest enthusiasm to the cause of the rebuilding of Palestine, and his message on that holy day will be of special interest to all. We trust that our members and their friends will attend in large numbers.

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## THE LESSONS IN THE PLIGHT OF GERMAN JEWRY

(Continued from Page 6)

vague faith. They were to be *Deutsche Bürger des Jüdischen Glaubens*. They discarded the Hebrew language even from their prayer book. They talked and acted and lived in every way like the German. Aye, they were more German than the Germans themselves. Yet see the result of all this effort to wash away their Jewish national identity. Even those who became baptized were not immune from Nazi persecution. Witness the case of the Judge, who, though baptized and a member of the Nazi party, and one who helped to heap slander upon his former co-religionists, was nevertheless boycotted and prevented from sitting as a judge in the Courts of Berlin. The whole theory of assimilation has proven here its futility as a cure-all for anti-Semitism.

There is only one way, the only way to fight the battle against our enemies, the way that was adopted by our ancestors in Egypt and all through the ages: Loyalty to our own Banner, the banner of our Torah, our God and our People. With Moses, we too may say to our brothers throughout the world: *V'atem Lo Sezu Ish Mi Pe-Sach Bc-so Ad Boker!* "And none of you shall go out of the door of his house until the morning!" Until the dawn of that morning, when the sun of true civilization shall shine for all mankind, let no Israelite leave his own home, his own people, his own faith, his own God!

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## DID A JEWISH-OWNED AMERICAN PRESS PUBLICIZE THE NAZI PERSECUTIONS?

(Continued from Page 5)

terson, another well-documented case of Jewish descent.

Nor, if we go outside of New York, will one find much evidence in support of an allegation that the American press is owned by Jews. It is only necessary to point out such important newspapers as the "Philadelphia Public Ledger", the "Boston Post", the "Detroit Free Press", the "Kansas City Star", all of whom are not owned by Jews, to indicate the character of the newspaper ownership in this country.

All of the above is not said with any degree of satisfaction; for it is not at all flattering to the Jew to prove that for some reason he is not adept at organizing and conducting a large American newspaper. There have been a number of brilliant American-Jewish journalists, but so far, the fourth estate in America has brought out only one notable editor-publisher, Joseph Pulitzer—and he was Jewish by birth only—and one notable publisher, Adolph Ochs.

It might incidentally be pointed out that the legend that Wall Street is controlled by Jews is similarly fictional. With the exception of the partners of Kuhn, Loeb and Company—Otto H. Kahn and the Warburgs—Wall Street, both the banking interests and the stock exchange faction, is controlled completely by gentiles.

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## An Interesting Communication

*The letter printed below, from a member of our Center, speaks for itself:*

*Gentlemen:*

*I am certain that my recent experience will be of interest to the members of our Center and to any other readers of the Review.*

*On Friday, February 3rd, I suffered the loss of my dearly beloved mother who departed this life after a brief illness. I felt that I could best live up to what might have been her wish by providing a burial plot for her on the same cemetery where her partner in life, my late father, was buried about twenty-two years ago. My friends communicated with the owners of the cemetery, a "Chevra", of which my father had been a member for many years. They promised to provide a burial place and asked for a certified check or cash for \$300.00, the cost of one single grave. Exorbitant though it seemed, I was prepared to pay the penalty of neglect in providing for a burial plot in advance of its actual need. The grave was a long distance away from that of my father, but I was content in the knowledge that in so doing, I was fulfilling a sacred duty.*

*To my amazement I received a telephone call on Saturday afternoon informing me that the officers of the "Chevra" had changed their minds and that the price would be \$500.00 instead of the agreed \$300.00. I decided that I would not let them take advantage of me in my plight, and that such dishonorable action on their part, in an emergency, would be contrary to my mother's spirit of fair play that guided her throughout her life.*

*I then purchased a family plot from our own Center where, for the amount of \$500, which I would have been obliged to pay the "Chevra" for a single grave, I received a plot of ground in a private family section, consisting of at least six graves.*

*It is surprising how little people realize the value of making provision for a lasting burial place while their minds are not filled with grief and they are, therefore, in a much better position to make the proper choice. I had often received literature from the Center advising me to purchase cemetery plots, but I never had realized how important it was to make such provision for oneself and for those who are near and dear.*

*Very sincerely yours,*

MARK J. GOELL



IN MEMORIAM

**Alfred M. Norek**

of 41 Eastern Parkway, a member of our Governing Board, on Sunday afternoon, April 9, 1933. The funeral took place on Monday, April 10th.

**Rose Chizner**

wife of Mr. Meyer Chizner, of 1347 Eastern Parkway, a member of our Governing Board, on Monday morning, April 10, 1933.

In behalf of the membership of the Center, we want to extend to the families of the deceased our sincerest condolence in this hour of their grief.

THE MONTH IN JEWISH NEWS

(Continued from Page 10)

ality 42 per thousand births. The death rate was 8.5 per thousand. In each case the figures were lower than for the general population of New York. The Jewish birth rate was about one less than the general birth rate. A disease which caused a slightly higher percentages of Jewish fatalities was diabetes.

Less than one fourth of the Jewish population was found living in Jewish neighborhoods.

The Jews of Holland recently conducted a campaign in behalf of Sabbath observation. The event received a great deal of attention. The campaign was directed by the "Sjemiras Sjabbos."

A recent census in India gave the number of the Jew-

ish population there as 20,000. The total population of the country is nearly 400,000,000.

There are 8,923 Jewish students in the universities of Poland. The total enrollment is 48,000.

The Jewish Agency submitted to the Palestine government its reply to the report of Mr. Lewis French, which recommended restrictions on the Jewish development of Palestine, particularly in the acquisition of land for settlement. The reply points out how Jewish colonization has benefitted the Arabs whose land was bought. The money thus received from the buyers, the memorandum states, went into equipment that greatly improved the Arab holdings.

The number of students enrolled in the Hebrew University in Palestine during 1931-1932 was 187. 145 were men. Half the students received their school education in Palestine.

Vladimir Jabotinsky, President of the World Union of Zionist Revisionists, announced that he had suspended the Executive of that organization and assumed personal control. His action followed an acute disagreement with the Executive.

A kosher bill was passed in the Connecticut State Senate, sponsored by Senator Jacob Caplan, of New Haven. The measure requires all stores and restaurants selling kosher food to display signs stating whether the food handled is kosher or non-kosher.

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## PROPOSED MEMBERS

*The following have applied for membership in the  
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Dintenfass, Edward

Unmarried

Fashion Importers

Residence—1072 Park Place

Business—303 Fifth Avenue, N. Y.

*Proposed by A. A. Weisbord*

Eisenberg, David

Married

Builder

Residence—407 Crown Street

Business—407 Crown Street

*Proposed by Moses Ginsberg and David Rosenberg*

Eisenberg, Joseph

Married

Coat and Apron Supply

Residence—240 Crown Street

Business—199 Bogart Street

*Proposed by Harry Alpert*

Feldman, Samuel

Married

Lumber

Residence—1643 President Street

Business—554 Flushing Avenue

*Proposed by Abe Feldman*

# Frederick Hollander

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Married

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*Proposed by Louis J. Gribetz*

Mook, Morris

Unmarried

Attorney-at-Law

Residence—2040 East 5th Street

Business—111 Fifth Avenue, N. Y.

*Proposed by William Ball and Maurice Bernhardt*

Pines, Dr. Hyman

Widower

Dentist

Residence—565 Eastern Parkway

Business—565 Eastern Parkway

*Proposed by Harvey Fischer*

Schwartz, Joseph J.

Unmarried

Fuel Oil

Residence—769 St. Marks Avenue

Business—40 Spruce Avenue

*Proposed by Hyman Aaron and Joseph Jacobs*

Seiderman, Howard

Unmarried

Residence—750 Eastern Parkway

*Proposed by Hyman Aaron*

Weisman, William

Married

Lawyer

Residence—657 Crown Street

Business—270 Broadway, N. Y.

*Proposed by Emanuel Greenberg*

Wicksel, Benjamin H.

Married

Lawyer

Residence—704 Montgomery Street

Business—295 Madison Avenue, N. Y.

*Proposed by Hon. Emanuel Greenberg and*

*Martin M. Goldman*

*The following have applied for reinstatement:*

Aronson, Harry E.

Married

Fish Dealer

Residence—945 East 10th Street

Business—24 Peck Slip, N. Y.

*Proposed by Mark J. Goell*

Mook, Leonard

Unmarried

Lawyer

Residence—2040 East 5th Street

Business—51 Chambers Street, N. Y.

*Proposed by William Ball and Maurice Bernhardt*

EMANUEL GREENBERG,

*Chairman, Membership Committee*

## WOMEN'S LEAGUE OF UNITED SYNAGOGUE TO MEET MAY 4th

A meeting for the purpose of organizing a Brooklyn Branch of the Women's League of the United Synagogue of America will be held at the Center on Thursday afternoon, May 4th, at 2:00 o'clock. All women members of the Center are cordially invited to attend. No solicitation of funds will be made.



### THE SABBATH

Sabbath Candles are to be lit at 6:10 o'clock.

Friday Evening Services will be held at 6:10 o'clock.

Sabbath Morning Services at 8:45 o'clock. Rabbi Levinthal will preach on the Weekly Portion of the Law.

Junior Congregation Services at 9:30 A. M. The following will participate: Schachrith, Solomon Sorscher; Reader of the Torah, Irwin Rubin; Mussaf, Nathaniel Kramer; Maftir, M. Roth. Mr. Lewis J. Rachmil will speak.

Class in Ein Yaakob at 5:00 P. M. Mr. Benjamin Hirsh, leader.

Mincha Services at 6:00 P. M.

### DAILY SERVICES

Morning Services at 7:00 and 7:45.

Mincha at 6:16 P. M.

Heartiest congratulations and best wishes are extended to *Mr. and Mrs. Louis J. Roth* upon the Bar Mitzvah of their son, *Melvin*, which will take place at the Center on Saturday, April 22, 1933.

The Women's Division of the Eastern Parkway section of the United Palestine Appeal is arranging a Bridge Party for Sunday evening, May 7th, at the Center. The proceeds will go towards the funds now being raised for Palestine. Hon. Ruth Warters is chairman of the Women's Division of this district and Mrs. Laura J. Liebow is vice-chairman. The chairman of the Bridge Party is Mrs. William I. Siegel. She is assisted by Mrs. Harry Kroll as vice-chairman.

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### PERSONALS

Mr. Edward Holtzmann Berkman, grandson of Mr. and Mrs. Henry Holtzmann, received his Phi Beta Kappa key at Cornell University.

Dr. Henry Schwartz, son of Mr. and Mrs. Nathan T. Schwartz, who is now interning at John Hopkins Hospital, in Baltimore, Maryland, received a Fellowship from the National Research Council for research work at the Harvard Medical School beginning next Fall.

Miss Irene Kantor, daughter of Rev. and Mrs. Samuel Kantor, was awarded the French medal at Erasmus Hall High School.

## WHY Procrastinate?

¶Unpleasant though it may sound, there is no avoiding the fact that ultimately we must face the problem of providing a final resting place for ourselves and our beloved ones.

¶Why then should we delay this matter for a time when—faced with an emergency—we are not in a fit condition to make the proper selection of a final resting place?

¶The Brooklyn Jewish Center deems it a duty to advise its members and friends to prepare themselves for what is inevitable by purchasing a private cemetery plot. These plots are sold at moderate prices and upon convenient terms of payment.

¶Just telephone our office (DEcatur 2-8200) and we shall be glad to furnish you with all the necessary information.

## ZANGWILLIANA

(Continued from Page 11)

The Almighty, through his wealthier servants, would not forget him.

Thus it happened that Barstein, the sculptor, received this letter from Nehemiah:

"3A The Minorities E.

"Angel of God:

"I have the honour now to ask your very kind humane merciful cordial nobility to assist me by your clement philanthropical liberal relief in my very hard troublesome sorrows and worries, on which I suffer violently. I lost all my fortune and I am ruined by Russia. I am here at present without means and dental practice and my restaurant is impeded by lack of a few frivolous pounds. I know not what to do in my actual very disgraceful mischief. I heard the people saying your propitious magnanimous beneficent charities are everywhere well renowned and considerably gracious. Thus I solicit and supplicate your very kind genteel clement humanity by my very humble quite instant request to support me by your merciful aid, and please respond as soon as possible according to your generous very philanthropy in my urgent extreme immense difficulty.

"Your obedient servant respectfully,

"Nehemia Silverman,

"Dentist and Restaurateur."

On the surface it appeared that Nehemiah had derived his inspiration for this extraordinary composition from the dictionary, but these extravagant and flowery expressions really sprang from his worshipful character. As to his combination dentistry and dining room, they were products of his imagination. All things existed for him in fantasy, and if it had not been for the rebellion of his body he would have been quite content to dine on visionary food.

(To be continued next month)

## To June Brides

and others

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## Don't keep it to yourselves!

WE OFTEN hear men and women elaborating on how much the Center means to them, how much health, enjoyment and knowledge they derive from their membership in this institution.

WE OFTEN are told of the beneficent influence the Center has upon the children of its members, of the manner in which its environment has helped to mould their characters and shape their lives, especially in their relation and attachment to the Jewish people.

TO SUCH MEN AND WOMEN we say: Don't keep such important information to yourselves. Give it to your friends, neighbors and to all those with whom you come in contact.

TELL THEM what the Center means to you and to your children, and for how small a sum these benefits may also be theirs.

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\$25.00 per year for girls



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# The Brooklyn Jewish Center Review

Published by THE BROOKLYN JEWISH CENTER—667 Eastern Parkway, Brooklyn, N. Y.

JOSEPH M. SCHWARTZ, *President* HENRY SEINFEL AND HYMAN AARON, *Vice Presidents* FRED KRONISH, *Treasurer* HENRY GOLD, *Secretary*  
ISRAEL H. LEVINTHAL, J. D., L. H. D., *Rabbi* JOSEPH GOLDBERG, *Administrative Director*

VOL. XVII

MAY, 1933

No. 34

## MAY 10th IN GERMANY AND IN AMERICA

MAY, the tenth, will become an historic day for future generations. Two mighty protests were sounded on that day, one in Berlin and in other university towns of Germany, the other in New York and in many other cities in America. The former was a protest against light, the light of culture, liberal ideas and ideals; the latter a protest against darkness, the thick darkness of hatred, prejudice, ignorance and brutality. The former, by burning books—creations of the human mind—represents an effort to turn the world's calendar back to the medieval ages; the latter, in a remarkable march of more than 100,000 people, represents the hope of humanity, the conquest of ideals over brute force.

When we view what is taking place in Germany today, we cannot help but recall what the Talmud relates of Rabbi Chaninah ben Teradian. The enemies of Israel, during the Hadrianic persecutions, wrapped this sage in a Sefer Torah and set fire to him. His heart-broken daughter, seeing his agonizing death, cried out: "Woe is me, that I should see thee under such terrible circumstances!" The martyr serenely replied: "I should indeed despair were I alone burned; but since the scroll of the Torah is burning with me, the Power that will avenge the offence against the Torah will also avenge the offence against me!"

In a similar vein may the Jew say of Nazi Germany: "We should indeed despair were we alone tortured and persecuted. But since all liberal ideas and ideals suffer with us, the offence will be avenged!" The brutality, aye, the insanity, of the rulers of Germany, could not have been made more clearly evident than in this incident of May 10th. The noble Helen Keller, though bereft of physical sight, sees, nevertheless, far more clearly than the Nazis when she says to them: "History has taught you nothing if you think you can kill ideas . . . Better were it for you to have a millstone hung around your neck and sink into the sea than to be hated and despised by all men."

Yea, unborn generations of future Germany will have to purge themselves of the stigma of May 10, 1933, a day that marks the crowning achievement of modern barbarians!—I. H. L.

## THE UNITED SYNAGOGUE COMES OF AGE

THE convention of the United Synagogue of America, which was held in New York the early part of this month, marked the twenty-first anniversary of that historic day when the sainted and never-to-be forgotten Solomon Schechter called this organization into being. In these years the United Synagogue has been a potent force in the upbuilding and in the moulding of Jewish religious life in this land. Hundreds of communities, especially in the smaller towns and hamlets, owe whatever Jewish life they have to the efforts of this organization. Religious schools and congregations were founded and guided by it. It has endeavored to standardize Jewish education, to be a clearing house for all congregational and school problems.

Organizations and institutions are not to be judged merely by what they accomplish, but rather by what they *could* and *should* accomplish, if they receive the whole-hearted support and cooperation of the people. Judged by that standard, by the possibilities for service that it has, the United Synagogue may be said to represent one of the greatest needs in American Jewish life.

On this, its twenty-first birthday, when it becomes of age, we hope that it will now enter the realm of manly strength and vigor, to be of real and lasting benefit and service to our faith and people in this land.—I. H. L.

## THE JEWISH CHILD'S SUMMER VACATION

THE summer vacation being less than two months ahead, thoughtful parents are directing their attention to providing a safe place to send their children for the summer. Indeed, careful parents should give timely and serious thought to this matter for almost one-fourth of the year is spent in vacation.

Undoubtedly it is true that camp life for boys and girls offers a variety of physical, mental and moral advantages of the highest value, but in too many cases these benefits pass away unutilized, and camps become of doubtful value, or are merely experiments. All the booklets and prospectuses of camps for children speak

of a unanimity of purpose—that of character building. Were the statement of this object omitted, parents would hesitate to send their children. Yet in the choice of the camp, the father makes inquiry as to whether the physical conditions are so designed as to properly house his child. As regards the moral and spiritual part of the child's camp life, he places implicit confidence in the mere statement that it is there.

The more logical investigation that should be made of the camp is not so much as to its physical condition, because one may be reasonably certain today that the great majority of camps measure up to high standards as regards location, equipment, sanitation, hygiene and general management, but as to its moral and spiritual side. The soul of camp life, the main point in the entire arrangement, is the cultivation and protection of the child's religious and Jewish life.

Consider this for a moment: The boy likes to be nearer to the heart of nature than the grown-up man. He has a passionate love of the open air, of the fields and the woods; during a period of more than two months, the child is destined to spend his time among surroundings exceedingly different from those in the city. The country affords the boy and the girl an inspiration, a joy which they can never experience in the city. These novel surroundings open up their souls to an influence which makes them feel the presence of something divine. In the heart of the boy is developed a spirit of devotion such as, if only preserved, would supply him with an abundance of thought and incline him to pious feeling. But in the majority of cases, this spiritual atmosphere is allowed to evaporate.

Sabbaths and daily services, the reading of prayer, talks by spiritual leaders can be carried on there with greater effect than elsewhere. In fact, you often hear how many a camp boy dates his first real awakening to a sense of personal honor and integrity from a talk, a prayer, a stray remark in camp. Counsellors and spiritual leaders say that nowhere else could a child spend a Sabbath to greater spiritual advantages than in a camp; that the Bible becomes a new book to the campers.

We suggest, therefore, that parents of the Jewish Center who are about to send their children to a camp should make careful inquiry concerning its moral and spiritual equipment; whether there is some one in charge who is able to carry on the spiritual training which the child receives at the Jewish Center. Diminish this training during the important months of summer and you increase the need of it during the remainder of the year.—L. J. G.

## OUR YOUTH GIVES US NEW HOPE

THE entire community, undoubtedly, knows now the splendid success which was achieved by the Dinner held in our Center on May 9th by the American Palestine Campaign. The fact that our section was singled out for the high honor and distinction of the only public appearance of Mr. Osmond d'Avigdor Goldsmid, chairman of the Council of the Jewish Agency, on his short visit to these shores, should make us proud of the place this community has won in Zionist service.

But what was most noteworthy at this dinner, aside from the high tone and quality of the addresses, was the splendid role played by the youth of this section. For the first time, we beheld as chairman of the campaign not a grey-haired veteran of the cause, but a young man. At the speakers' table there were seen and heard young men and a young woman, all ready to offer the movement the vigor and the freshness of youth. Among the finest workers for this year's campaign were two young men who were called upon by the chairman to rise for the acknowledgement of the audience. Verily, this marks a new and better day in the life of our community. It gives us new cheer and hope in these trying times. Happily, we see this interest of the youth not only in the work of Palestine and philanthropy, but also in our own Center. It is an inspiration to see at the meetings of our Board of Directors the fine group of young men who have recently been elected, and who are to give to our institution all the benefits which youth alone can offer. We can indeed begin to say with Moses: "We will go with our young and with our old, with our sons and with our daughters," together shall we go and labor in the vineyard of Israel!—I. H. L.

## IF ONLY EVERY MEMBER WOULD

IT is needless to repeat—what everyone in our community knows—the tale of heroic sacrifice that is being made by the small group of officers and workers of our Center to keep our institution functioning in these critical days. Nor is it necessary to point out that no institution's existence can depend upon a few men alone, no matter how devoted these few may be. All our problems could easily be solved and all the hardships of our officers could easily be eliminated by the one remedy—an enlarged membership. The fact of the matter is that there are literally hundreds of families in our immediate vicinity who should, and who could, be made to become affiliated with us as members. It is in the nature of people, however, to wait to be asked; they will seldom come of themselves and ask to join. In the first few months of this season there was a small group of our membership committee who actually made it their duty to ask their friends and neighbors. The result was the addition of two hundred and fifty names to our rolls. But there are several times that number still waiting to be asked. If only every member would make it his duty, his task, to propose but one additional member, the future of our Center's existence would be assured. With a membership of 1500 families, we could dispense with all appeals and all drives. The income from dues alone would suffice to cover the Centers budget. Only one additional member to each one of us to propose—is that too much to ask? If only every member would realize what this one effort would mean for the well-being of our beloved institution!—I. H. L.

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# JEWISH CONTRIBUTIONS TO GERMAN SCIENCE AND CULTURE

**T**HE part Germany played in the cultural and scientific progress of the world has often been stressed; at this time it is important to stress the part Jewish brains have played in this leadership which Germany is so proud of.

From the time of Moses Mendelsohn, and earlier, there has been a long procession of great German Jews. Particularly in the fields of science is this Jewish prominence striking. In the following brief review a comparatively small number of names will be listed, and those only of men who have lived in Germany and done their best work there. To include those German Jews who have made their careers in other countries would require a volume.

The man who gave the world a cure for one of its greatest scourges, syphilis, was the Jew Paul Ehrlich. Ehrlich discovered Salvarsan, or 606, as it was named because it was the six hundred and sixth compound that Ehrlich had tried in his search for the cure. No statues, no books of praise, can give adequate credit to Ehrlich for his gift to mankind. Even before this great bacteriologist had produced Salvarsan he had already shared the Nobel Prize for his work in treating diseases by chemical injections.

With Ehrlich will be coupled the name of August von Wasserman, whose name is given to the test which is now a necessity in so many medical examinations, and through which millions of lives are safeguarded. He too was a Jew.

**JUSTUS VON LEIBIG** was probably the most noted of German chemists. He established a school at Geissen which was world-famous and attracted students from every country. He was the first to establish a chemical laboratory for students and was the inventor of the simple form of condenser known in every laboratory. He was famous for his extensive studies in animal chemistry, for his food preparations for infants and for his preparations of extracts of meats.

One of the greatest pathologists in medical science was Friedrich Gustave Jacob Henle. His celebrated work, "Manual of Rational Pathology," marked a new era in pathological study, and his "Handbook of Systematic Human Anatomy" is known to every student of medicine.

Another famous pathologist was Julius Conheim, the teacher of Ehrlich, who showed the nature of inflammation. Gottlieb Gluge was the physiologist who first examined diseased tissues under a microscope. Charles Ferdinand Julius founded the science of bacteriology. His great achievement was the biological and philosophical analysis of the life histories of the lower and most minute forms of life, and he was associated with R. Koch, in 1876, in the publication of the latter's celebrated paper on anthrax. This was the first clearly worked-out case of a bacteriological disease. The names of George Richard G. Lewin, the dermatologist, Oskar M. Liebrich, the discoverer of chloral hydrate and other drugs, Moritz H. Romberg, the neurologist, whose name is in the en-

cyclopedias in connection with "Romberg's sign for ataxia", and Heinrich G. Magnus, the physicist, are known to every worker in the medical and chemical sciences.

Herman Goldschmitt, the astronomer, discovered no less than fourteen asteroids between Mars and Jupiter, and received for this contribution to science the Grand Astronomical Prize from the Academy of Science. Goldschmitt reached his eminence through roundabout paths. He was first an assistant to his father, a merchant, then a successful painter and only began the study of astronomy at the age of 45.

**GUSTAVE HIRSCHFELD** was the archaeologist who excavated the famous Praxiteles statue known as the Olympia Hermes, which rounded out our knowledge of Greek art.

Of the pioneers of aviation the foremost was Otto Lillenthal, who built an aeroplane with a gliding flight long before the Wrights created their machine, and made over two thousand flights in safety. David Schwartz invented rigid airships before Zeppelin. A pioneer of another method of mechanical transportation, the automobile, was Siegfried Marcus. What is claimed to be the first automobile, was built by him in 1875, and is now preserved in the German Automobile Club. In the electrical sciences Josef Popper is credited with first conceiving the transportation of power.

In music and literature Jewish names of distinction abound. Felix Mendelsohn, Jacques Offenbach, Giacomo Meyerbeer are three immortal composers. Moritz Moszkowski, Siegfried Ochs, Ferdinand Hiller and Max Bruch are other celebrated composers, though of secondary rank to the other three. Musical performers are of course numerous, and there is room only to mention Lilli Lehman, the great Wagnerian soprano, Herman Levi, the conductor to whom was entrusted the first performance of "Parsifal" at Bayreuth, and, among the moderns, Emil Sauer, the pianist, Bruno Walter and Otto Klemperer, conductors.

**HEINE** is the best known of the German writers of the past. Paul Heyse was the Nobel Prize winner for literature in 1910, a novelist and dramatist who is not familiar to Americans. Maximilian Harden, the editor of the "Zukunft", was probably the most famous of all German journalists. Of the modern Jewish-German writers enough has been said lately in connection with the persecution of their persons and the burning of their books. Among them, it should be repeated, are Feuchtwanger, the Manns and the Zweigs.

Of the older artists two names stand out: Herman Struck and Max Lieberman. The latter is considered to have done for Germany what Millet did for France.

And of course Ferdinand LaSalle and Karl Marx were Jews, a fact which Hitler has never sought to deny.

To properly evaluate the Jewish contribution to German science and art it must be remembered that even today, with all the post-war Jewish immigration, the Jewish population of Germany is only 600,000.

# A CLEARING HOUSE FOR PRACTICAL ZIONIST INFORMATION

By AARON BAROWAY

THE American Economic Committee for Palestine realized that its first task must be the creation of an instrument that might deal intelligently with the problems confronting individuals seeking to invest or settle in Palestine. It, therefore, set itself to the work of bringing into being the machinery to (1) collect and make available to the public recent and reliable economic data on Palestine; (2) to habituate the Zionist and the general Jewish public to think of Palestine in terms of industry and commerce as a most important means of accelerating the country's absorptive capacity; (3) to co-operate by advice and information with individuals interested in investing capital in Palestine or in establishing industrial or commercial or agricultural enterprises there; (4) to co-operate with persons and groups possessing investments in Palestine and to work with agencies whose activities give promise of having a beneficial effect on the development of the Homeland; and (5) to conduct the experimental planning and direction of the instrumentalities which may be effectively developed in America as aids to the development of private initiative in Palestine. This machinery,

of documents, reports, surveys, articles and periodicals covering the outstanding economic conditions of the country, for use in answering the many and varied questions about life and livelihood-making in Palestine and in furnishing data to prospective investors and academic investigators. They keep the American Jewish public informed of the Palestine industrial, commercial, financial and horticultural undertakings whose investment possibilities are, in the Committee's opinion, worthy of investigation.

THE problems of the American settler in Palestine who possesses capital adequate for his needs or plans and his importance to the growth of the Yishub have grown immeasurably. Not less than 335 American Jewish families, possessing aggregate resources of at least \$2,225,000, applied during 1932 for permission to settle in Palestine under the so-called "capitalist" classification. Under this classification a family must prove possession of \$1,000, or its equivalent. The Economic and political difficulties of European Jews generally have also brought about an appreciably increased Jewish "capital-

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*What is the American Economic Committee for Palestine? In this article is outlined the work and scope of an organization which should be familiar to everyone interested in Palestine as a Jewish homeland. In the offices of this committee little propaganda and oratory are used; the officials are concerned with facts and figures, and graphs and charts take the place of attractive pictures.*

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it was found, could only be made effective through "Economic Bureaus" in New York and Tel Aviv. The New York Bureau was opened during the past April and is now at 522 Fifth Avenue; the Tel Aviv Bureau the following month at 118 Allenby Road under the direction of Mr. Rehabiah Lewin-Epstein.

SINCE their creation, the Economic Bureaus have, by mail and interview, been answering daily many inquiries and giving guidance to many prospective Palestine settlers and investors as to Palestine's commercial, industrial, financial, agricultural and living conditions and possibilities. They have for instance, been assisting a manufacturer of silk fabrics in establishing in Palestine a branch which may employ 100 persons and ultimately 200 persons. They have dealt with problems such as those of the dairy-farm expert, poultry farmer, food-products chemist, tinsmith, carpenter, optician, house-painter, machinist, tool and die maker, pharmacist, builder, engineer, architect, teacher, musician, importer-exporter, grocer, dry-goods jobber and manufacturers of knit-goods, underwear, furniture, luggage, shoes, neckties, and leaded glass. They daily furnish information on many aspects of orange culture to prospective planters. They are in the continuous process of gathering and classifying for practical and immediate use all the available authoritative data directly and indirectly affecting the economic life of Palestine. The New York and Tel Aviv Bureaus possess a carefully indexed library

ist-immigration" from the various European countries to Palestine. Because this method of immigration gives, under current economic conditions, greater promise than any other available means for the rapid expansion of the Yishub and offers, thereby, a basis for a strong, steady flow of self-supporting labor-immigration, this method has been receiving all the attention which the Committee and its Bureaus can give to it.

In its work of advising such prospective settlers, the Committee places great stress upon the necessity of the settler to have a specialized experience which can be used in Palestine. Capital flowing into Palestine without control by those who can put it to productive use on the basis of Diaspora experience must be regarded as a danger to the orderly economic development of Palestine. Such capital is a direct cause of inflation, speculation and pyramiding and creating of mythical values which sooner or later must cause misfortune to the country and to many individuals. The Committee is less interested in piling up records of totals of settlers and of their aggregate possessions than it is in searching the record of the experience of each prospective settler by whom it is consulted for a practical basis for his settlement. The Committee believes that through this process much private misfortune can be prevented and the orderly and sound upbuilding of the country may be facilitated.

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# THE BACKGROUND FOR WHAT HAS HAPPENED

By EDGAR ANSEL MOWRER

(Mr. Mowrer, chief of the Chicago Daily News Bureau in Berlin, is this year's Pulitzer Prize winner for the best foreign newspaper correspondence. He has been bitterly attacked by the Nazi government for his book, "Germany Puts the Clock Back", which is acknowledged to be the clearest and most factual exposition of the Nazi movement. The article which follows has been extracted from this work by special permission of the publishers, William Morrow and Company.)

IN his autobiography, *My Struggle*, Adolf Hitler, made the Jews, among their many other sins, responsible for the spread of socialism and venereal disease, and traced an historical account of their activity in Germany which must astonish historians.

But what is the use of piercing Semitic villainy if it does not lead the keen-eyed Aryan to power? To utilize such superior insight, it was necessary to make the Germans race-conscious. For twelve years the National-Socialist movement preached anti-semitism.

If Germany lost the war, the Jews, betrayed it.

If the Kaiser and the grand old order had to go, the fault lay with the Jewish revolutionaries.

If money vanished during the inflation, look for it in the pockets of Israel.

If you were unemployed, you need merely note how many Jews still had good safe jobs. If as lawyer, physician, scientist, professor, teacher, artist, success did not smile upon you, it was because the Jews had taken the best for themselves.

When a high school youth failed in his mathematics, it was because Jewish influence in German schools caused over-importance to be laid on numbers and rationality: true Germans think with their blood.

If a shopkeeper went broke, the proper course was to break the windows of the Jewish department store. If a manufacturer could not keep up with technical methods, the fault lay with Jewish usurers in the banks. For whereas German capital is "creative," Jewish capital is "appropriative!"

In short, if girls went wrong and religion decayed, if Germany paid reparations to negroid French and

greedy Americans, if abortion became common and architects built flat roofs and the rhumba swept the globe, the fault of it all lay with the Jews!

Sixty-four million sturdy Nordics (at least in aspiration) felt themselves threatened by less than six hundred thousand Hebrews!

The National-Socialist propaganda made the German people Jew-conscious at the price of their natural sanity. What did that matter if only Hitler would come to power!

Of what did this propaganda consist? Speeches, the printed word, pictures, suggestion, legend, lies, a special racial "science" on a level with witch-ducking, anything was welcome that served the purpose.

"The Jew is the cause and beneficiary of our national slavery. He ruined our race, rotted our morals, hollowed out our way of life and broke our strength." (From an often reprinted National-Socialist proclamation).

"The Jew is the tape worm in the human organism and it is our duty to exterminate him." (Count Ernst zu Reventlow).

The Jews, it was stated, believe in the ritual murder of Christians, practice usury on religious grounds, ravish innocent Christian girls, corrupt honest German authorities, drink the blood of foreign races. And what are these Jews? Listen, brother Aryans:

"The Jew is the born ravisher of races. Criminal outcasts from the most desperate peoples once came together in the desert under the leadership of the law-giver, Moses, and formed the Jewish people. Thus out

of thousands of years of inbreeding there developed the mongrel race of curs which we see before us in the contemporary Jew. This Jew is forced by his blood to ruin and to decompose all other races. He is driven by his blood and by his in-born abnormal sensuality to ravish non - Jewish women and girls." (*Der Stürmer*, October, 1931.) The same publication printed a series of posters showing disgusting Semites wading through seas of Christian blood, kicking a pregnant Christian woman in the abdomen, releasing snakes from a box marked "The Talmud" upon a naked Christian woman,

## LIGHTS

BY PHILIP M. RASKIN

*My grandfather used candles,*

*My father—a kerosene lamp;*

*And I—electric torchlights,*

*Wherever I happen to camp.*

*My grandfather's road was radiant,*

*My father baffled the night;*

*And I am lost in the darkness,*

*With all my luminous light.*

(Cont'd on next Page)

picking the pocket of a pilloried German workman. Can you wonder that, on the basis of such "racial science," the young patriots tramped the towns singing, "When Jewish blood spurts from under the knife, then all is twice as good?"

ALL this gory fancy was after all nothing but popular brutality. What are we to think of the scientific theories of some hundreds of National-Socialist physicians and surgeons who banded themselves together for the express purpose of taking the patients away from the Jewish physicians? In absolute contradiction to everything legitimately known as science, these "educated" products of political ambition announced that "it is the common knowledge of all racial investigation today that the Nordic race is the noblest blossom on the human tree" (Dr. Kaiser of Berlin, according to *Der Freiheitskampf*, December 9, 1931). Races are different in value, according to this theory. Therefore men are unequal, any justification for democracy and socialism is eliminated, the rule of superior races over inferior again acquires legitimacy, and the mixture of noble with less noble races becomes a crime. The physicians, unlike the "unscientific" theorists of the anti-semitic movement, did not claim that the Germans were of pure Nordic race, but trusted that they might be "nordicized" by selection and breeding.

Therefore they announced that in the coming Third Empire the population would be split into groups. Groups one and two were to receive State financial support for children; group three comprised persons whose offspring was unwished, and naturally included the Jews. In fact, these patriotic physicians prepared a special classification in which German-born Jews were a foreign race to be deprived of civil rights. A special bill for keeping the race pure forbade marriages between Germans and people of foreign race, and sexual intercourse between the two groups was to be punishable by prison for the Germans, hard labor for the racially foreign.

One heroic National-Socialist physician actually refused to take Jews as patients. And the Medical Faculty of Berlin University reserved the front seat at clinical demonstrations for Aryans (*Die Weltbühne*, July 12, 1932.)

THE elimination of Jews from German public life (if not from Germany altogether) was one of the chief promises of National-Socialist propagandists and apparently rarely failed to elicit approval. Gregor Strasser promised (October 31, 1931) that the National-Socialists would put an end to Jewry in Germany. Pastor Peperkorn told the Prussian Diet that the Jews must get out. Deputy Kube announces to the same august body (June 2, 1932) that "when we clean house, the Exodus of the Children of Israel will be a child's game in comparison." The so called Boxheimer documents seized by the police on National-Socialists announced the preparation of obligatory service for all but Jews, and food only for those who served. Were the Jews to starve?

The important National-Socialist, Captain Hermann Goering, gave an interview to an Italian newspaper in which he explained that while only those Jews who had in any way injured the German State would "be punished," those who entered Germany after August,

1914, were to be shown the door and all remaining Jews, irrespective of origin, to be turned out of responsible positions in the press, in the theatre, in moving pictures, in the schools and universities, as well as from every official position, honor or position from which they may conceivably exert "their decomposing, anti-national, international or at best non-national influence to the detriment of the German people." While in the words of Deputy Bauer of the Prussian Diet, "The Third Empire will treat Jews like plant lice."

As a result of such encouragement, young fanatics and rowdies for a considerable period made a practice of defiling and desecrating Jewish cemeteries and synagogues—in all, 109 of them up to the summer of 1932—and announced that more synagogues would soon burn. The house and shop windows of Jews were repeatedly broken. Nationalist heroes, more or less directed, swept along Kurfürstendamm in Berlin on Jewish Easter, 1932 and, twenty to one, attacked persons whom they suspected of Semitic blood. They were young lads, and racially inexperienced. A Hindu and a Frenchman, both of whom I know personally, were surrounded. The Hindu was knocked down and his nose broken, the Frenchman saved himself only by a volley of Gallic curses which betrayed his origin.

A Jewish organization published a long list of attacks on isolated Jews. In Putsutten, men of the Third Empire set dogs on a Jewish merchant. Smearing Jewish walls with taunts, obscenities and swastika symbols had become the pastime of thousands of children. In many schools Jewish children were enduring hell at the hands of their merciless Christian companions. Many a small merchant was hounded from the small town where his family had lived for generations by unceasing boycott and persecution. At one moment the Nationalist students at the University of Berlin coolly demanded the dismissal of all Hebrew students.

And the courts? Surely all decent Germans protested against such villainy and severely punished the offenders?

They did not.

The German magistrates decided that "Jew" as a taunt was no cause for resentment and that the democratic State might be called "Jew Republic" with impunity by any that so desired. A gentleman who called the Berlin Police President a "Jewish bastard" was

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#### MRS. SMITH REJECTS

Mrs. Al Smith, after selecting a set of dishes in a Fifth Avenue store, rejected them upon turning over a plate and learning that they had come from Bavaria.

—by Alice Hughes in New York World-Telegram



# THE MONTH IN JEWISH NEWS

*Do you know what is happening in the Jewish world? No Jew is properly equipped to understand the problems affecting the Jewish people unless he is fully conversant with Jewish events. The Brooklyn Jewish Center Review will present a comprehensive digest of Jewish news each month.*

THE most important development of the German Jewish situation was the putting of the Hitler treatment of the Jews on the agenda of the League of Nations for a hearing. As usual, a Britisher, Sir Eric Drummond, the Secretary-General of the League, was responsible for this daring action.

One of the incidents leading up to this event was the bumptious visit of Alfred Rosenberg, Hitler's representative, to England. Lady Asquith did an unusual thing when she published an interview she had with the German, who visited her at her invitation, in which she said: "I don't think Dr. Rosenberg or his leader or the German public has any idea how the British detest all suppression of freedom, and how little we are impressed by a one-man show. Merciless persecution of big and small men because of their faith can never be a step forward and, as I told Dr. Rosenberg, will isolate Germany forever from countries which do not want to 'hail' any man but only pray for peace and good-will among the nations of the world."

The "News-Chronicle," in which the interview was published, commented editorially: "Dr. Rosenberg has got the information for which he came to London. He received it in quite unmistakable language from the lips of one who knows what liberal opinion is in Britain."

The Germans were amazed at Lady Asquith's action, called it a breach of confidence and accused the widow of the famous statesman of laying a trap for Rosenberg.

The first hopeful sign that the Nazis are cracking in their anti-Jewish policy came with the announcement that Jewish stock brokers will be allowed to continue their work.

A hundred thousand Jews were estimated to have marched through New York in protest against the Nazi actions on May 10th, the date on which the German students burned books by Jews and authors of other nationalities whom they do not like. The parade ended in a mass meeting at the Battery at which some of the speakers were General O'Ryan, who led the marchers, Bainbridge Colby, former Secretary of State, former Representative La Guardia,

Rev. John Haynes Holmes and Dr. Stephen S. Wise. The latter was among those who trudged in the front line of the parade.

## "I Would Have Been Proud to Be a Jew"

*(Excerpts from address delivered by Bainbridge Colby, former Secretary of State, at the mass meeting in Battery Park, which closed the Jewish parade in protest against the Hitler policies, on May 10)*

GERMANY has sinned against the light—the light of civilization. She has struck a blow at our common humanity. She stands revealed to the world today as the ally of evil and the enemy of good.

It requires no unusual knowledge of history to realize that Germany has done itself more injury than all its enemies throughout the course of time could have inflicted upon her if massed in a single and overwhelming attack.

"Whom the gods destroy, they first make mad."

The Germany of today is captained by madmen. She is given over to policies, both domestic and external, which are policies of sheer madness. She is galloping to the brink of destruction. It is not far off . . .

Germany cannot destroy the Jewish race. She cannot even do it lasting injury. The power of the Jewish race to endure and to absorb injustice is one of the miracles of time. I would have been proud to be a Jew had I been born one . . .

The Jew, even of Germany, which his genius has done so much to enrich and elevate, will survive the infamies of the Hitler regime, but it is problematical if Germany can survive them . . .

America has built itself to greatness by shaping its policies and directing its conduct with due regard to the approval and support of enlightened world opinion.

And so far as this mighty republic can speak for civilized mankind—and it speaks for a vast section of it—we express to all whom our voice may reach the abhorrence which prevails throughout America for the present course of Germany.

On the day after Hitler made his celebrated speech on armaments before the recalled Reichstag, and which seemed to have met the approval of newspapers as being conciliatory, the New York World-Telegram stated editorially:

"Herr Hitler piped down when confronted by an American-British-French-Italian-Russian united front against him. That is the significance of his speech on foreign policy—no more, no less. To assume that the Nazi madman has changed his policy would be folly . . . Hitler, by his brutal and cowardly terrorism against Jews, against German culture, against labor unions, is planting international dynamite—he is turning foreign countries into enemies not only of Hitler barbarism but, unfortunately, enemies of Germany."

An ironic commentary on the intense assimilationist policies of German Jews is this explanation of Germany's treatment of its Jews by Dr. Paul Joseph Goebbels, Hitler's Minister of Propaganda and Popular Enlightenment, to Sir Evelyn Wrench, the British chairman of the All Peoples' Association: "In Germany the Jewish question appears to be quite different from what it is in other countries, for the German Jews have not become assimilated as they have among other nations."

\* \* \*

Levi Rokeach, son of the founder of the Rokeach enterprises, and a director of the Brooklyn Jewish Center, died of internal hemorrhage in Montreal on May 5.

In a report read on May 3 to the Semitic and Biblical Club of Yale University, written by Robert C. Dentan, Research Fellow of the Berkeley Divinity School, who is now doing archaeological work in Palestine, the following interesting comment of Palestinian conditions was given:

"The primary conflict," he wrote, "is of course, between the two racial communities, the Arabs and the Jews, with the Christian Arab community largely unable to determine toward whom its

(Continued on Page 17)

*Jewish Women of Importance—*

## ROSE FRANKEN

FOREMOST AMERICAN WOMAN DRAMATIST

By JOSEPH WOLFE

ON a dull spring evening a year ago the New York dramatic critics went reluctantly to the Booth Theatre to view a new play written by an unknown author and presented by an unknown producer. Sad experience had taught them that plays which bloom in the spring are not at all tra-la, but have cropped up because theatres are empty and actors out of work, both being therefore more hospitable to doubtful productions than during the winter.

That night the critics were shocked out of their dejection by as interesting a play as they had seen in years, and when the last curtain went down some of them clapped loudly and were even inclined to cheer. The next morning the theatrical pages announced the joyous tidings that a new hit had appeared on Broadway, that "Another Language," by Rose Franken, deserved to run into the next season, a recommendation which the public adopted. "Another Language" played about a year, is at this writing, being revived, and almost won the Pulitzer Prize as the best play of 1932. In fact, practically every critic on Broadway had already decided that it would win the prize, and that it should have been awarded to Maxwell Anderson for "Both Your Houses", admitted generally a lesser work by this playwright, could be accounted for only by the fact that the prize committee was influenced by Mr. Anderson's distinguished record.

Mrs. Franken, even today, is not very well known. Who is she? The wife of Sigmund W. A. Franken, a diagnostician, the mother of three boys, charming in appearance, gracious and a good conversationalist.

She is a thoroughly Americanized Jewess of assimilationist tendencies. This is so because she does not believe in the partition of races, and her ideal is international friendship. The Hitler doings leave her outraged because they are crimes against mankind; the fact however, that so many Jews in good gentile standing in Germany—even those who have with some success suppressed their Jewish identity through intermarriages—have suffered with the others, has brought Mrs. Franken some uneasiness as to how her ideal may work out practically.

BROUGHT up all her life out of Jewish activities she, when some degree of fame came to her with the publication by the Scribners of a novel, "Pattern", some years ago, had what she considered some unpleasant experiences; experiences which gave her the impression Jews were greedy for distinction, and that any Jew who happened to accomplish something worthwhile was made much of not because of admiration for the accomplishment but because he or she was a Jew.

This incident, for example: after her book was published a woman representative of a Jewish publication called up Scribners' to inquire if Rose Franken was Jewish. The publishers replied they did not know and gave her the author's telephone number. The reporter called the Franken home and was answered by a maid. Mrs. Franken was not in. Did the maid know if her

mistress was a Jew? The maid did not know. But that seemed impossible, didn't she really know? The maid didn't. Well, then did Mrs. Franken receive Jewish friends? That also the maid did not know. The reporter paused and then shot in the acid test: did Mrs. Franken serve butter with her meats? The maid replied Mrs. Franken would have to answer all these questions herself and hung up.

Later she reported the conversation to Mrs. Franken, who felt more than annoyed at this nosiness. A rather trivial incident, but it gave her a bad taste. As "Another Language" acquired reputation various Jewish organizations called on her to speak and participate in their activities, and she felt that not "Another Language", and what she wanted to express in that work, was the cause of the requests, but her notability.

She brings up her boys liberally, only taking care that, in spiritual matters, they should understand the reasons for what they wish to do. She lives in Central Park West, which has of course been considerably embraced by Jewry. Her boys go to a school which has a large number of Jewish pupils, and the day before Yom Kippur one of her sons said that so many of the Jewish children were staying away for the holyday that he would feel embarrassed to go to school. Mrs. Franken told him he could stay home too, if he wished, but suggested that he read why Jews observed Yom Kippur. The boy did so.

THE following morning, Mrs. Franken gently pushed away the grapefruit that the maid had placed before him. "Since you've read about Yom Kippur," she said, "you know that you mustn't eat today, at least, not for half a day." The boy stared at her wide-eyed. "What—no food?" he exclaimed. He considered. Then he ate breakfast and went to school.

Mrs. Franken is an example of the type of Jew who, though always feeling herself a Jew, has, in her thoughts and conduct, allowed herself to drift away from Jewishness.

It is interesting to note that though so many who have seen "Another Language" see the characters as Jewish, although they bear the name of Hallam, Mrs. Franken stated to the writer that they were not modelled after Jews and were not intended to represent Jews. Perhaps, Mrs. Franken was unconsciously motivated by her inner Jewishness.

Mrs. Franken is now at work on a novel, and certain characters in it are Jews.

How Mrs. Franken met and married her husband should go down as a footnote. She was playing tennis with a man she had just met, when some game transgression took place and the young lady threw her racket at him. Later she saw his dog, a Great Dane, and loved it. Then she loved the dog's master. Since then Great Danes have been the living trademark of the Franken. An enormous animal of this breed is always to be found ambling about their apartment.



# RACKETEERING IN KASHRUTH

By JOSEPH GOLDBERG

**A**NGLO-JEWISH newspapers have often been charged with taking excessive pride in great Jewish men. They seldom fail to emphasize the contributions made by Jews to letters, to the fine arts and to the sciences. In their desire to set us right in the eyes of the world they bring to the fore Jewish names distinguished for intellectual and moral excellence, as if by way of refutation against the accusations of our enemies.

Frequently, however, while we thrill to the great names and glory in their contributions, we are reminded of Jews who stray to the criminal fields of gangsterism, gambling and racketeering. Too often newspapers headline Jewish names in these vices. To add insult to injury, Jews are also identified with the racket in kosher foods. To our deep shame and sorrow, we witness a group of acutely self-dishonoring Jews who, for the sake of profit to themselves, practice deception and make it largely impossible for Jews to adhere to the dietary laws. These laws have always been considered a cornerstone of the edifice of Jewish life. That Jews should be found among the racketeering elements in the city is sad enough; that Jews should racketeer in the sacred institution of Kashruth, so peculiarly and distinctively Jewish, argues moral depravity and spiritual stagnation.

It is difficult to exaggerate the humiliation and grief to the Jewish heart and the harm to the name Jew that Jewish racketeering brings. It quickly focuses attention on the Jewish community and arouses feelings of disrespect in our gentile neighbors. All the "good will" meetings and conferences between Jew and Christian are rendered ineffectual in the face of the criticism aroused by this most base and contemptible practice on the part of some of our co-religionists.

Our apologists answer: "We are entitled to our share of criminals and must rate them as part of our quota". Self-respecting Jews cannot accept this thesis.

If Jewish life seems to be powerless in dealing with this problem, it is because we are paying, as we must, the penalty for having permitted Jews to forsake the religion of their fathers, for having failed to provide these criminals with the moral and religious background that would have made them conscious of the responsibility for their people's welfare. The concrete evidence even of our charity-mindedness—our hospitals, orphan asylums, homes for the aged, etc., and our moral intellectual attainments cannot absolve us for our neglect, the inevitable result of which is criminality and racketeering in Kashruth.

**A**ND now we are sinning again. We are permitting depression to affect not only every Jewish charitable institution but to paralyze our Hebrew institutions of learning as well. Such neglect must still further tend to demoralize our endeavors to rear a generation of Jews that shall be truly conscious of our heritage and responsive to our needs. It is tragically obvious that we shall suffer shame and sorrow unless we learn our lesson from Kashruth racketeering.

There is hope in the Jewish Centers. These institutions have grasped with unerring tact the genius and spirit best adapted to save the Jewish youth in a world of indifference to essentials. The moral wholesomeness of the Centers constitutes the best possible safeguards against desertion from the path of Jewish honor.

The leaders of Jewish Centers are making heroic efforts to keep them open. Courage, vision and loyalty to Jewish life demand assistance of our Co-religionists.

## SOME BOOKS OF THE MONTH

By DR. ISRAEL H. LEVINTHAL

*"The Pentateuch and Haftorahs", edited by the Very Rev. Dr. Joseph H. Hertz, Chief Rabbi of the British Empire. (Oxford University Press, N. Y.) Vol. I. Genesis.*

**T**HIS work cannot be praised in sufficient terms. It is a work that will fill a long-felt need. It represents the first volume of a new edition of the five books of Moses and the Scriptural portions, as read weekly at the Sabbath services. In addition to the well printed Hebrew text and excellent English translation, there is given under every verse brief comments which offer the explanations of ancient and modern Jewish and non-Jewish commentators.

Of special value are the Additional Explanatory Notes at the end of several of the chapters, written in scholarly fashion, which endeavor to reconcile ancient truths with modern knowledge. All in all, it may truthfully be said that this work ought to be in every Jewish home. It would be a splendid idea, too, if our worshippers at the Sabbath services, would follow the reading of the

Torah in this work, for then they would be able to appreciate the richness of the spiritual treasury of Israel.

\* \* \*

**"THIS PEOPLE"**, by Ludwig Lewisohn (Harper & Brothers, N.Y.). We are grateful to the distinguished author of "The Island Within", "The Last Days of Shylock", and a list of other brilliant novels, for another artistic literary creation. Five stories are told in this volume, all in the inimitable style of Lewisohn, which hold the attention of the reader from beginning to end. They tell of the emotional and moral dilemma of those men and women who sell their birthrights, of the tragic fate of those who try to escape from themselves. This work is recommended to all admirers of supreme mastery in literary expression, to all who appreciate a story that is well told, but above all, to those Jews who want to have a keener understanding and appreciation of the powerful impulses and influences that

(Continued on Page 18)

# ZANGWILLIANA

By LEON ARNOLD

(Concluded from last month)

A RATHER prosaic person in Zangwilliana is Sugarman, the *Shadchen*.

To Sugarman love matches were criminal. Love to him was the ornament which was brought for a home decoration after the marriage arrangements had been successfully settled. And to settle a marriage Sugarman was much more potent than love. And even when, on a rare occasion, love did intrude and rob him of his just commission he did not lose heart. There were always means of maneuver which would result in substantiating his profession.

When, for instance, Leibel, the tailor, and Rose Green, his employer's daughter, pledged themselves to each other without calling in the help of Sugarman, the latter suggested to Leibel's susceptible mind that a dowry would come in conveniently in the purchase of a sewing machine for his establishment as a master-tailor, and that he, Sugarman, would negotiate such a dowry at a nominal fee. Leibel grasped the opportunity instantly and gave Sugarman full power.

The very next day the *shadchen* invaded the Green workshop. Rose had been apprised of the plan and bent her over the seams she working on, her heart fluttering.

Sugarman's entry was breathless. He was overwhelmed with a joyous emotion.

"At last!" he cried addressing the little white-haired master-tailor, "I have the very man for you."

"Yes?" grunted Eliphaz Green.

"He has all the qualities you desire," Sugarman began. "He is young, strong, God-fearing—"

"Has he any money?" grumpily interrupted the tailor.

"He *will* have money," the *shadchen* assured him unhesitatingly, "when he is married."

"Ah," Eliphaz's voice relaxed and his foot lay limp on the treadle. He worked on one of his machines and paid himself wages so as to enjoy the profit. "How much will he have?"

"I think he will have fifty pounds, and the least you can do is to let him have fifty pounds," replied Sugarman with the same happy ambiguity.

Eliphaz shook his head on principle.

"Yes, you will," said Sugarman, "when you learn what a fine man he is."

THE flush of confusion and trepidation already on Leibel's countenance became a rosy glow of modesty, for he could not help overhearing what was being said.

"Tell me, then," rejoined Eliphaz.

"Tell me first if you will give fifty pounds to a young, healthy, hard-working, God-fearing man, whose idea is to start as a master-tailor on his own account? And you know how profitable that is."

"To a man like that," said Eliphaz in a burst of enthusiasm, "I would give as much as twenty-seven pounds ten."

Sugarman groaned inwardly, but Leibel's heart leaped with joy. To get four months wages at a stroke! With twenty-seven pounds ten he could certainly procure several machines, especially on the instalment plan. Out

of the corner of his eyes he shot a glance at Rose, who was beyond hearing.

"Unless you can promise me thirty it is a waste of time mentioning his name," said Sugarman.

"Well, well—who is he?"

Sugarman bent down, lowering his voice into the father's ear.

"What! Leibel!" cried Eliphaz, outraged

"Sh!" cautioned Sugarman, "or he will overhear your delight and ask for more. He has his nose high enough as it is."

"But—" spluttered the bewildered man, "I know Leibel myself. I don't want a *shadchen* to find me a man I know—a mere hand in my own workshop."

"Your talk has neither face nor figure," answered Sugarman sternly. "It is just the people one sees every day that one knows least. I warrant that if I had not put it into your head you would never have dreamed of Leibel as a son-in-law. Come now, confess."

Eliphaz grunted vaguely and the *shadchen* went on triumphantly: "I thought as much. And yet, where could you find a better man to keep your daughter?"

"He ought to be content with her alone," grumbled the tailor.

SUGARMAN saw signs of weakening and dashed in strongly. "It's a question whether he will have her at all. I have not been to him about her yet. I awaited your approval of the idea."

"But I did not know he would be having money."

"Of course you did not know. That is what the *shadchen* is for—to point out the things that are under your nose."

"But where will he be getting his money from?"

"From you," Sugarman told him frankly.

"From me?"

"From whom else? Are you not his employer. It has been put by for his marriage day."

"He has saved it?"

"He has not spent it," said Sugarman impatiently.

"But do you mean that he has saved fifty pounds?"

"If he could manage to save fifty pounds out of your wages he would be indeed a treasure. Perhaps it might be thirty."

"But you said fifty."

"Well, you came down to thirty," retorted the *shadchen*. "You cannot expect more than your daughter brings."

"I never said thirty," Eliphaz reminded him. "Twenty-seven ten was my last bid."

"Very well, that will do as a basis of negotiation," Sugarman said resignedly. "I will call upon him this evening. If I were to go over and speak to him now he would perceive how anxious you were and raise the terms. Of course you will not mind allowing me a pound more for finding you so economical a son-in-law?"

"Not a penny more."

"You need not fear," said Sugarman resentfully. "It is not likely that I shall be able to persuade him to take so economical a father-in-law. So you will be none the worse for promising."

"Be it so," said Eliphaz with a gesture of weariness and started his machine again.



# IN THE CENTER

## A NEW FESTIVAL PRAYER BOOK

The approaching festival of Shevuoth, which falls on Tuesday and Wednesday, May 30th and 31st, should bring to our minds the need of a Prayer Book, fittingly translated into English and arranged in such a way that every worshiper shall be able to follow the services intelligently.

There is such a Prayer Book,—recently published by the United Synagogue of America. It is for the use of Passover, Shevuoth and Succoth. It contains not only the prayers, but also the portions of the Torah readings for those days. The translation is the finest yet produced; the arrangement is such that the service continues consecutively.

The price for this Festival Prayer Book is \$1.25, and our Sexton, Rev. M. Rogoff, will be glad to procure copies for those members who desire them. Rabbi Levinthal will announce the pages of the various parts of the service—referring to this new Prayer Book.

## PUBLISHES NEW BOOK

Miss Seinfel's novel, "Lady Buyer", published by Covici-Friede, is receiving favorable comment.

The N. Y. Times, in its review of April 23, states: "In 'Lady Buyer', Ruth Seinfel has written what is without doubt, the most vital and comprehensive story of a great department store yet to appear."

Similarly, the N. Y. Herald Tribune reviewer writes: "Ruth Seinfel knows department store mechanism, and 'Lady Buyer' is a crisp and precise blueprint of how it operates".

Miss Seinfel began her newspaper career on the staff of the late N. Y. Evening World. For a time she was connected with The Nation. Miss Seinfel has just resigned as the Woman's Page Editor of New York Evening Post to make a trip to Europe where she will gather material for her future literary work.



Ruth Seinfel

## YOUNG FOLKS LEAGUE

During the past month, the Young Folks League has kept up its active Jewish program. On Sunday evening, April 9th, we ran a very successful Bridge and Dance for the benefit of the Palestine Campaign. The affair was well attended and showed a good profit for this worthy cause. On Saturday evening, May 13th, the Young Folks League cooperated with the Center Players to make the Players' performance the great success it was.

One regular meeting was held last month at which Mr. Lewis J. Rachmil, a former president of the Young Folks League, now living in Hollywood, addressed the League on his observations of the motion picture industry. Mr. Rachmil answered questions from the floor after his speech.

## DR. LEVINTHAL'S "STEERING OR DRIFTING—WHICH?"

The Jewish Quarterly Review, which is the outstanding Jewish scholarly journal in the English language, published by the Dropsie College for Hebrew and Cognate Learning in Philadelphia, and edited by Dr. Cyrus Adler, contains in its April issue a lengthy and very fine review of Rabbi Levinthal's volume of sermons, "Steering or Drifting—Which?" The review is written by Prof. Louis Finkelstein of the Jewish Theological Seminary of America.

We regret that space does not permit us to reprint the entire article. Our members, however, will be pleased to read the following verdict expressed by this reviewer:

"For Dr. Levinthal is among the foremost preachers in the country; distinguished because he relies for his effectiveness not on oratory or rhetoric, but like the homilists of the past, on the strength of the living tradition when properly interpreted and adjusted to modern needs and thoughts."

## GIRLS' JUNIOR LEAGUE

"The Peps", the Girls Junior League (ages 13 to 15) are still deserving of their enthusiastic name. The month of April found them carrying on their activities with the energy and good spirits which have characterized their activities all year. On the program for April were a very successful "Ghost Evening" (when the lights were low and the wind conveniently howled), and an interesting "Matzoh Treasure Hunt", in honor of the Passover holiday. Among more recent activities were some very interesting discussion groups. The Boys and Girls Clubs held a joint meeting at which they discussed current events and the situation of the Jews in Germany in particular. A hike to Richmond is being arranged for Sunday, May 28th. A Boat Ride in June is also on our social list.

On Saturday evening, May 27th, "The Peps" are having a debate on the subject: "Resolved That the Jews of All Lands Should Attempt to Congregate and Obtain a Homeland, Rather Than Assimilate in all Countries".

"The Peps" have offered considerable enjoyment, both educational and social, to its members during this year. Unselfishly, we still seek new members to partake of our pleasures with us. May and June will be busy and happy months. New members are cordially invited.

## NOTICE OF UNVEILING

The unveiling of the monument in memory of Simon Margolin, son of Mr. and Mrs. Akiba Margolin, will be held on Sunday afternoon, May 28th, at 1 o'clock, at the New Mt. Carmel Cemetery.

For the Younger Centerites—

## MY FRIEND JONATHAN

By HARRY A. HARRISON

**I**F you were to ask me (and I shall make believe that you did ask me) which character in the Bible I admire most of all, I should answer immediately, "Jonathan, the son of Saul." I call him my friend, because, whenever I become either discouraged or conceited, I think of him and his heroic, unselfish life, and then I come back to earth with a crash that does me worlds of good. Indeed—my friend Jonathan.

Lest you forget, Jonathan was the son of a king. And direct heir to the throne of his father, Saul. Yet he gladly gave it up to his best friend, David, feeling that the Jews would be better off with David as their leader. If you will stop and think back a minute, of the millions of ambitious, selfish people throughout the centuries, who have slaughtered their fellow-men in order to secure high position or power, you will begin to understand how much above the ordinary human beings Jonathan was.

By this time you are perhaps wondering whether Jonathan possessed the spirit and the bravery that all kings ought to have. Maybe he was a coward who feared for his life? Maybe he did not appreciate the glory and the rewards that go with kingship? I say to you, therefore, that Jonathan was possessed of a wonderful soul that knew no fear. Listen to the Bible's words: "And Jonathan said to the young man who bore his armor, 'Come and let us go over unto the garrison (of our oppressors, the Phillistines); it may be that the Lord will work for us; for there is no restraint to

the Lord to save by the many or the few.' And the men of the garrison spoke to Jonathan and his armor-bearer and said, 'Come up to us.' And Jonathan said unto his armor-bearer, 'Come up after me; for the Lord hath delivered them into the hand of Israel.' And Jonathan climbed upon his hands and upon his feet, and his armor-bearer after him; and the enemy fell before Jonathan. And that first slaughter which Jonathan and his armor-bearer made, was about twenty men." Jonathan a coward? Never!

But Jonathan was more than a physical hero. He dared to stand up constantly for his friend, David, against the melancholy of his father Saul, who had suddenly lost his reason. Time and again Saul sought David's life. Yet each time Jonathan rescued David from death, braving his own father's anger and scorn. Not because Jonathan did not love his father. Not because he wished to disobey his father. But because, with prophetic eye, and with an overwhelming love for David, he knew that his people's future depended on the safety of the former shepherd boy, David.

In the end, Jonathan was killed on the field of battle by Israel's enemies. But his soul goes marching on, in every land on earth, where Jews are found. What's more—in all languages, in all generations, when people desire to describe the noblest, the most unselfish love that one individual can have for another, they call it "the love of a Jonathan for a David."

This time—the world is right!

## PROPOSED MEMBERS

*The following have applied for membership in the  
Brooklyn Jewish Center*

Cohen, Herman

Unmarried

Clothing

Residence—860 Eastern Parkway

Business—826 Broadway, N. Y.

*Proposed by Phil Jacobs*

Eisenberg, Jack

Married

Sweater Waste

Residence—1015 Washington Avenue

Business—55-57 Montrose Avenue

*Proposed by Jacob S. Doner and A. E. Ratner*

Hills, Samuel

Married

Doll Manufacturer

Residence—140 East 92nd Street

Business—273 Van Sinder Avenue

*Proposed by Samuel H. Goldberg*

Inkeles, Samuel

Married

Dairy

Residence—439 Sterling Street

Business—321 Albany Avenue

*Proposed by Miss Adele Cohen*

Kobak, Feibas

Married

Candy Manufacturer

Residence—742 Greene Avenue

Business—124 Washington Avenue

*Proposed by Jacob Rutstein and I. Silberberg*

Kraus, Morris

Married

Residence—1455 Carroll Street

*Proposed by Dr. Abraham Posner*

Krohn, Jacob J.

Unmarried

Insurance

Residence—639 Eastern Parkway

Business—1440 Broadway, N. Y.

*Proposed by Samuel Krohn*

*(Continued on Page 21)*



# CENTER TID-BITS

By J. G.

Germany's answer to the mistreatment of the Jews reads somewhat like this: "There were no atrocities of any sort"—"There might have been some minor atrocities"—"Even if there were atrocities they were only directed against Jewish communists"—"What if we did kill Jews, they were our own, and no one should meddle in our affairs".

\* \* \*

This reminds us of the well-known Sholom Aleichem story: A woman was complaining that her neighbor had borrowed a good pot and returned a broken one. To which the neighbor replied: "Firstly, I never borrowed a pot from you. Secondly, the pot you loaned me was broken when I got it, and thirdly, the pot I returned was not in the least broken."

\* \* \*

A romance that started in the Center Hebrew School, withstood all the temptations of the film colony, and will soon culminate in an engagement or wedding announcement! Watch the society pages!

\* \* \*

Our hat's off to Ruth Seinfel. Beginning her newspaper career as a contributor to our modest Center Bulletin,

she has become a well-known writer.

\* \* \*

Lewis J. Rachmil, sojourning in our midst for but a few weeks, found work waiting for him. He prepared the scenery for the Center Players' production, and is active in the arrangements for the Carnival. Too bad we cannot move Hollywood closer to Brooklyn.

\* \* \*

Louis J. Gribetz, we hear, is planning to write a book on Hitler. We hope that the book will be completed before Hitler becomes the world's "forgotten man".

\* \* \*

The busiest person around town now-a-days is Mrs. Joseph M. Schwartz, chairman of the Carnival Committee. The Telephone Company wishes she might arrange more such affairs during the year.

\* \* \*

The talk of the Center! Mendel Schachne is being shown in the movies reviewing the anti-Hitler parade alongside of Bainbridge Colby and Stephen Wise. Always mix with great men, Mendel.

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## THE BACKGROUND FOR WHAT HAS HAPPENED

(Continued from Page 8)

acquitted. A great many of those who desecrated Jewish cemeteries and synagogues got off free or with the mildest of sentences. No wonder that in the summer of 1932 a number of prominent Jews wrote a letter to the German Chancellor asking if the Government had the intention of giving its Jewish citizens the protection that they had the right to expect. An official answered, promising protection, but requesting that his answer be kept secret.

The police authorities persuaded the Association of Jewish Boy Scouts (*Jüdischer Pfadfinderbund Deutschlands*) to give up the idea of an open-air camp (summer of 1932) because they could not guarantee the personal safety of the campers against the attacks of racial rowdies. A pretty index of a situation.

At first too the masses could hardly have swallowed the attempt to make of the "Jid" shopkeeper they had known all their life a drinker of Christian blood. But with the increase of poverty and unemployment, assertions at first accepted as jokes, began to stick. Germany became a yeast-bed of racial hatred.

What could the Jews do? It had all happened often enough before, every detail, every lie. For more than two thousand years. It would not change for anything they did. Anti-Semitism is an Aryan, not a Jewish problem.

When the Jews in Germany were taunted with their Jewish national feeling, they became German patriots and roared with the rest in 1914. Yet Germany was a country which by the Delbrück Act specifically allowed its natives to take on a second nationality without losing their right to be German. What hypocrisy was here?

Then the Jews were accused of keeping socially apart, and in answer they sought assimilation. Only to be told that the Germans did not accept mixture with their inferior blood. Then they were reproached with their religion. Half of them were by history and habit more German than the bulk of the population east of the River Elbe and, what is more, they had contributed considerably more to German culture.

What could the Jews do?

In point of fact the Jews in Germany were slowly disappearing. Their birth-rate was lower than that of the rest of the population. They were being steadily assimilated. For every hundred marriages between two full-blooded Jews (1928) there were over fifty between Jew and Aryan. The expert, E. Kahn, calculated (*Der Internationale Geburtstreck*) that if matters continued as when he wrote, by 1970 the number of Jews in Germany would be reduced from 564,000 (in 1925) to 264,000. Furthermore, as Werner Sombart first noticed, the more economic activity becomes collective, in trust and monopoly, (to say nothing of State capitalism or Communism) the less the individualistic Jew manages to hold his place in the front rank.

Yet such facts counted for nothing with the ignorant, the fanatic and the insincere. The aim of their barbarous campaign was the extermination, permanent subjection or voluntary departure of the Jews from Germany. Already Professor S. Passarge had announced (*Der Jude ist schuld . . . ?*) that the "time is not

distant when Ahasverus, the eternal Jew, will start again on his restless wanderings, in degradation and poverty." All in all, it might have been well for their persecutors to remember that possibly the Jews could get along better without the Germans than the Germans without the Jews.

Those who know the details may calculate the size of the hole in German music, art, science, learning, legal life, business, banking, society and general civilization that would have been left by that new Exodus of the People of Israel which Kube promised. And when he blustered that "a people that possess a Kant will not permit an Einstein to be tacked on to it," human wisdom whispered that a people that refused an Einstein would be unworthy of a Kant.

In attacking the Jews, a large number of Germans were, in fact, giving rein to that senseless self-destruction in which they as people always excelled. Like the "violent against themselves" whom Dante found in the inferno repenting their suicide in the shape of bleeding plants and trees, the Jew-baiters in Germany seemed headed for an unhappy future. For the Jews learned long ago that in the long run God is *not* on the side of the strongest battalions.

Why were honest Germans thus misled? Because they were taught to worship force, grew great by war, organized for war and lost the greatest of all wars.

Because of all great peoples they were still the least formed, harmonious and self-assured: their feeling of inferiority sought constant confirmation of a transcendent inherent value that alone could justify hope in their national mission.

Since they had lost the war, since they were poor and weary and bewildered, since they had been taught to believe themselves a wronged and humiliated nation, the question inevitably arose, how could such a situation come to be? No people likes to admit its own failings. Where, therefore, could the responsibility be put, if not on the Jew in their midst, the hateful foreign body in the otherwise flawless German organism?

In short, the suffering German hated the Jew rather than see himself as he was.

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## JEWISH NEWS OF THE MONTH

(Continued from Page 9)

greater antipathy should be directed—the Jews, its economic rivals, or the Moslems, its hereditary foes and oppressors.

“Actually, the economic considerations generally weigh the heaviest, so that the Christian and Moslem are able for brief intervals to form a united front against the Jew, though on all other questions their newspapers attack each other's motives with a violence which anywhere else could lead to personal retaliation.”

July 3 will be “Jewish Day” at the Chicago exhibition and preparations are being made now by the Chicago operatic conductor, Isaac Van Grove, for a mass pageant to be called “The Romance of a People.” On the following day a dinner will be tendered by Jewish leaders to Chaim Weizmann, who will return to this country especially for this occasion.

There are now 361 Jewish policemen in Palestine. Arab policemen number 1239 and native Christians 306.

Dr. Felix Adler, founder of the Ethical Culture School, died on April 24 at the age of 82. Though his father was rabbi of Temple Emanuel-El he became a religious revolutionary and advocated a changed conception of divinity. He taught that: “In the theistic religions of the past God stands for the individual soul exalted to the degree of the infinite. In our altered conception it is society exalted to the degree of the infinite that stands for divinity.”

He was very active in social and educational reforms and taught at Cornell and Columbia universities.

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## A CLEARING HOUSE FOR PRACTICAL ZIONIST INFORMATION

(Continued from Page 6)

The Committee has been concentrating its attention upon the guidance of small "capitalists" and private entrepreneurs, not because it regards this work as the only field of important activity, but because, under existing economic conditions, this method promises to be the most effective and expeditious for the prompt and sound introduction of investment capital into Palestine and because the Committee's inadequate personnel, on the one hand, and adverse conditions, on the other, prevented it from giving due emphasis to two other very important phases of its program, namely, (1) the Palestine savings-investment groups, in which members invest self-designated sums each week or month for *re-investment* in sound, constructive Palestine economic undertakings; and (2) private corporations for the investment of larger capital in specific "key" undertakings calculated to have a beneficial effect on the whole or a large part of the Homeland. The Palestine savings-investment corporations are regarded by the Committee as a most hopeful means of accumulating substantial capital for Palestine investments.

Most of the existing corporations are now giving consideration to their first investments in Palestine. These investments were recommended by the Committee, which is prepared to transact all formalities required by them. The Committee is also engaged in laying the foundations for several important "key" undertakings in Palestine which may engage substantial capital of non-resident investors. Such an undertaking is Palestine Potash, Ltd., the Dead Sea mineral salt concessionaire, in the organization and financing of which several of the Committee's members played prominent parts. There are a number of very important "key" enterprises the organization of which is pressing from the Palestine point of view but which cannot be developed because of our insufficient strength and existing conditions. Among them are a soundly conceived, efficiently-staffed and adequately-capitalized citrus-fruit exchange, an adequately-financed mortgage bank for urban loans, and a well-directed and well-equipped engineering and contracting company. The possible field of activities is large and promising but the Committee has had to make a choice. This choice has been conditioned, first by its human and material resources, both of which it must strengthen and increase, and, second, by the need to select that method which might direct to Palestine with the greatest speed and effectiveness a flow of capital and investments under the control of experienced and useful owners.

## SOME BOOKS OF THE MONTH

(Continued from Page 11)

work with such havoc in the disintegration of our Jewish life in these days.

\* \* \*

IN addition to the above, we desire to mention a work, which, though not of special Jewish interest, is nevertheless of interest to us at the Center, because it is the product of one of our own Centerites. This is "Lady Buyer", by Ruth Seinfel (Covici-Friede, N.Y.). This is the first novel of Ruth Seinfel, the daughter of our

## Frederick Hollander

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own indefatigable worker, Henry Seinfel. While, as was noted above, the book has no particular Jewish theme, we are happy to record the literary achievement of a young woman, in whom we take a great deal of pride. The writer recalls the very exceptional valedictory which Miss Seinfel wrote and delivered at the graduation exercises of the Religious School in the Tempel of which he was then Rabbi. She already then gave signs of unusual brilliance, and we are indeed glad to see that, as one of the staff of the "New York Post", her name is today reckoned among the foremost women journalists in this land. This is her first effort as a novelist, and the work was received most favorably by leading reviewers. It gives a striking picture of life in a department store, and what "Grand Hotel" did to give an insight into the many-sided life expressions in a hotel, and what "Street Scene" did to bring to view the intricate relationships of the lives lived by the different families on one street, that "Lady Buyer" does to bring before our eyes the thousand and one varied life experiences from every nook and corner in a large department store. Her descriptions as well as literary style win the admiration of the reader.

JUNIOR LEAGUE

ROOF DANCE

SATURDAY EVENING, MAY 27th

ADMISSION FREE

to the members of the League.

To all others an admission fee of 75 cents per couple will be made.



### THE SABBATH

Friday Evening Services will be held at 6:30 o'clock.

Sabbath Morning Services (Parsha Bamidbor) at 8:45 o'clock. Rabbi Levinthal will preach on the Weekly Portion of the Law.

Junior Congregation Services at 9:30 A. M. The following will participate:

Class in Ein Yaakob at 6:00 P. M. Mr. Benjamin Hirsh, leader.

### DAILY SERVICES

Morning Services at 7:00 and 7:45.

Mincha at 7:30 P. M.

### CENTER CARNIVAL—JUNE 3rd and 4th

The committee in charge of the Carnival appeals to all members of the Center—men and women—to attend the affair which will be held on Saturday and Sunday evenings, June 3rd and 4th.

This will be the closing social event of the season, and arrangements are being made for a most unusual and interesting entertainment.

Arrange to be there and invite your friends to join you. Admission will be free to all.

The Carnival is arranged under the auspices of the Sisterhood of the Center with the cooperation of the Social Committee, the Young Folks League and the Junior League. Mrs. J. M. Schwartz is chairman of the Carnival Committee, with Mesdames David Halpern and Irene Pollack, as co-chairmen.

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**ELABORATE PROGRAM PLANNED FOR HEBREW SCHOOL GRADUATION—JUNE 12***Pesele Gewirtz*

The Graduation Exercises of the Hebrew School of the Center will be held in our Main Synagogue on Monday evening, June 12th, at 8:30 o'clock. A most interesting program has been prepared for that occasion.

Rabbi Elias Margolis, of Mount Vernon, one of the best known orators in the American Rabbinate, and the newly elected President of the Rabbinical Assembly of America, will speak.

The committee is happy to announce that the well-known child prodigy, Pesele Gewirtz, who officiated during the past Passover Holidays in neighboring congregations, has accepted Rabbi Levinthal's invitation to render several selections.

The following is a list of this year's graduates: Tobia Bronstein, Philip Feldman, Nathaniel Kramer, Jerome Kurshan, Irwin Lowenfeld, Irving Rubin, Arthur Wender, Jules A. Wiener and William Wiener.

All members of the Center and their friends are cordially invited to attend.

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# PROPOSED MEMBERS

(Continued from Page 14)

Landes, Miss Minnie

Residence—740 Empire Boulevard  
Proposed by Mrs. L. H. Schlesinger

Mandelker, Benjamin

Unmarried  
Attorney  
Residence—345 Montgomery Street  
Business—225 Broadway, N. Y.  
Proposed by Paul Christenfeld and Jesse J. Fine

Mintz, Harry L.

Unmarried  
Attorney—Adjuster  
Residence—556 Crown Street  
Business—15 Maiden Lane, N. Y.  
Proposed by Milton Balsam and Sam Hoffman

Thaew, Miss Sarah

Teacher  
Residence—513 Alabama Avenue  
Business—206 East Broadway, N. Y.  
Proposed by Joseph Goldberg

Wander, Samuel

Iron Works  
Residence—9 Prospect Park West  
Business—421 Whitlock Avenue, N. Y.  
Proposed by Bernard Weissberg

Young, George J.

Hospital Supplies  
Residence—1333 President Street  
Business—850 Broadway  
Proposed by Joseph Jacobs

*The following have applied for reinstatement as members of the Center:*

Siegel, Meyer D.

Married  
Attorney-at-Law  
Residence—1441 Union Street  
Business—63 Park Row, N. Y.  
Proposed by Nathan D. Shapiro

Tchakin, Joseph T.

Married  
Lawyer  
Residence—1322 Carroll Street  
Business—521 Fifth Avenue, N. Y.  
Proposed by Harris Weingold

Wunderlich, Charles

Married  
Dresses  
Residence—789 St. Marks Avenue  
Business—242 W. 36th Street, N. Y.  
Proposed by Jacob S. Doner and A. J. Stelzer

EMANUEL GREENBERG,  
Chairman Membership Committee

SATURDAY  
EVENING  
JUNE 3

a  
n  
d

SUNDAY  
EVENING  
JUNE 4

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in cooperation with the Social and Entertainment Committee and  
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### JUNIOR LEAGUE

On April 15th the Junior League celebrated a Formal Promenade at the Center. The membership and many friends attended this gala affair which was the outstanding event of its kind this season. On the 26th the entire meeting was devoted to a general discussion of several important practical problems with which the Jew of today is confronted. The leader of the League, Mr. Harry Bluestone, led the discussion. All members participated, presenting varying views and giving their individual reactions to the problems. Another such discussion was held on the 10th of May.

The Junior League will close its social season with a Dance on the Roof of the Center, weather permitting, on Saturday evening, May 27th. Members of the League will be admitted free of charge. Admission fee to others will be seventy-five cents per couple.

Membership in the Junior League is limited to boys, 18 to 21, and girls, 16 to 18, whose parents are members of the Center.

### JUNIOR BOYS

Fourteen new members have joined this club as a result of a membership campaign. Irwin Lowenfeld assisted by a committee was in charge of the campaign. The new members have assumed responsibility on various committees, and the club program for the remainder of the year has been completed.

Several meetings were held together with the Junior Girls Club. On May 6th both clubs discussed several important Jewish current problems. On May 12th the members listened to a debate on "Is a Boycott of German Products Advisable at the Present Time?". A hike is being arranged for next Sunday together with the Girls Junior League.

At the next meeting on Saturday evening, May 27th, a debate will be held on the subject "Resolved: That Hebrew Be Taught in the High Schools", and a discussion will take place on "Twenty-five Questions and Answers on Shevuoth".

This group meets every Saturday night at 8:30 o'clock. All boys, 13 to 15 years of age, whose parents are members of the Center, are invited to join.

### SHEVUOTH SCHEDULE IN THE GYMNASIUM AND RESTAURANT

The Gymnasium and Baths will be open for men from 10 A. M. to 2 P. M. and for boys from 2 to 4 P. M. on Tuesday, May 30th (Memorial Day). This department will be closed on both days of Shevuoth (Wednesday and Thursday, May 31st and June 1st).

The Restaurant will be closed on Tuesday, Wednesday and Thursday. The Restaurant department will reopen at 12 noon, Sunday, June 4th.

### SHEVUOTH SERVICES

Services for the Festival of Shevuoth will be held in our Synagogue on Tuesday and Wednesday evenings, May 30th and 31st, at 8:00 o'clock, and on Wednesday and Thursday mornings, at 8:30 o'clock. Rev. Samuel Kantor will officiate on both days.

On Wednesday morning Rabbi Levinthal will preach on "The Significance of the Festival". On Thursday morning he will speak on the subject: "Our Duty Towards Our Brethren in Germany".

Yizkor, or Memorial Services, will be recited on Thursday morning at 10:15 o'clock.

## "STAND UP and BE COUNTED"



AT NO TIME within the memory of most of us were Jews more united than they are now.

THE TRAGIC events in Germany have made us more Jew-conscious and more solicitous of the welfare of our co-religionists.

NOW, MORE than ever before, the Jew wants to "stand up and be counted"—anxious to be included in the Jewish brotherhood.

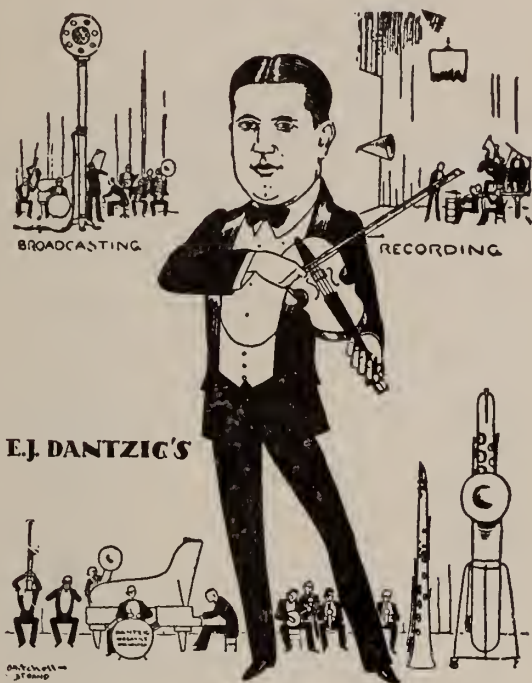
MEN AND WOMEN, heretofore unaffiliated with any Jewish organization, will welcome an opportunity to join the ranks of the Brooklyn Jewish Center, one of the finest Jewish institutions in the land.

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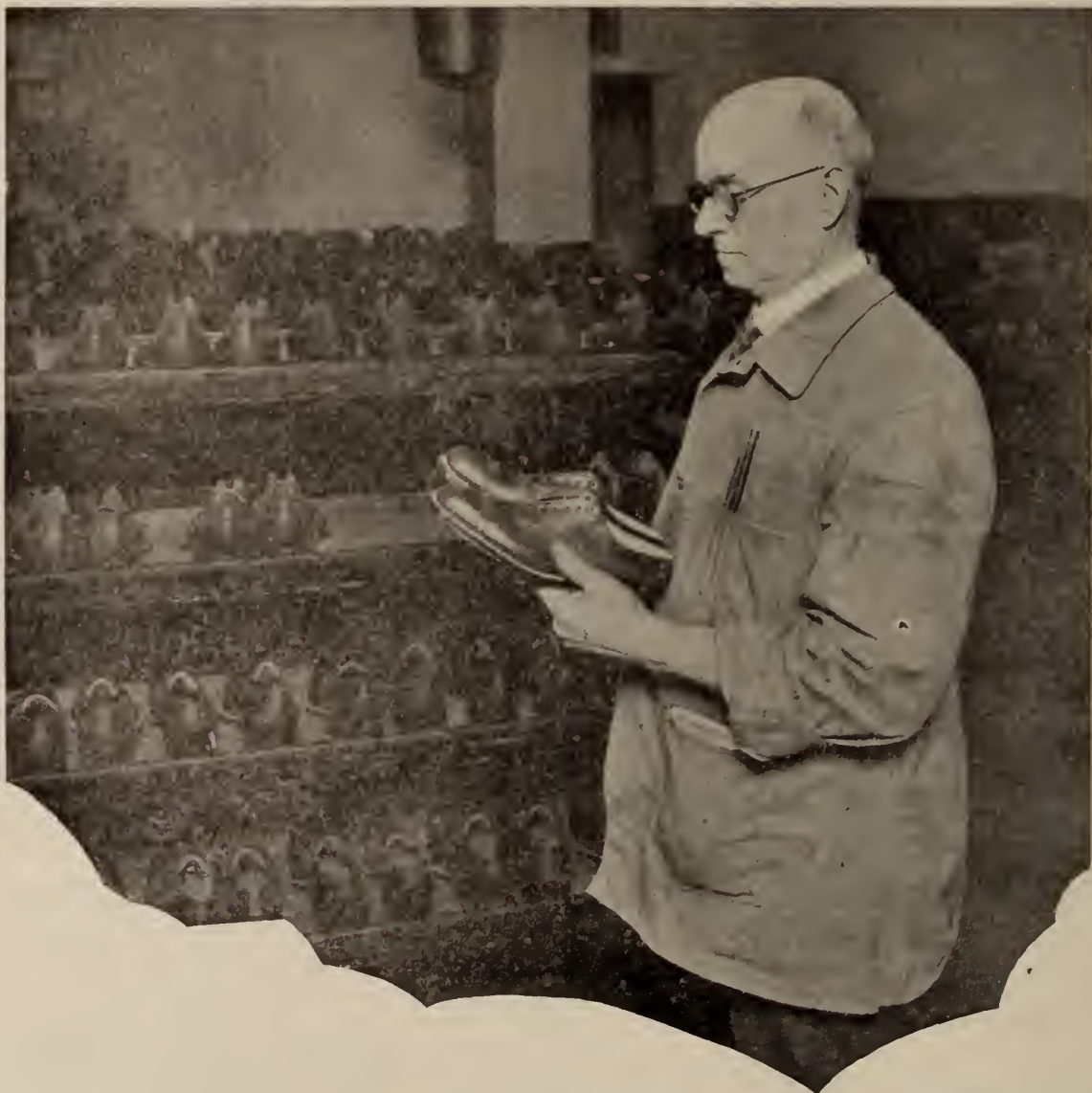
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# *The Brooklyn Jewish Center Review*

What Population Can Palestine  
Support?

The Progress of the Boycott  
Against German Goods

The King of Jewish Bohemia

The Kiss

The Poems of N. H. Imber

Mary Fels

From Soap To Single Tax

Some Books of the Month

Refugees In A Swiss Hotel

The Month In Jewish News

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# The Brooklyn Jewish Center Review

Published by THE BROOKLYN JEWISH CENTER—667 Eastern Parkway, Brooklyn, N. Y.

JOSEPH M. SCHWARTZ, *President* HENRY SEINFEL AND HYMAN AARON, *Vice Presidents* FRED KRONISH, *Treasurer* HENRY GOLD, *Secretary*  
ISRAEL H. LEVINTHAL, J. D., L. H. D., *Rabbi* JOSEPH GOLDBERG, *Administrative Director*

VOL. XVIII

JUNE-JULY, 1933

No. 44-45

## PLANNING AHEAD

IT is characteristic of our institution that it is not content to rest, satisfied with the praises heaped upon it for deeds accomplished.

The past season was a most successful one in all the departments of our Center. And yet, we are not content. We want greater accomplishments in the future. Already we are full of plans for an enriched program of activities to begin with the coming Fall.

Our members will be interested to learn that in addition to our Monday night Forum, it is planned to conduct, with the cooperation of the "Histadrut Ivrit", the Hebrew Organization of America, a course of lectures in the Hebrew language. These lectures, to be delivered bi-weekly, will be given by some of the leading Hebraists and Jewish scholars in this land.

We are planning, too, a more intense series of courses for adult study in Hebraic and Jewish studies. More and more, the fact is being noted that adult study is essential for the development of all social life, and especially of Jewish life. With all our efforts in the past, we have not made sufficient progress in this field. The courses henceforth, will be more systematized and better organized, and it is hoped that many more of our people will take advantage of them.

In the field of our children's education new plans are being developed. Even in our religious services in the Synagogue plans are being offered and developed which will tend to enrich their beauty and their spiritual import.

All in all, we are true to the Jewish conception which recognized that there can be no rest for the righteous. No sooner do we mark a "Siyam"—an end of one period of activity, when at once, we start on a new "Hascholoh", a new beginning. Our ideal is embraced in the words of the Psalmist: "They go from strength to strength." There is no finality in spiritual strength. We must always reach out to new strengths, to new heights. May the Summer months give our members and their families renewed health and strength, so that in the Fall, we may all unitedly work for these newer tasks and ever growing achievements.

—ISRAEL HERBERT LEVINTHAL

## CHILDREN and the RADIO

THE Center Academy mothers recently discovered that many programs on the radio which sounded well by name were really quite terrifying, and they recommend that mothers listen to all programs before advising them for their children. They also recommend that the various stations be advised of the pleasure or displeasure of parents so that producers and parents may unite in giving young people suitable entertainment.

This is a good procedure. Modern children and young people, however, are so far ahead of previous generations that parents make the mistake of trying to choose their children's amusement by the standards of the former generation and reap a reward of ridicule from the younger ones. Since children today enjoy experiences which we did not know until adulthood, we cannot be surprised at their failure to grow enthusiastic as we did. Nor need we be horrified at their evident enjoyment of things which were not understood by our innocent selves at the same tender age. Parents could save many unpleasant occurrences by allowing the children to choose, if the choice is not actually harmful.

Choosing is frequently the cause of serious home difficulties, according to many gatherings of mothers where these questions are always the center of interest. Children tell parents they ought to have a right to the use of the radio at certain times. They boldly say, "We do not interfere with your programs, why should you interfere with ours?" Isn't it true? Isn't it possible that children are very bored by the Vallee programs, stock quotations, political speeches, etc. which nobody asks their permission to turn on? After all, everybody in the home should have rights and privileges. The very radio which helps to enlighten the child and make him more adult than his parents is the source of his unhappiness.

Let us try to realize that the child with his great fund of information, his varied experiences, is no longer the dependent young person of our time. His independence matches his intellectual advancement. Let us then give him the rights of such an individual. Let us guide his choice of amusements, not dominate; let us understand his choice and not be horrified; let us substitute the desirable for the undesirable, not forbid. And let us seek the help of the program makers. —ALICE M. BRENNAN

## THE PROGRESS AND EXTENT OF THE

*Ever since the Nazi outrages against Jews began there was talk of a boycott against German goods as a means of forcing the German government to alter its definite Jewish policy.*

*Is there such a boycott in this country today?*

*If there is, who conducts it, and what is its extent?*

**D**ESPITE the controversy as to whether a boycott against German goods should be initiated by the Jews of this country, a boycott really has been instituted and it is functioning, in New York, at least, in an intensive manner that is little realized by the average person. On the surface, nothing very radical seems to have been done; there have been no inflammatory statements from merchants and no widely-publicized protests against German imports. But beneath this seemingly quiet exterior Jewish business and professional men—and many non-Jews as well—have consistently, and with an implacable determination, ostracised all German imports.

One can talk to scores of dentists and doctors, and hear variations of the same story: "When the salesman came in I told him I was sorry but I was buying no more German goods." What this means can be estimated from the fact that until the Hitler excesses began most of the drugs and implements used by the medical profession came from Germany. In New York City alone there are more than five thousand Jewish doctors and an equal number of dentists.

Men who have been far from Judaism have become imbued with a fervent sense of it today; they proclaim grimly that they examine each piece of merchandise they buy in a store for the stamp of the country of origin, and if that should indicate Germany they will have none of it, and tell the salesperson so emphatically. At no period in modern times has there been such solidarity among Jews as the present.

**O**FFICIALLY, the boycott has been adopted by only one organization of the several that are battling Hitlerism; this is the "Anti-Nazi Boycott Committee" of the Jewish War Veterans of the United States. This group has taken a very militant stand on the question, and within its limited powers—limited by comparatively small membership and finances—it has conducted an energetic campaign on behalf of the boycott. Its main efforts have been directed to correspondence with firms whom they request to cease purchasing from Germany. The response has been surprising. Both individual firms and associations have promptly agreed to the boycott. Some examples may be given without infringing on confidential agreements.

The Lighting Fixtures Merchants Association of New York, with a membership of 110 firms, passed a resolution to "refrain from placing orders in Germany as long as the present tactics continue," and wrote to the Committee:

"We would like to tell you that many of our people have done a very substantial business with Germany. One concern alone has cancelled close to \$200,000. on contract with Germany. The total amount of business Germany has lost within the last few weeks (this letter is dated May 15) in our industry alone amounts to considerable money. We have seen letters from Germany to our manufacturers and jobbers where German merchants are pleading irresponsibility of the present condition. However, we have taken the attitude that those pleas are to be made at home. We have also advised the German Consul of our attitude and have a letter of regret from him."

Another group passing a similar resolution was the Paint Dealers' Protective Association, with a membership of 85.

At this writing, one medical association, the Bronx County Medical Society, with a membership of about one thousand physicians, passed a resolution pledging its membership to a boycott of German drugs and instruments.

**S**EVERAL trade unions have also voted resolutions sympathetic to the boycott, among them Local Union No. 3, of the International Brotherhood of Electrical Workers, comprising inside electrical workers of Greater New York, Long Island and the vicinity. This resolution was transmitted by the secretary, G. Whitford.

Some communications from business firms may also be quoted as characteristic, though they cannot be identified here.

One optical company wrote to a manufacturer in Berlin with whom it dealt: "Although the samples were perfect and your prices right, we regret, at this time, we will not be able to place the season's commitments with you, even though we have to pay a little higher price here in the States. This action is in protest against the anti-Semitic activities under your new government, and until such time as the condition adjusts itself we will not consider, under any circumstances, any German materials."

A very large New York tobacco dealer sent a telegram to all tobacco trade publications and cigar manufacturers, reading: "An open letter to all manufacturers of tobacco products: Just as long as existing conditions in Germany continue this shop of mine will neither buy nor sell those products with labels bearing German trade-marks."

Large quantities of cigar bands are made in Germany. One manufacturer of a popular cigar wrote to the Committee: "You must realize when this action started we already had thousands of cigars banded and stamped, and



# BOYCOTT AGAINST GERMAN GOODS

once the package is stamped it cannot be reopened; but at that time all foreign orders were cancelled."

**A**NOTHER maker of a well-known cigar stated: "When we heard of the conditions that existed in Germany we immediately stopped using these bands and cancelled very large orders that were pending for future delivery. We also wish to state that this firm is very much incensed by the attitude of the German government and we are making every effort to cooperate by not using any products manufactured in Germany."

Not only large manufacturers but small merchants have taken action against cigar labels. A proprietor of a cigar stand in mid-Fifth Avenue wrote a letter to a number of cigar-makers in which he said: "... You of course realize the seriousness of the situation as well as I do, and trust you can see your way clear to discontinuing all German labels." One of his replies came from a manufacturer in Tampa, Florida, who wrote: "As soon as the truth of the conditions in Germany was learned by us we discontinued the use of the German bands."

An importer of straw and felt hats declared: "Since the Nazi regime we have refrained from purchasing merchandise in Germany. Our Mr. G..... left this week for Europe on the S. S. Leviathan, and heretofore has made two or three trips a year on German boats exclusively."

A large importer of jewelry and ornaments informed the Committee: "... We have cancelled all orders with Germany which we had in our files. We intend to continue our present policy with regard to Germany until such time as conditions there warrant our patronizing them. Further, we have requested our commissionaires abroad to make shipments to us on American steamers only."

**A** manufacturer and importer of one of the best known line of dolls and toys stated: "... We voluntarily cancelled all our orders of German goods at the inception of the movement (the boycott) and immediately after the reports reached this country of the persecution of Jews in Germany."

An interesting, if somewhat weirdly-phrased resolution, was the following, adopted by a New York fur dyeing corporation of German ownership:

"Whereas the Hitler Nazi government of Germany has embarked upon a policy of anti-Semitic, religious bigotry, hatred, and persecution and barbarous methods against the Jewish race, and all others opposed to the principles of the Nazis, and whereas in pursuance of that policy hundreds of Jews and opponents of the Hitler

government were killed, thousands were bitten, tortured and jailed, and tens of thousands were driven from their positions and businesses, and deprived of the means of existence, and others were forced into bankruptcy and economic ruin, and whereas the atrocities and madlike acts of the Hitler regime constitute a great menace to all Germany and the rest of the civilized world, therefore we are of the opinion that the only effective way of compelling the present German government to abandon its barbarous and outrageous policies is through an effective economic boycott against all goods made in Germany, and by this, hit the pocket-book of the Nazi government. We urge all right-thinking people, Jews or otherwise, to join this movement."

The boycott has naturally been adopted largely by Jewish business houses. But a number of famous Jewish concerns have completely ignored the movement, particularly the big department stores. In fact, a stockholder in one of the largest of these stores wrote to the president: "My attention has been called to the fact that since the boycott has been declared against German products by the various organizations, you have caused labels, markings and other identifications to be removed from the goods in order that the general public would not be afforded the opportunity of effecting the boycott against Germany."

**A**N incident corroborating this was reported to the boycott Committee. A woman bought some crockery at the store complained of. She was careful enough to look for a "made in Germany" label but there was none on the sample shown her. When the purchase was delivered however she found German stampings on the dishes. A committee thereupon called on an official of the store to protest that there had been misrepresentation, and received a promise that such sales would not be made again.

An associate of the Committee, in reply to a letter asking this store to recognize the boycott, received the statement that the firm's attitude was to give the people what goods they wanted, German or otherwise.

A curious case illustrating the disinclination of some Jewish firms to cooperate in the boycott was reported recently. The son of one of the most noted and devout of Yiddish orators is head of a merchandising company. It was discovered that his firm was not only selling German goods but, in the words of the important organization that reported this matter, was "flaunting the fact that it was doing so." The vice president of the company, who recently returned from Germany, was also said to have justified Hitler. Communications to this firm have so far failed to elicit a reply.

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**FOR  
HUMANITY'S SAKE!**

**BOYCOTT GERMAN  
INDUSTRY!**

**DON'T BUY GERMAN  
GOODS!**

*Text used on the boycott placards  
and stamps.*

# WHAT POPULATION CAN PALESTINE SUPPORT?

By EMANUEL NEUMANN

*(The following statement was furnished the Review by Emanuel Neumann in reply to a query as to how large a population Palestine can ultimately be made to support. Mr. Neumann, a well-known Zionist leader and a member of the Executive of the Jewish Agency, has just returned to New York from Palestine for a short visit. In this statement Mr. Neumann also reviews briefly the industrial condition of Palestine at the moment and the probable direction of industrial development. It should be noted that questions regarding the absorptive capacity of Palestine have heretofore not altogether been clarified by local high Zionist officials.)*

**N**OBODY can state in exact figures what population Palestine can ultimately absorb, but I certainly believe that the country can easily sustain a population of three to four millions. This figure, of course, would include all nationalities living in Palestine. When Sir Herbert Samuel left Palestine in 1925 he stated that Palestine could support three million people.

When we take into account Palestine's remarkable industrial progress, and its wonderful possibilities because of an exceptionally favorable geographical position, one would be foolhardy to attempt to place any limitation to the growth of the country. There are about three quarters of a million Arabs and a little over two hundred thousand Jews in Palestine today. What the ultimate absorptive capacity of the country can be no one can foretell. The figures I give are merely based on the industrial conditions prevailing today and on what we can see of the development trend.

There are small countries in Europe, like Holland and Belgium, that support comparatively large populations, both in town and country. If all that is hoped for Haifa should be realized—if the Haifa Bay Railroad is built, and if Haifa becomes, as it may be, the principal outlet on the Mediterranean of the vast hinterland, and possibly the terminal for an overland route to India, then Haifa alone may become a great port comparable to Alexandria, which now has a population close to a million.

The process of development which is bound to lift Haifa to a commanding position on the Mediterranean is already in full swing. Haifa's excellent harbor is virtually completed. The pipe line of the Iraq Petroleum Company is being laid, and the plans for the Haifa Bay Railroad have been made. With this built the next step will undoubtedly be to link Bagdad with India. The British have, of course, a deep interest in establishing these connections, as deep an interest as has caused them to work for years to link up South Africa with Egypt by rail and air. In the Haifa railroad enterprise a group of London capitalists are interested.

**A**NOTHER enterprise which promises to develop the economic possibilities of the country is the exploitation of the chemical wealth of the Dead Sea by the Palestine Potash Company. This organization has been making remarkable progress and is laying the foundation for a great chemical industry in Palestine. Already its output and export has grown to such a volume that the company is planning the construction of a railroad from its plant by the Dead Sea to carry its product to Haifa.

There are innumerable smaller industries which have been started in Palestine and developed satisfactorily. The Palestine Electric Corporation is steadily increasing its production of electric current. The entire country is being rapidly electrified. Most of the orange plantations use this current for irrigation plants and virtually all industrial establishments use it for power.

Palestine is rapidly reaching a commanding position in the orange market of Europe. Orange cultivation has been expanded at a rapid tempo, and this is most fortunate, because it permits an intensive cultivation and exploitation of the limited surface area of Palestine.

The principal customer of oranges for Palestine continues to be Great Britain, but the country is making rapid progress in the fruit trade with other countries. The Palestine orange is admittedly the finest orange in the world today. It is at least equal, if not better, than the California fruit, and far superior to the Spanish and Italian oranges which are widely consumed in Europe today.

**T**HERE is a likelihood that Palestine may develop a great textile industry. Textile experts are now there and studying its possibilities. It is well known that the Jews built up the great textile center in Lodz, Poland, and the same Jews are now planning to establish such a center in Palestine.

In Egypt, only a few hours away from Palestine, there is an inexhaustible supply of cotton. Given the raw material, a supply of labor, and knowledge of and skill in the industry, and there is no reason why this development should not take place. The world is full of instances of great industries which have flourished on imported raw materials, and Palestine has already demonstrated, on a small scale, the possibility of importing raw materials and exporting manufactured goods on a competitive basis to foreign countries.

What field Palestine has in this direction can be estimated from the fact that within a radius of two days journey from Palestine there is today a population of 25 million people.



# THE KISS

By L. SHAPIRO

Translated by LEON ARNOLD

*(This is one of the most noted stories in Yiddish literature, a gruesomely realistic tale of a period which was thought could not return.)*

REB SCHACHNE sat stiffly in his chair, his teeth chattering, every nerve in his body quivering. The wild cries from the street seemed to have become fixed in his brain.

The pogrom had broken out so suddenly that Reb Schachne had not even time to lock up his shop. He ran home and found it deserted. His wife Sarah had evidently hidden herself, leaving the few articles of silverware and the little store of money in keeping of God. Reb Schachne was too dazed to think of hiding himself. He listened to the shrieks and his heart was numbed with horror. The sounds of the pogrom drew near and receded, like the roaring of some infernal furnace. The windows of Reb Schachne's house trembled. A few stones hurtled through them, and suddenly there appeared through the broken apertures and through the doors, hordes of peasants, armed with clubs and the rude implements of the farm and smithy, their faces red and bloated with passion and drink. Reb Schachne felt that he must do something. He rose heavily from the chair and in the sight of the raiders, attempted to creep under the bed.

The men burst into laughter.

"Fool!" one of them seized Reb Schachne's foot, "Come out!"

The stupefaction faded from the old man's mind and he began to weep.

"Children," he pleaded, "I will myself show you where the money is hidden, the silver, and everything, only don't kill me. Why should you kill me . . . I have a wife. . . my children. . ."

His pleading was ignored. They broke and plundered, and they showered blows upon the old man's head, his stomach, his teeth.

He wept and begged; they beat.

Through his blurred vision, Reb Schachne noticed one youth whom he had at one time befriended. He turned to him:

"VASILENKO," he begged, "you know me . . . your father worked in my shop. Say yourself, did I not pay him well? Vasilenko, Vasilenko! Help . . ."

A blow upon the heart broke his words. Two peasants threw themselves upon him and kneaded his stomach with their knees. Vasilenko, a small lean youth with crooked features and colorless eyes, grinned impudently:

"Well," he retorted, "you paid—how then? My old

man worked for you—you paid. Ah, ah! What do you thing would have happened to you if you had not paid?"

But the fact that Reb Schachne had turned to him for help appealed to his vanity.

"Enough fellows," he called to the others, "let the carcass live. You see, it just about breathes."

Reluctantly, they abandoned their victim and began to leave the house, breaking the few articles of furniture that previously escaped them.

"Nu, Schachne," boasted Vasilenko, "you have me to thank that you are still alive. They would have made little ceremony over you if I had not been here to help."

He was then about to follow the others, when a thought seemed to strike him. He held out his hand to the old man.

"There—kiss it," he ordered.

Reb Schachne lifted his blood-blurred eyes and stared dazedly at Vasilenko. Vasilenko's face clouded.

"Are you deaf?" he shouted. "Kiss, I tell you!"

Two of Vasilenko's comrades, attracted by his voice, halted in the doorway.

Reb Schachne looked blankly at Vasilenko. The youth turned white with anger.

"Hey, thou Jew dog," he shrieked, striking his hand upon Reb Schachne's mouth. "You hesitate? Here fellows!"

THE two peasants who had watched the scene approached nearer. "Take him. If he is so particular, he will kiss my foot!"

He seated himself on a chair and the others threw Reb Schachne at his feet.

"Pull off," he commanded, striking Reb Schachne's chin with his boot.

Reb Schachne slowly drew off the heavy boot from Vasilenko's foot.

"Kiss. . ."

One faced the other; a red, dirty foot smelling with sweat, and a blood-clotted face with a long dark, patriarchal beard. From above, glared Vasilenko's colorless eyes, set in the crooked features.

"Kiss, I tell you. . ."

Another blow upon the old man's mouth.

There was a pregnant silence in the wrecked room. Then Reb Schachne inclined his head and a wild, piercing shriek broke from Vasilenko. All the toes of Vasilenko's foot and a part of the sole disappeared into Reb Schachne's mouth and two rows of teeth were buried deep into the dirty, sweaty flesh.

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# THE KING OF JEWISH BOHEMIA

By ALBERT PARRY

(This very interesting sketch of Naphtali Herz Imber, the author of the "Hatikvah", is contained in "Garrets and Pretenders", a history of bohemianism in America, by Mr. Parry, and recently published by Covici-Friede, New York.)

IMBER was a Galician Jew who began his wandering life by going to the gay capital of his country. From Vienna he proceeded to Constantinople, Egypt, and Palestine, dividing his time between drinks and exquisite poetry, meeting kindred roving or schemes. Among others, he met that curious English adventurer and mystic, Laurence Oliphant, and followed him in his plan of establishing a Jewish settlement in Palestine. In 1888, when that failed and Oliphant died, Imber made his carefree way to London, where he became acquainted with Zangwill and worked for that writer's *Jewish Standard*.

The constant fogs and chills of the isles were good excuse for what Zangwill humorously called "spirituous nightcaps" of Imber. But it was rather hard to extract British coins for these and other similar purposes; Imber began to give ear to glowing reports of America's easy dollars and copious drinks. To America he repaired in 1893, and, with his fame (poetic and otherwise) preceding him, he was the sensation of the American ghetto from the moment he passed through Castle Garden.

Of all the American cities, New York held this restless poet with the tightest bonds, but he also visited and lived in Boston, Chicago, Philadelphia, Woodbine (among the Jewish farmers), and even in far-off San Francisco and Los Angeles. In Chicago, Imber slipped into what to a true rambler was the degradation of matrimony.

Zangwill called Imber's wife "an American Christian crank," but there was no doubt that she and Imber enjoyed themselves hugely, travelling together in the obscure American provinces of the mauve decade with their stock of lectures on occultism. All the while Imber grandly represented himself to the gaping audiences as Mahatma, a Hindu philosopher. When the wife and the circuit-riding palled on him, he slipped out of all this as easily as he had slipped into it. Once more he became a single poet of the ghetto.

HE resumed writing and publishing his verse, dedicating it to an extensive range of emperors, including the Emperor of Japan. An unknown writer exclaimed about him in the *Hebrew Standard* of October, 1909: "There were no publishers so he published his books himself; there were no book-sellers, so he sold his books himself; there were no critics to review and praise his work, so he praised it himself." Shades of Walt Whitman and Ada Clare!

Though the Jews of America viewed with a certain condescending amusement his imbibing habits and his

general lack of dignity and propriety, they paid a real tribute to his scholarship and, above all, to his fine poetry. They remembered what Zangwill said of his unfailing taste in belles lettres—Zangwill who otherwise made broad fun of him!—and they soon found out his true talents for themselves. They were the first to make Imber's "Hatikvah" world-famous as the Zionist anthem; they relished the queer, mystical journal, *Uriel*, which he edited in Boston for a time; and, of course, they were flattered by the fact that the United States government published Imber's pamphlets on Talmud education. They forgave this erratic man of genius his occasional pose, and they rather enjoyed his eccentricities.

One of the finest connoisseurs of Imber's talents and eccentricities was Judge Mayer Sulzberger, around whom the poet shrewdly undertook to play the role of court jester. But the jester was too impertinent with His Honor, and the jester was dismissed—with an allowance of one dollar per day. It was generally conceded that Imber could not be trusted with more than that amount.

TO restrain Imber's liberality with his subsidy was the task of Freidus, the chief of the Jewish Division of the New York Public Library. Apparently, Freidus did not find his task too difficult, though he, like Imber, did not attach any importance to money. Imber wanted money for drink among jolly companions, which was his inspiration. Freidus, in many ways, was also a Bohemian. He liked to find himself among good talkers and listeners, and among the latter he preferred young and lovely women. He liked to hobnob with celebrities and he frequented all sorts of gatherings from balls to funerals. I am told by a man who knew him well that he failed to appear at the funeral of his own mother, attending instead the funeral of a celebrated Jewish savant. He, too, traveled amid clouds and worked in flashes. But he did not drink in any way matching Imber's drinking. Freidus found his intoxication mostly in books, and he did not need any money for books—at his library desk he felt like an autocrat who had all the power he ever wanted. Therefore, the Bookworm-Bohemian could not sympathize with the Boozer-Bohemian, and gave him no more than his one dollar a day, all of Imber's pleas falling upon Freidus' implacable smile. Characteristically enough, even this dollar was placed into a book for which Imber would ask on that morning, as if even for that mite the wild Bohemian had to pay with a few quiet moments of diligent reading.

As the years rolled by, Imber became more and more of a drunken child. New Hebrew poets appeared on the horizon, with fresher methods and deeper philosophies. But Imber stubbornly remained behind. Now there was much more of the *enfant terrible* to him than of the poet. He lived on the prestige of his earlier creations, and though "Hatikvah" was the most accidental of them, quite foreign to the general run of his philosophy and talent, he was inordinately proud of it and he made his

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# POEMS BY N. H. IMBER

## *Hatikvah—A Song of Hope*

O WHILE within a Jewish breast  
Beats true a Jewish heart,  
And Jewish glances turning East  
To Zion fondly dart,—

### CHORUS

O then our Hope—it is not dead,  
Our ancient Hope and true,  
Again the sacred soil to tread  
Where David's banners flew!

O while the tears flow down apace,  
And fall like bounteous rain,  
And to the Father's resting-place  
Sweeps on the mournful train,—

And while upon our eager eye  
Flashes the City's wall,  
And for the wasted Sanctuary  
The tear-drops trembling fall,—

O while the Jordan's pent-up tide  
Leaps downward rapidly,

And while its gleaming waters glide  
Through Galilee's blue sea,—

And while upon the Highway there  
Lowers the stricken Gate,  
And from the Ruins Zion's prayer  
Upriseth passionate,—

O while the pure floods of her eyes  
Flow for her People's plight,  
And Zion's Daughter doth arise  
And weeps the long, long night,—

O while through vein in ceaseless stream  
The bright blood pulses yet,  
And on our Fathers' tombs doth gleam  
The dew when sun is set!—

Hear, Brothers mine, where e'er ye be,  
This Truth by Prophet won;  
"Tis then our Hope shall cease to be  
With Israel's last son!"—  
(Translated by Henry Snowman.)

## *Zionist Marching Song*

### I

LIKE the crash of the thunder  
Which splitteth asunder  
The flame of the cloud,  
On our ears ever falling,  
A voice is heard calling  
From Zion aloud:  
"Let your spirit's desires  
For the land of your sires  
Eternally burn.  
From the foe to deliver  
Our own holy river,  
To Jordan return."  
Where the soft, flowing stream  
Murmurs low as in dream,  
There set we our watch.  
Our watchword "The sword  
Of our land and our Lord—"  
By Jordan there set we our watch.

### II

Rest in peace, loved land,  
For we rest not, but stand,  
Oft shaken our sloth.  
When the bolts of war rattle  
To shirk not the battle,  
We make thee our oath,  
As we hope for a Heaven,  
Thy chains shall be riven,  
Thine ensign unfurled.  
And in pride of our race

We will fearlessly face  
The might of the world.  
When our trumpet is blown  
And our standard is flown,  
Then we set our watch.  
Our watchword, "The sword  
Of our land and our Lord—"  
By Jordan then set we our watch.

### III

Yea, as long as there be  
Birds in air, fish in sea,  
And blood in our veins;  
And the lions in might,  
Leaping down from the height,  
Shake, roaring, their manes;  
And the dew nightly laves  
The forgotten old graves  
Where Judah's sires sleep,  
We swear, who are living,  
To rest not in striving,  
To pause not to weep;  
Let the trumpet be blown,  
Let the standard be flown,  
Now set we our watch.  
Our watchword, "The sword  
Of our land and our Lord—"  
In Jordan now set we our watch.  
(Translated by Israel Zangwill.)

Jewish Women of Importance—

## MARY FELS

FROM SOAP TO SINGLE TAX

By JOSEPH WOLFE

LIKE Henry George and the economic system he propagated, Mary Fels is no longer in the spotlight of the daily news. But at one time this lady was one of the strongest disciples of George, and both she and her husband spent many of their years, and much of their fortune in popularizing the principle of the Single Tax. Only up to about ten years ago, Mrs. Fels supported a weekly magazine devoted to George's ideals and at its peak it was an influential journal.

The Single Tax is today a theory for historians to write about. It has been discarded by all but a small group of adherents who still believe that the substitution of all taxation by one tax on land, will solve our economic difficulties. Only recently a comprehensive biography of Henry George appeared, and in reviewing it for the "New York Times", William McDonald gave a good description of what George meant in his teachings:

"The value of land, accordingly, is 'social' value only, rising as population increases and society expands, vanishing if population is removed or social advantage declines. Rent is not earned, but results from a monopoly whose worth society created and the more the monopoly is enhanced the more will wages fall. What the landholder calls progress is advance at the expense of the wage earner. The only remedy, according to George, is to make land common property—not common in the sense of publicly owned or nationalized, but in the sense that its rent is appropriated by taxation; and with the taxation of land values all other taxes would be abolished.

"THE economic justification of the proposed abolition of private property in rent was, of course, in George's view, the assumption that the public appropriation of rent would 'defray all the legitimate expenses of social organization' and thereby 'permit all of wages and interest to remain in the possession of labor and capital.'"

The Single Tax has given way to more realistic economic philosophies, although, like all economic systems proposed to replace capitalism, it has actually neither been proven nor disproven.

What Mrs. Fels' support of the Single Tax means today, and what value it has for us, can perhaps be summed up in the fact she and the other ardent friends of Henry George's theories helped considerably to further the trends that led to our present economic thinking. Bernard Shaw himself readily admits that it was George who really made him a full-fledged Socialist.

Through her devout work in behalf of the Single Tax, Mrs. Fels became interested in Zionist colonization and gave her efforts and funds in support of it. Today this interest has been transferred more to the scientific agricultural aspects of Zionism, but she still supports the cause financially.

How Mrs. Fels came to economic propaganda, and to Jewish nationalist work, is a romance that sounds almost fictional. The man she married was Joseph Fels, who became one of the soap kings of the country with his famous product, "Fels-Naptha". At the age of nineteen Fels had the strange idea of making a hobby of following up families who bore the same name as his. This hobby he continued, and one day he found himself in Keokuk, Iowa, on business. While talking to one of the citizens he was asked if he was related to the local Fels'.

At once he went off in search of his namesakes. He found the family bore no relationship to him, but while gathering this somewhat disappointing information he caught a glimpse of a pretty, nine-year old girl. Something at that moment came over him which made him say to himself—"That girl will be my wife!"

A strange decision to make, but it was made.

Fels went back east to his business and began a correspondence with the Keokuk Fels.

NINE years went by. The correspondence had continued, interspersed with personal visits. At the end of nine years, and when the young woman was eighteen, Fels claimed her. They married, and then began a career which took them to all parts of the earth. In all directions these two travelled to make plans for social service and to see these plans realized. He had a trigger mind, enthusiasm and initiative; she shared his enthusiasm and had besides a fine knowledge of people and knew how to supplement his ideas.

Their chief interest lay in the problems of labor, and so it was that they were attracted to Henry George's at that time famous Single Tax, and his monumental book, "Progress and Poverty."

In 1914 Joseph Fels died and his wife, a small, frail woman, undertook to carry on his work. Previously she had rarely spoken in public; now she spoke often and before large assemblages all over the world. She sponsored the many plans began by Fels and soon became an accomplished publicist and worker for the causes that won her sympathies.



# JEWISH NEWS OF THE MONTH

*Do you know what is happening in the Jewish world? No Jew is properly equipped to understand the problems affecting the Jewish people unless he is fully conversant with Jewish events. The Brooklyn Jewish Center Review will present a digest of Jewish news each month.*

THE murder of Dr. Arlosoroff was the news that most stirred Jewry this month. Chaim Arlosoroff, a brilliant young man of thirty-five, Zionist leader, and head of the political department of the Palestine Executive of the Jewish Agency, was accosted by two men as he was walking with his wife near the moslem cemetery in Tel Aviv on the night of June 16. They asked the time in Hebrew and Arlosoroff replied it was eleven o'clock. The men then suddenly fired two shots and escaped. He was still alive when brought to the hospital and before he died he insisted his assailants were not Jews. His wife gave a description of the men to the police.

The murder created a ferment in Palestine and a great deal of ill-feeling between the labor and revisionist groups, the talk being that members of extreme revisionists killed Arlosoroff. Nothing however has been discovered to bring any light on the murder. A revisionist named Abraham Stavsky is being held at this writing as a suspect but has found many people to support an alibi. Mrs. Arlosoroff is convinced he was one of the men who accosted her husband.

Returning from Palestine for a visit to New York, Emanuel Neumann, American member of the Executive of the Jewish Agency, stated that it is "inevitable that Transjordan will soon be opened for Jewish colonization."

In a memorandum submitted by the Jewish Agency to the League of Nations Mandates Commission, it was stated that: "Palestine has successfully absorbed 9,000 immigrants during the year, has little or no unemployment, is gradually increasing its exports and diminishing its adverse balance of trade, and has managed to provide its government with a surplus of between £300,000. and £400,000. on the year's work."

THE death of Cantor Joseph Rosenblatt shocked the Jewish world and a good deal of the gentile, for Rosenblatt was the most famous cantor living and the only one in the history of this country to gain such acclaim and wide following. While Rosenblatt was beloved and admired, his continuous ventures into theatrical performances brought him some disrespect. Much was made of in his career of the offer from the Chicago Opera Company of \$3,000 for a performance of the leading tenor role in the grand opera, "The Jewess," an offer which Rosenblatt refused. The offer however was limited to the one opera, which being concerned with a Jewish subject, would naturally have been a powerful novelty attraction with the cantor in the central role.

Rosenblatt died in Palestine, where he was making a picture for the Fox Film Company. One of the last shots was taken, according to reports, at Rachel's Tomb, following which he was stricken with apoplexy and a heart attack.

The cantor was 51. He was born in Russia and lived in this country since 1913. He was the tenth child of a cantor.

Germany has decided to keep out of the 31st international show of contemporary painters to be held in Pittsburgh this fall, the chairman, Homer St. Gaudens, has announced. Mr. St. Gaudens selected the works of Lieberman and Walheim to represent Germany. The first is a Jew, among the best of German artists and recently forced out of the presidency of the Prussian Academy of Art, and the other the grandson of a Jew. Rather than be represented by Jews the German government, through Hans Weidemann, its propaganda representative now in this country, withdrew from the exhibition.

The German government has issued orders to its consular agents to refuse visas to Jews either wishing to visit Germany or to pass through it on the way to another country. The first restriction has not been complained of much, but the second, which handicaps travel in the case of places easiest reached by passage through Germany, has been discussed at the World Economic Congress by those delegations who see in it injury to their tourist trade.

Jews in Germany cannot now advertise in the Berlin telephone book.

ALTHOUGH the Franz Bernheim case, in which a Jewish resident of Upper Silesia complained to the League of Nations that the Nazi persecutions of Jews there was contrary to minority rights agreements, was settled in favor of the Jews, and the German Government consented to permit the return of Jews to positions from which they had been ousted, this restitution is being greatly offset by an intense campaign to prevent patronage of the professionals involved.

The German film industry has been so damaged by the Nazi policies against Jews that the government has been forced to issue what amounts to a subsidy for the industry to the amount of ten million marks. All Jews have been expelled from film work in Germany.

In London the boycott against German trade is so active that a German boxer, Walter Neusel, has resorted

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## SOME BOOKS OF THE MONTH

*"The Pentateuch and Haftorahs",—Vols. II and III, Exodus and Leviticus,—edited by Dr. J. H. Hertz, Chief Rabbi of the British Empire. Oxford University Press, London and New York.*

WE reviewed in the last issue of the Review the first volume — the Book of Genesis — of this remarkable work. We have since learned that two more volumes have made their appearance, the books of Exodus and Leviticus, and have had the opportunity to study them. The same high tone of scholarly achievement which marked the first volume is contained in these. The notes to each verse of the Biblical text reveals the hidden beauty brought to light by the finest of ancient and modern commentators. So rich are these interpretations that it can be said without exaggeration that if one studiously reads through these volumes he may be regarded as a *Talmid Chochom*, a student well versed in Jewish teaching.

What makes these volumes, as the previous one, so indispensable to our modern generation is the fact that in addition to the explanatory notes to each verse there are appended special chapters discussing the critical phases of the Bible teachings. In the volume on Exodus, for instance, we have a fine historical discussion (p.56) on "What Light Does Egyptian History Throw on Israel in Egypt?" Again (p. 104) we find a keen analysis of the whole critical theory which would divide the Torah of Moses into a number of sources and redactions. After offering a brilliant defense for the traditional viewpoint, he says: "Nothing is more characteristic of the Higher Critic than the way he refuses to revise his views, in the face of the historical discovery which disproves those views".

IN the Book of Leviticus, we have a whole chapter discussing (p. 92) the Dietary Laws, in which are given the views of Maimonides, the Zohar, and other ancient as well as modern authorities as to the purpose and motive of these ritual commands. A thought provoking chapter is the one (p. 316) which discusses the antiquity and Mosaic authorship of the Book of Leviticus,—again in answer to the Higher Critics, who maintain that this, and other sections of the Priestly Code, were edited or written by Ezra and his school, in the 5th century before the Christian era. No abler defense of the conservative view could have been made than the one here presented.

What a fine thing it would be if our worshippers at the Sabbath services would have in their hands this edition of the Bible, while the Torah lesson is read! What a blessing it would be, instead of viewing the reading of the Torah during the services as a routine duty without any significance, that period would become an opportunity for Jewish intellectual enrichment and advancement, by the people following in this edition the words of our priceless spiritual treasure—the Torah.

—DR. ISRAEL H. LEVINTHAL

*"Upton Sinclair Presents William Fox", by Upton Sinclair Published by the Author.*

UPTON SINCLAIR suggests that we review his sensational book on the life of William Fox in this publication. Apparently he believes that the book has a special interest for us as Jews, since it deals with the life of a Hungarian Jew who became one of the leading figures in the gigantic motion picture industry. Aside from the fact that Fox was born a Jew, became Bar Mitzvah when he reached the age of thirteen, married into the Jewish fold, and numbered some influential Jews among his friends, we know little of what part, if any, his Jewishness played in the bankers' conspiracy to "gobble him up" and eliminate him from being a power in the entertainment world.

Sinclair gives us an amazing story of a truly interesting personality. He reviews his career from that of a cutter of linings in one of the clothing shops of New York to that of a dispenser of amusement to millions of people throughout the world. He reviews Fox's acquisition of chains of theatres throughout the country; his part in the development of the silent and then the talking pictures, and his dreams to place educational films at the disposal of millions of class rooms in our schools, and thousands of churches and homes. The book gives one an excellent opportunity to become acquainted with the development of the film industry, in which Fox played such a leading role. Of special interest is the part in which Sinclair describes the intricate financial transactions which led to the removal of Fox as the head of the gigantic structures which he helped to build up. Sinclair shows us how Fox was spurred on by bankers and financiers to embark upon one program of expansion after another, only to involve him in financial difficulties, and then capture the prize industries for themselves.

It is William Fox's side of the story and an indictment of modern industry controlled by banks and bankers. The other side has not been heard from, no libel suit having reached our courts as the author anticipated.

—JOSEPH GOLDBERG

*"The Jewish Utopia" by Michael Higger, Ph. D. The Lord Baltimore Press.*

THIS work by the eminent Talmudic scholar, who has already achieved so much by his editions of the Smaller Tractates of the Talmud, is significantly dedicated to the Hebrew University of Jerusalem—"Symbol of the Jewish Utopia". We are wont to associate our notions of Utopia with the conceptions of great writers in the non-Jewish field, with Plato's "Republic", Bacon's "New Atlantis", Campanella's "Civitas Solis", or with those of More and H. G. Wells. The mass of people will be surprised to learn of a Jewish Utopia. Dr. Higger,

(Continued on Page 22)



# REFUGEES IN A SWISS HOTEL

A LETTER FROM RUTH SEINFEL

*Grand Hotel, Brissago, Switzerland, June 10, 1933.*

ONE thing has brought its touch of realism to this place, and grim realism. For some strange reason—or rather for a reason that is not at all strange when you consider it more carefully—this hotel is full of Jews—German Jews, and Swiss Jews who have lived in Germany and now have come back to their own country. The reason is, of course, simply that all Switzerland is a haven for German Jews just now. A few miles along the lake shore is the village of Ascona, and there you can see Emil Ludwig in his villa built with American money, and Erich Mario Remarque, who wrote “All Quiet on the Western Front”. Remarque is not a Jew, but his book was burned in Germany because it was supposed to cast dishonor on the German war record, and so he also is an exile.

I have talked with these German Jews in the hotel here. I never in my life have met such sad people. They dread going back to Germany, and yet they must, because they cannot get their money out to live elsewhere. They tell me that in Berlin now the Jews do not stir out of their houses except to visit each other. They don't go to the theatre or the cafes or restaurants. And they who were always more German than Jewish have now suddenly become pious—they are lighting candles on Friday night and observing all the customs they used to laugh at.

These people don't speak of actual physical atrocities; apparently what physical violence there was was unorganized, and took place in scattered sections of the coun-

try. But the cold-blooded, step-by-step economic ruin that is being visited on them is almost harder to bear than literal brutality. You can see in their eyes a kind of uncertain, desperate look—they don't know what they should do, and so they do nothing, and just wait for the bread to be taken out of their mouths. For those who have children it is even more frightful. Only a certain per cent of Jewish children are allowed to go to school—one-per-cent, to be exact—and the parents are faced with the prospect of seeing their children grow up without an education.

BUT Jews have lived through such calamities before and will again. If they can't get an education for their children from the State, they'll educate them themselves. I sympathize with the individuals, and I am horrified by the barbarism of the whole performance, but I don't think anything can destroy the Jews.

I heard of a very unfortunate effect this business is having on one group of Jews, the German Jews who lived in Alsace before the Treaty of Versailles. When France took over that country the Jews were given the choice of renouncing their German citizenship and remaining, or going back to Germany, leaving their property and money behind. Most of them were *hoch-patriotish*, and went back to Germany. They got from the German government a check for their losses, but the reimbursement was not five per cent of what they relinquished. And now they are expropriated once more. I don't know how people can survive such experiences twice in a lifetime, but I suppose they manage somehow.

## How Otto Kahn's Mother Introduced Mme. Schumann-Heink to Safety Pins

(Mme. Ernestine Schumann-Heink, the most famous operatic contralto of our time, is, by her own admission one quarter Jewish, her grandmother having been a Jew. She has the greatest affection for Jews and has even learned to recite a prayer in Hebrew. In her autobiography she relates how, after a period of desperate poverty, she was at last elevated to principal roles in the opera house at Hamburg. There she was befriended by the Warburg family, whom she particularly admires because they kept themselves free from intermarriage. She then describes her acquaintance with the mother of Otto H. Kahn.)

IT was through the Warburgs, who were at that time (about 1894) the finest people in Hamburg, and whose sons are now rich bankers in New York, that I made another good friend—Mrs. Kahn, the old lady Kahn, in Mannheim, the mother of Otto Kahn in New York. She was indeed a kind friend. She provided me with warm blankets and shoes and many things during my bad days. I sang in Mannheim with tremendous success, but it was when my luck first turned, and I still did not have the proper clothes. When she saw how poor I looked she would dive into her own wardrobe and say:

“That won't do! You know, Heink, you are a prima donna now, and you must dress better—you cannot wear such poor-looking clothes. I will give you something nice—something pretty and fashionable.”

She would pull out this and that, and say, “Now, my child, which do you like best?—which do you want?”

Mrs. Kahn also saw to it that I was supplied with needles, threads, pins and even safety pins! Yes, she taught me how to use safety pins, for I had always had just plain pins before. One day she asked me why I didn't use safety pins and I said:

“Oh, they are so expensive, I can't afford them.”

“But, my child, she said, it is dangerous at the opera to use ordinary pins. When you sit down they may hurt you. You might even have an accident and part of your costume fall off, pinned up the way you are. No, no, that won't do.”

And so it was dear old lady Kahn who gave me my first introduction to safety pins. That will sound very funny, I am sure, but it's the truth.

## EXCERPTS—

EINSTEIN is as great a man out of Germany as in it; and although the colossal laugh which sounded throughout the civilized world at his expulsion was altogether at the expense of the Nazis, still they can pick Einstein's brains as easily when he is beyond the frontier as they can pocket the material property he has had to leave behind him . . .

Now if the Nazis are prepared to injure Germany in this useless and cruel way for the sake of destroying the Jew *qua* Jew, it is evident that they are not acting as Fascists or as Socialists, but simply running amok in the indulgence of a pure phobia—that is, acting like madmen.

—GEORGE BERNARD SHAW

\* \* \*

Among Jews, as with other advanced races, men devoted themselves, apart from religion, literature, art and science, to three pursuits.

First, *making money*, the lowest activity. The Rothschilds represent that activity among the Jews.

Second, *statesmanship*,—the art of ruling others. This comes, above money making, as gold is above lead in value, and is represented in the Jewish race by Disraeli, Prime Minister of England. He made Queen Victoria Empress of India, secured the Island of Cyprus for his Government at the Berlin Conference, invested British millions, securing control of the Suez Canal for the British Government, after the French had built it, not making a penny for himself.

Third, *philosophy*, love of knowledge, intellectual activity for its own sake, with no motive but that of ascertaining and establishing truth. That noblest of human pursuits is represented admirably, in the Jewish race, by Baruch de Spinoza. His career is as far above that of a Rothschild or a Disraeli, money maker or statesman, as the sun is above the burrowing mole and the cunning fox.

—ARTHUR BRISBANE

\* \* \*

It is sickening and terrifying to realize that a great people, whose advance during thousands of years has been marked by notable achievements in the arts and sciences, should respond to impulses of cruelty and inhumanity, which, when they have spent their force, will have lowered German civilization in the opinion of all peoples with whom Germany must have social and commercial relations throughout the future . . .

Such cruel policies as are referred to will bring their own penalties. They will result in loss of international prestige, in moral reaction among the German people of far-reaching effect, in loss of trade and commerce.

—U. S. SENATOR JOSEPH T. ROBINSON  
of Arkansas—Democratic Floor Leader

The Nazis have deliberately exhibited, as a means to power, what survived of a medieval religious prejudice against the Jews among the peasantry and the lower middle classes. They have converted it by gross misrepresentation of facts into a racial grudge as one justification for the crushing of democracy and the establishment of a militaristic despotism. And it is here that a consideration of the "atrocities" legitimately comes in. They may be over, but they really occurred. They were not accidental or incidental to the anti-Semitic program. They were foreseen and they are not sincerely deplored. If the ends toward which the anti-Jewish campaign was directed were petty and contemptible, the means by which the terror that was to crush and eliminate Jewish criticism of Hitlerism at a stroke were deliberately barbarous.

—NEW YORK HERALD TRIBUNE

\* \* \*

"It will be difficult to undo the evil that has been wrought by the Nazi clique during their short term in office. They have so succeeded in poisoning the minds of Germany through propaganda, that it is doubtful if years of education along enlightened, unprejudiced lines would serve to reinstate Jews in their proper place in German affairs. Whether or not the National Socialist party survives, the Jews are going to find the road back long and rough.

—HARRISON BROWN

\* \* \*

The social worker should utilize his knowledge, ability and experience for the purpose of bringing about the removal of those conditions which are responsible for most of the ills philanthropy tries to cure. In the name of Jewish life as it ought to be, the social workers should make part of their philosophy the abolition of poverty, the socialization of wealth, and the equalization of opportunity. But to be able to live up to that philosophy, they will have to act more courageously and more unitedly than they have in the past.

The growing spirit of affirmative Jewishness among the Jewish social workers deserves watching. It may yet prove to be the salvation of American Jewish life.

DR. M. M. KAPLAN

\* \* \*

SCHMELING is probably as poor a Nazi as BAER is a Jew. But that need not prevent any one, with an eye on HITLER, from referring to BAER as the Smiting Semite. It will probably invite Nazi counter-suggestions that SCHMELING was the victim of a plot by international Jewry. He was noticeably sluggish when he entered the ring. The answer? Doped, of course.

Probably no less a person than Justice BRANDEIS hired no less a person than JACK DEMPSEY himself to put something into SCHMELING's coffee. After all, if a man named O'RYAN will lead a Jewish anti-Nazi parade, why won't a man named DEMPSEY do anything? It is all quite simple—with the thermometer where it is.

—NEW YORK TIMES



## IN THE CENTER

### RESERVE YOUR HOLIDAY SEATS!

Members of the Center who are planning to worship in our Synagogue during the coming High Holy Days are advised to please make their reservations for seats now. This will insure for them the choicest location. The Religious Service Committee, at the request of the Board of Trustees, has adopted a resolution to the effect that the established prices shall be strictly adhered to and that no reductions shall be permitted at any time before the Holidays. Seats will be sold at prices ranging from \$5.00 to \$20.00 each, depending upon the location.

The services in the Main Synagogue will be conducted by Rev. Samuel Kantor assisted by the famous double choir under the personal direction of Rev. I. Kaminsky. Those who worshipped in our Synagogue last year were unanimous in their praise of the impressiveness of our services, to which no little was contributed by the excellent choir. Rabbi Levinthal will, as heretofore, preach at the Rosh Hashonah and Yom Kippur services.

There will be additional services in the Auditorium of the building. Seats will be sold at \$5.00, \$7.50 and \$10.00 each.

### JUNIOR BOYS AND GIRLS HOLD CLOSING SOCIAL AFFAIR

The Junior Boys and the Junior Girls ("The Peps") held a joint social affair last Saturday evening, June 24th, on the Roof of the Center building.

The members of the two groups enjoyed an excellent program of entertainment arranged for that evening.

The group will resume their weekly meetings early in the Fall. Announcements of their plans for the coming season will appear in the Center Bulletin to be published in September.

### SECURE YOUR CARDS FOR THE SECOND HALF OF THIS YEAR

We wish to call the attention of our members holding cards which expire July 1st to please secure new cards for the second half of the current year.

These cards are now required for admission to all functions in the Center building. Please secure your new cards by paying the balance on your membership.

### CENTER PLAYERS TO PARTICIPATE IN THEATRE TOURNAMENT

At the request of the management of the Alamac Hotel at Lake Hopatcong, N. J., the Center Players, under the leadership of Mr. Milton D. Balsam, will participate in an inter-institutional theatre tournament to be held at that hotel during the summer.

The Players are arranging to produce "Eyes", which was so well received when presented at the Center recently. The winning cup will be awarded by a committee of judges consisting of leading playwrights.

### CONGRATULATIONS

Mr. and Mrs. Aaron Lewis upon the arrival of a son to their children, Mr. and Mrs. Louis Salkin (nee Ruth Lewis) on June 22, 1933.

Mr. Hayman Epstein upon his engagement to Miss Peggy Teitlebaum.

Mr. and Mrs. Frank Schaeffer upon the arrival of a son on June 19, 1933.

Mrs. Pauline Diamond upon her marriage to Mr. Joseph Israel, of Lakewood, N. J.

Announcement has been made of the engagement of Mr. Lewis J. Rachmil, son of Mr. and Mrs. Hyman Rachmil, and former President of the Young Folks League of the Center, to Miss Helen Goldman, daughter of Mr. and Mrs. Jacob Goldman.

We extend our sincerest congratulations and best wishes to Mr. and Mrs. Rachmil, Mr. and Mrs. Goldman and the engaged couple.

### CELEBRATE FIFTIETH WEDDING ANNIVERSARY

Mr. and Mrs. Max H. Haft celebrated their Fiftieth Wedding Anniversary at the Center on Sunday evening, June 25th. Attending the dinner and reception were immediate members of their families and intimate friends.

Mr. Haft is a member of the Religious Service Committee and the Governing Board of the Center.



# LETTERS TO THE EDITOR

May 29, 1933

Editor,  
Brooklyn, Jewish Center Review

I want to congratulate you on the Brooklyn Jewish Center Review, copy of which I received at my home. I enjoyed reading it and am certain that it fills a real need in the homes of your members. As a matter of fact, I think it ought to have a larger circulation than the membership of the Brooklyn Jewish Center, since its whole attitude and scope of interest are nation-wide.

With kind personal regards and best wishes, I am

Sincerely yours,

SAMUEL M. COHEN,  
Executive Director

The United Synagogue of America

\* \* \*

*(Excerpt from a letter received through the Review)*

Dear Dr. Levinthal:

Although you do not know me, I feel that I have known you ever since the day when Dr. Hertz presented the students at Jews' College with a copy of your book "Steering or Drifting—Which?" I have been in the ministry in Poplar—on the outskirts of East London—since 1928, and during this period, your methods and marvelous homiletic sermons have been a constant source of inspiration to me in my preaching. I remember, when still a student at Jews' College, remarking to Dr. Daiches, the Professor of Homiletics, that yours were the most perfect modern Jewish sermons I had read.

And so this, my hero-worship, has continued unabated. I have always endeavored to follow you, sir, so much so that I devour any piece of your published work that I can lay my hands upon. Your sermon in the Homiletic Review of last June fascinated me and I bought a copy of American Sermons edited by Abraham Burstein, only to read your sermon on Beshalach.

I have always wished to visit the States in order to hear you preach, but as economic conditions render this impossible, for the present at least, I have plucked up the necessary courage to write to you.

Yours very sincerely,

I. K. COSGROVE

Poplar Associate Synagogue, Bow Lane, London, Eng.

\* \* \*

June 19, 1933

Editor

Brooklyn Jewish Center Review

We hope that you will make available some space in your next issue for the publication of this letter.

On the morning of Tuesday, June 6, fate deprived us of our precious jewel, our dearly beloved son, Bernard. The shock was a severe one, and to this moment we cannot reconcile ourselves to the belief that this healthy, life-loving young son of ours is no longer among the living.

It was a great consolation to us to have received such fine expressions of sympathy and such splendid cooperation on the part of the Center. We are sincerely grateful to the Center and to the many members of the institution for the friendship they have shown us, and for their efforts to lighten our great sorrow.

Very cordially yours,

MR. & MRS. H. E. BOSKOWITZ

*(The editor became acquainted with Bernard Boskowitz through his eager interest in this publication, and can sadly testify to the young man's ingratiating qualities and his fine intellect. It was a terrible shock to learn of the horrible accident which took his life. His death should spur all who are able to work earnestly for the passage of some ordinance which will make garage carbon monoxide slayings impossible.)*

## FIRST GROUP TO GRADUATE FROM THE CENTER ACADEMY; JUNE 15th



Reading from left to right: Daniel Harvey Adler, Harold Leon Jaffe, Jean Lampert Koven, Edythe Jean Lipsig, Miss Irene Bush, head of Hebrew Department, Dorothy Thelma Bober, Miss Alice M. Brennan, Director of the Academy, Arline Faith Brandt, Miss Ethel Ayers, instructor of Graduating Class, Blanche Frances Rubin, Harold Hirsh Liebow and Louis Moses Brier.



**THE KISS**  
(Continued from Page 7)

The blows that fell upon Reb Schachne sounded hollow, like blows upon an empty barrel. They tore his beard, they dug their fingers into his eyes, they sought out the most vital spots of his body for injury, they tore him to pieces.

The body trembled, but the two rows of teeth clenched harder and a cracking of flesh and bones was heard from Reb Schachne's mouth.

And Vasilenko shrieked—wildly and terribly, like a stuck pig.

How long this lasted the peasants knew not. It ceased when they saw that Reb Schachne's body no longer trembled. A look upon his face frightened them. It had lost semblance to a human face.

Vasilenko writhed weakly on the floor and strange, hoarse cries escaped him at intervals. His eyes were large and glassy and gazed without meaning. He was insane.

With a horrified "God save us," Vasilenko's comrades ran from the house.

On the streets the pogrom raged, and between the cries of the victims and the murderers no one heard the gasps of the living man who was dying in the teeth of the dead one.

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## CENTER TID-BITS

By J. G.

Rabbi Levinthal used a polished but mighty hard club, when, at a recent meeting, he gave a "lacing" to one of our members for traveling on a German boat.

\* \* \*

We are officially enjoined by our leaders from boycotting German made products but unofficially it is a great "Mitzvah".

\* \* \*

Hon. Irwin Steingut, home fully recovered from his recent operation, was greeted by the public commendation of the Citizens' Union for his energetic work as the minority leader of the N. Y. Assembly. Coming from such critical sources it must have been thrice welcome.

\* \* \*

Relieved of his presidential responsibilities, Mr. Isidor Fine is looking about for some diversion, aside from shirt manufacturing. He is planning the organization of a Center Shadchonim Bureau, in anticipation of the return of prosperity.

\* \* \*

Judge Sweedler told an interesting story at the Jewish Education Dinner held at the Center several days ago. When the Hebrew language was introduced in the curriculum of the Abraham Lincoln High School, the prize for highest achievement was awarded, curiously enough, to an Italian student. The following year the lad failed to register for the Hebrew studies. When asked to explain his action, he said: "My father owns a fruit stand in a Jewish neighborhood. I hoped that by knowing Hebrew I would be able to help him by speaking to his customers in their own language. But I soon found they could not understand what I was talking about."

\* \* \*

The female delegates to the Young Israel convention—according to a report printed in one of the Yiddish dailies—openly expressed doubt of the sincerity of the religious convictions as professed by the male members of the organization. Most of them, the girls claimed, shun matrimony, although they are well advanced in years. This, they said, is contrary to the spirit of the Jewish religion. Hayman Epstein "broke the ice" by announcing his engagement to a Young Israelite there and then. He was given a vote of thanks for having dared.

\* \* \*

Clarence Darrow's passion for debating for the sake of debating is best illustrated by the following incident. Some years ago the famous criminal lawyer debated Capital Punishment at the Center forum. Following the debate we invited Mr. Darrow to our Dining Room. In the course of conversation he expressed a desire to debate against Zionism, volunteering the information that he had visited Palestine and was fully acquainted with the Jewish experiment in the Holy Land. We doubted the possibility of obtaining a Zionist leader of equal standing to participate in such a debate. "If that's the case"—Darrow answered—"get someone to oppose the Zionist movement and I'll take the defense".

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## PROPOSED MEMBERS

*The following have applied for membership in the  
Brooklyn Jewish Center.*

Albert, Philip J.

Unmarried

Dresses

Residence—1307 President Street

Business—Chicago, Illinois

*Proposed by* Louis Albert

Frankel, Simon

Married

Upholstery

Residence—852 St. Johns Place

Business—852 St. Johns Place

*Proposed by* Joseph Goldberg

Graber, Ernest Arthur

Unmarried

Eggs

Residence—1552 Carroll Street

Business—18 Harrison Street, N. Y.

*Proposed by* Jesse Merovitz

Goldsmith, Jack

Unmarried

Residence—1272 President Street

*Proposed by* Joseph M. Schwartz

Parnes, Jacob

Married

Bakery

Residence—238 New Brunswick Avenue,

Perth Amboy, N. J.

*Proposed by* David Feiler

Silber, Dr. Samuel

Unmarried

Physician

Residence—279 Buffalo Avenue

Business—279 Buffalo Avenue

*Proposed by* D. Samuel Greenberg

*The following has applied for reinstatement:*

Kirsch, H.

Married

Beverages

Residence—2323 Avenue J

Business—925 Flushing Avenue

*Proposed by* Joseph Goldberg

EMANUEL GREENBERG, *Chairman*  
*Membership Committee*

### EXPRESSION OF CONDOLENCE

Our sincere expressions of condolence are hereby extended to Dr. A. Posner upon the death of his beloved brother, Mr. Zusha Posner, on June 21, 1933.

## FLATBUSH MEMORIAL CHAPEL

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### A VALUABLE PUBLIC SERVANT

Mr. George Ringler has earned the appreciation of the entire Orthodox Jewish community of the Greater City. It was he who in his capacity as Confidential Investigator in the Department of Health of the City of New York accomplished a remarkable piece of work in gathering evidence which resulted in the sensational expose. A public servant like Ringler who, as an official in the Department of Health and a respected member of the Jewish community, has shown himself to be fearless and absolutely incorruptible, is a valuable asset to the entire city. Not only do the nefarious racketeers make a mockery of things holy and bring discredit to the Jewish name, but through fraudulent food products which they foist upon observant Jews they endanger public health. There can be no sympathy whatever for these thieving desecrators. They deserve the full penalty of the law. And the work of a faithful civic servant like George Ringler should be accorded the fullest recognition with the reward of promotion to a higher rank.

*(The Review is pleased to reprint the above editorial which appeared in the Brooklyn Jewish Examiner of June 9, 1933. Mr. Ringler is a member of the Governing Board of the Center and an active worker in our institution.)*

### GYMNASIUM SCHEDULE AT THE BROOKLYN JEWISH CENTER

#### Monday

Men .....	3 p. m. to 11 p. m.
Boys .....	3 p. m. to 5 p. m.
Women .....	10 a. m. to 3 p. m.
Girls .....	_____

#### Tuesday

Women .....	10 a. m. to 10 p. m.
Girls .....	3 p. m. to 5 p. m.

#### Wednesday

Men .....	3 p. m. to 11 p. m.
Boys .....	3 p. m. to 5 p. m.
Women .....	10 a. m. to 3 p. m.
Girls .....	_____

#### Thursday

Men .....	5 p. m. to 11 p. m.
Boys .....	_____
Women .....	10 a. m. to 5 p. m.
Girls .....	3 p. m. to 5 p. m.

#### Friday

Men .....	2 p. m. to 6 p. m.
Boys .....	2 p. m. to 6 p. m.

#### Sundays and Legal Holidays

Men .....	10 a. m. to 6 p. m.
Boys .....	2 p. m. to 6 p. m.

### THE SABBATH

Friday Evening Services will be held at 6:30 o'clock.  
Sabbath Morning Services at 8:45 o'clock.

### DAILY SERVICES

Morning Services at 7:00 and 7:45.  
Mincha at 8:00 P. M.

## An Earnest Request!

During the Summer months the Center will continue to function as heretofore. While some of the activities will necessarily be curtailed, the other departments will remain open in order that the members may avail themselves of its facilities. Services will be held in the Prayer Room on weekdays and in the Synagogue on the Sabbath. The Physical Training Department will be available to all the members and their families as per schedule printed elsewhere in this issue.

To enable us to continue with our activities we shall require the cooperation of our members. We, therefore, appeal to them most earnestly to please send us their checks for whatever amount is due us, whether for membership dues, house charges, pledges, etc. Send us the full amount of your bill if you can, or send us part of it now if you cannot spare the whole amount at this time.

Our expenses in running the building must be met in July no less than in January. With other incomes eliminated during the Summer months we must rely on the assistance of our members, and they alone can make it possible for us to continue our work.

Please do your duty—and do it now!

J. M. Schwartz, *President*  
Fred Kronish, *Treasurer*



## THE PROGRESS OF THE BOYCOTT

(Continued from Page 5)

Aside from its direct efforts to organize a boycott—which has been restricted entirely to correspondence, the organization not having the facilities to send out personal committees to firms—the boycott Committee has concerned itself with the placing of window placards reading: "For Humanity's Sake! Boycott German Industry! Don't Buy German Goods!" and with the wide distribution of stamps, containing the same wording, and intended for pasting on the backs of letters and packages.

This latter effort has received an unexpected setback. Edward J. Dillon, the Assistant Postmaster of Hartford, Connecticut, on seeing these stamps, queried the Postmaster General on their legality. He received a reply from Third Assistant Postmaster General C. B. Eilenberger, who said that it was illegal for these stamps to be pasted on the backs of envelopes which pass through the mails. His reason was that the stamps might be mistaken for United States postage stamps.

The fact is that these stamps are printed in light blue and their lettering makes them distinctively different from any other stamp. But aside from this, propaganda stamps like these are common and the Red Cross particularly makes a practice of distributing them widely under the name of "Christmas seals". The matter has now been taken up by Samuel Untermyer, who has been a steadfast supporter of a trade boycott against Germany.

The placards are being seen in store windows throughout the city but usually it is the neighborhood tradesmen who put them up. They are also being distributed in other parts of the country by the approximately seventy-five posts of the Jewish War Veterans.

One result of the boycott conducted by this Committee, and by propaganda from others, is to be seen in advertising published in the New York press or on posters. There is a widely advertised hair preparation whose slogan, prominently lettered, was "the new German hair tonic." In the latest subway and elevated cards this slogan is out. In recent issues New York newspapers carried an ad from a well-known Broadway restaurant that has several branches, in which the featured statement was that the imported beer it sold was made in the Saar country, which is not under Germany but under the jurisdiction of the League of Nations.

Such advertising is appearing with increasing frequency.

A reason for the boycott activities of the Jewish War Veterans—apart of course from the natural indignation at the Nazi treatment of Jews—may be found in the official history of the organization. "The Jewish War Veterans of the United States," an official statement reads, "was born in 1894 out of a desire on the part of Jewish veterans of the civil war to combat anti-Semitism. Later, the Jews who fought in the Spanish-American war considered it necessary to found a Jewish organization of ex-service men, which they named the Hebrew Veterans of the War with Spain. After the world war similar discrimination and anti-Semitism appeared. Several Jewish veteran associations sprang up in various sections of the United States and these were consolidated into the national group." J. George Fredman is the Commander-Chief and Col. Morris J. Mendelsohn is chairman of the Anti-Nazi Boycott Committee, which has its headquarters at 276 Fifth Avenue, New York.

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## SOME BOOKS OF THE MONTH

*(Continued from Page 12)*

in this little volume, gives us a collection of all Biblical, Talmudic and post-Talmudic references which touch upon the Jewish dream of a regenerated society. "Unlike Plato's Republic", our author tells us, "where the ends sought are political rather than spiritual, the motive of Prophetic Rabbinic Utopia is the spiritual perfection of human society."

Dr. Higger denies the fact maintained by some critics that Judaism followed the example of Christianity in emphasizing the life beyond the grave. "That this theory is absolutely fallacious, one learns from the fact that, alongside the views that this world is a preparation for the next, rabbinic literature contains numerous passages describing the kind of ideal life that nations as well as individuals must lead so that a universal paradise of mankind might be established in *this* world—with no reference to the future world whatever. In fact, the yearning for an ideal life in this world, as found in rabbinic writings, may be much older than the theory that this world is merely a vestibule to the next world. For that yearning is rooted in the teachings of the Prophets, who were mainly concerned with an ideal life of universal peace and brotherhood in this world."

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To everyone who desires to become familiar with the Jewish conception of what life on this earth ought to be, with the Jewish ideal of a Utopia for all mankind, this volume is most heartily recommended.

## THE KING OF JEWISH BOHEMIA

*(Continued from Page 8)*

magnificent, homage-inviting appearance at every Zionist gathering. He collected drinks in payment for this Zionist hymn.

Even his will turned out to be a humorous sketch. In it he wrote, among other things: "To the rabbis I leave what I don't know; it will help them to a longer life. To my enemies, I leave my rheumatism. To the Jewish editors I leave my broken pen, so that they can write slowly and avoid mistakes." The Jews of the East Side felt the passing of a colorful figure. When the funeral procession reached the Educational Alliance, there were ten thousand Jews behind his coffin, with some two hundred policemen keeping order,

Imber, until his death, remained the most complete and the most picturesque type of Jewish Bohemian in America. With his death, the Jewish Bohemia lost its color, nay, its very life. A series of pretensions at Bohemianism that followed Imber in the ghettos of New York and elsewhere could not successfully emulate Imber's spirit and doings. Even to pretend at carefree abandon, to pose, one must know how. And Imber knew this delicate game exceedingly well. He was proud of his Bohemian title. How pained his departed spirit must have been when even this title was, on one occasion at least, doubted by those who remained behind. A Jewish weekly once printed an article about him, respectfully calling him one of the few true Bohemian Jews in America, and immediately a naive reader wrote a letter of protest to the effect that Imber was a Galician, and not a Bohemian!

## JEWISH NEWS OF THE MONTH

*(Continued from Page 11)*

to allotting 20% of his receipts to the relief fund of German Jews in the hope of increasing the attendance at his fights.

The modification of the employment laws in Germany through which Jews hoped for a more tolerant attitude on the part of the government, was dissipated by the Reich's Commisar for Hesse, Sprenger, who stated at a mass meeting in Frankfurt: "The Jews need not hope that modification of the employment laws will restore Jewish rights to employment. Only those of German blood can be given work."

Those German firms which have cleansed themselves of Jewish employees are now being given certificates of purity by the Nazi headquarters. Such a certificate, issued to the Olex gasoline company, reads: "The Economic-Political Department of the National Socialist Party Headquarters testifies that the Olex Company has dismissed all non-Aryan leading employees and is henceforth to be considered Aryan. All authorities may patronize Olex unhesitatingly." The company has sent a copy of the certificate to its branches but has requested the branch managers not to display it prominently for fear of offending Jewish and liberal-minded customers.

Cuba has prohibited Jewish assemblies because it refuses to sanction any anti-Hitler protest meetings. All Jewish mass activities, even directors' meetings, are forbidden.

Because of the effects of the boycott on German industry, which is now beginning to make its influence felt on German industrialists, publicity for a retaliatory boycott against German Jews is appearing all over Germany. Jewish business however has suffered intensely and consistently ever since the Nazis came into power.



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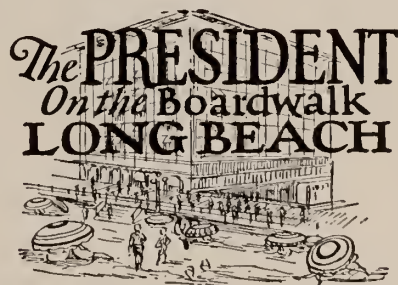
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A New Deal For Judaism

A Prelude To A New Season

The Fourth Dimension

A Stable In Palestine

A Jewish Composer In Name  
And Fact— Ernest Bloch

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# The Brooklyn Jewish Center Review

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## A NEW DEAL FOR JUDAISM

A ROSH HASHONAH MESSAGE

By DR. ISRAEL H. LEVINTHAL

THIS is the day of the New Deal. Under the leadership of President Roosevelt, Americans are fast learning that this age calls for a New Deal in the solution of our economic, our social and our political problems; that the old methods and attitudes, as well as the old shibboleths and platitudes, have failed to heal the ailments that have affected our national life.

It is hardly necessary to say that the President will find hearty cooperation from, and a willing following in, the masses of Jewish citizens of this land. American Jewry will be in the forefront of those eager to usher in the New Deal that shall guarantee a Square Deal to every man, woman and child in this land.

On this Rosh Hashonah, the annual Review Day of the spiritual forces in our Jewish life, it is, however, necessary for us Jews to realize that Judaism, too, as well as America, demands of us a New Deal. The Old Deal that we gave to our spiritual heritage has failed, and failed miserably, to make it an effective, integral part of our life. The indifference, the neglect, the care-free attitude that so many of our Jews display toward the future welfare of their people, toward their faith, their culture and their ideals, have been responsible for the general bankruptcy of Jewish life in America.

WE need an NRA in American Jewish life, a resolve on the part of every Jew to bring about a recovery of those ideals that have given strength and vitality to Jewish life in all the ages past. The NRA for us Jews must have an added meaning to what it has for us as Americans.

N ought to remind us of the *Nationality* of Israel, that is today being battered by enemies as never before since the days of the Spanish Inquisition. The *Nationality* of Israel, the Jewish People, demands a New Deal

on the part of the individual Jew, a sense of responsibility of the one for the others, a new appreciation of the old truth *Chaverim Kol Yisroel*—"all Israel are brethren," each Jew responsible for the welfare of the others. The cause of Palestine, symbol of the *Nationality* of the Jew, is worthy of a New Deal from the great mass of those who hitherto have failed in their duty. Palestine is today the sole hope of our stricken brethren in Germany and in all other benighted lands. Act, then, in the spirit of recovery of the *Nationality* of Israel.

R ought to remind us of the Religion of Israel. Our religious life and ideals, here in America in particular, call for a New Deal if they are to survive the present cataclysm that has come upon them.

I N our own area, we are making a valiant attempt, through the instrumentality of our own Brooklyn Jewish Center, to rekindle the flame of loyalty and devotion to our God, our Torah, our culture, our spiritual heritage, in the hearts of our people. We see how eagerly many, especially of our young people, flock to us to quench their thirst for Jewish thought. Oh, how much we might have accomplished if the people of our community had rallied to our Center's support! Give your Religion a New Deal and it will become once again a source of spiritual life and blessedness to us all.

A ought to remind us of what it stands for in the national symbol—*Act! Act!*—that is the demand of the New Deal. To think about the New Deal is not enough! To say that you are a Jew at heart is not enough these days! You must act! You must prove your belief in the New Deal by acting in the spirit of the New Deal!

(Continued on following page)

In an address which the great publicist, Walter Lippman, recently delivered, he used words which we may aptly repeat to every Jew in this land:

"We live in a great age, and we are put to the test whether we can be worthy of it. . . . The fates are busy. In such moments men have to live greatly or they fail miserably. In the quiet ages, as in the brief pause of peace and prosperity which preceded the war, the easier virtues are perhaps sufficient. But in the ages of storm and stress a people must rise to its destiny or shrink into despair. It must force itself to actions that seem beyond its strength and undertake tasks that would appear to transcend its powers."

May the New Year bring to each and every Jew the desire and the will to live greatly, nobly and worthily, as befits these tragic days. May it inspire each and every one of us to give a New Deal to our America, and a New Deal, too, to the Jewish People and the Jewish Faith. Then shall we have the right to hope and pray that God may inscribe for each and every one of us a year of life and happiness, of peace and blessedness!

## OUR LOSS -- BOSTON'S GAIN

IT is with feelings of deepest regret that we of the Center bid farewell and say *Zescho Le Sholom* to Mr. Benjamin Hirsh, a member of our Hebrew School faculty, who has accepted the Principalship of the School of Temple Mishkon Tefillah in Boston, one of the largest and most influential schools in all New England. For more than a dozen years Mr. Hirsh has given of himself wholeheartedly, devotedly and unselfishly to the holy work of instilling a love for our faith and culture in the hearts of our children who were fortunate enough to enjoy his instruction in our Hebrew School. Mr. Hirsh's abilities as pedagogue and his standing in the Hebrew educational field need not be recounted here. Suffice to say that he represents the finest and the noblest in that sacred calling, and is recognized by his colleagues as one in the forefront of his profession.

Not only will he be missed in our Hebrew School, but also by the hundreds of men and women who enjoyed the intellectual treats he offered them every Sabbath afternoon between Mincha and Maariv, when he interpreted for them the holy words of Scripture, Mishnah and Aish Yaakov. It will be difficult to replace him, for very few can satisfy, as he has, the intellectual yearning of the many who came to hear him.

Mr. Hirsh goes to his post accompanied by the blessings and best wishes of his colleagues on the Hebrew School staff, the graduates and pupils of our school, the Hebrew School Committee, the Parents-Teachers Association and all in our Center who have come to know him and to love him.

*Zescho Le Sholom U-voach Le Sholom!* You go from us with the blessing of Peace on our lips; may you enter your new field of activity also *Le-Sholom*, to bring spiritual peace in the hearts and minds of those whom you will now serve.

I. H. L.

## DR. DEWEY'S QUERIES

DR. JOHN DEWEY, writing in the July number of *Current History*, discusses a problem which is of vital interest to parents at this time of the year. He lists certain questions which parents will ask themselves to determine the type of education which they wish for their children. Those questions seem to be of particular importance to Jewish parents.

At the head of the list is the question of whether it is a good thing to bring up the young with the desires and habits that try to preserve everything just as it is today, or should children be prepared to meet change, weigh values and select the good in the new?

Surely parents who value the traditions of their fathers will ask this question and will realize that in this changing, hectic world it is necessary to prepare children to select what is good in the new without losing what is good in the old.

Another question which Dr. Dewey puts is: "How much of the background and development of our civilization do children need to understand what is in the world today?" The understanding of their past is of the utmost importance to our children if they are to be happy members of a society today which so often has little understanding and hence little tolerance.

"How much do they need to become cultivated individuals able to enjoy leisure and carry on worthwhile traditions?" is a third question, and one which is most important to everyone in this day when city committees are being formed for just such purposes.

What is more important than the carrying on of Jewish traditions and Jewish culture during this leisure? Where can the child learn the old songs, poetry and music if he does not learn it in school? For, as Dr. Dewey says, the position of home and school is now completely reversed and the child no longer goes to school to learn only those things which the home and community cannot teach. The school today must teach all which the home of old taught, plus the Three Rs.

Dr. Dewey says the parents' answers to these and other questions and the skill in translating the answers into practice will determine the kind of school chosen. The skill of putting the answers into practice is frequently difficult and often impossible if we cling to the old type school which is so bound with "system" that the needs of the children cannot be met. The modern progressive school is attempting to meet these needs as Dr. Dewey points out, and our own progressive Center Academy is certainly fulfilling these requirements.

—A. M. B.

## HUMOR ?

*Judge*, in its September issue, nominates as the dull-est reading matter of the month—"Swastika versus the Kosher sign".



# WHAT IS HAPPENING IN UPPER SILESIA?

IT is now more than three months since the Council of the League of Nations accepted the report of Sean Lester, its rapporteur on minorities, regarding the position of the Jews in Upper Silesia, and since Germany after a bitter struggle, agreed to rectify the discriminatory measures complained of by Franz Bernheim, upon whose petition the League acted.

In these three months what has the German government done to restore to the Jews of Upper Silesia the rights that belonged to them, and which they enjoyed before the Nazi regime overtook them? Has Germany lived up to its agreement, and are the Jews of this portion of the Reich in possession of that normal freedom which is so completely denied their compatriots in the rest of the country?

Theoretically, Jewish rights have been restored in Upper Silesia; that is to say, Jewish doctors and lawyers are permitted to practice their professions, and discriminatory laws against Jews have been taken off the official books. A call to the German consulate in New York City—made more in a spirit of curiosity than with a hope of receiving reliable information—brought the reply that Germany has complied with the requirements of the League in the matter. Were Jewish professionals allowed to practice? Yes, they were. Were those Jews who might have been in government service and dismissed by the Nazis returned to their posts? That, the informant—or rather, informants, for three officials shared in the responses to the questions—did not know. Did they know whether any Jews were employed by the government in Upper Silesia today? No. that was not known. However, the informants added, those Jews who were entitled to pensions under the old regime had been restored to the pay-rolls. Further than that the consulate did not know.

IN fact, however, the Jews of Upper Silesia are little better off today than they were before the League of Nations came to their defence. The same day that the Council

accepted the Lester report the *Berliner Tageblatt* stated: "The German government will naturally respect the Council's decision in the Bernheim case as it has other League decisions. Practically, however, today's decision does not matter."

And that is precisely the situation.

The moment the new regulations went into effect the Nazis of Upper Silesia began an intense campaign to see to it that the decision of the League should be another scrap of diplomatic paper. In the town of Glatz alone the municipality passed a resolution the following day to withdraw all its official announcements from newspapers accepting advertisements from Jewish business houses. By word of mouth and through printed matter the order was passed around to boycott every Jewish doctor and every Jewish lawyer as soon as he reopened his doors, and to use more than persuasion to prevent those of liberal inclinations from throwing a bone or two to the proscribed race.

OCCASIONALLY, when discrimination broke through the barriers imposed by the League, the German government was forced to step in and order a recession, as in the Gleiwitz case last month. That municipality had officially excluded Jewish property owners from the subsidy the state provided for the repairing of houses as a means of reducing unemployment. When the Jews complained to the local authorities the ruling was amended to the extent that Jews were included in the subsidy benefits, but with the provision that in repairing their property

the Jewish owners could only employ Aryan labor. Upon further complaint the ministry was obliged to interfere, with the result that Jewish workmen were permitted to receive employment from their brethren.

In the same town the officials had denied the use of the swimming pool in the public park to Jews, although the pool had been built through the contributions of two wealthy Gleiwitzers. *Cont'd page 16*



A drawing of the stages on which were enacted the celebrated pageant, "The Romance of a People," both at the fair in Chicago, and at the Polo Grounds in New York. The design has attracted especial interest because of the harmoniousness with which the varied scenes blend with it.

# A JEWISH COMPOSER IN NAME AND FACT—ERNEST BLOCH

By JOSEPH WOLFE

THERE have been many distinguished Jewish composers, but Ernest Bloch is unique among them: he is a Jew and his fame rests largely on music that is known as Jewish.

Bloch has recently received additional attention through his composition of music for synagogal use; but he has been writing music inspired by his Jewishness for many years, and among serious musicians and discerning listeners he is ranked, through this music, among the best of modern composers.

In fact, some critics have acclaimed him as belonging to that select few among music writers of today who will survive. When it is remembered that only two other men are given a good chance for survival, Richard Strauss and Jean Sibelius, it will be seen to what a high elevation Bloch has been raised.

Yet the "Jewish" music of Bloch is nothing of the sort. It can no more be called Jewish than the music of the *Hatikvoh* can be called Jewish (it is a Slavic folk-song). In reality, there is no such thing as Jewish music, as music is known today. We have the intonations brought down to our times through sacred writings but these can hardly be called music. *Kol Nidre* may be classed as authentic Jewish music but such a classification may also be termed doubtful. The Jewish wanderings, and the constant assimilation by Jews of the arts of the countries in which they have lived, make a true racial music impossible. The wailing melodies in the minor key which so many of us take for Jewish music are both a legacy from the Orient (in a much distorted form) and a psychological reaction.

WHAT Bloch has written—and his work includes many titles of purely Jewish import, like the "Schelomo Rhapsody" and "Oriental Symphony on Jewish Themes"—is music felt to be an outgrowth of the racial spirit animating him, and of a desire to paint in tones the scenes and emotions extracted from the Bible. He himself has explained his compositions thus:

"It is not my purpose, not my desire, to attempt a 'reconstruction' of Jewish music, or to base my work upon melodies more or less authentic. I am not an archaeologist. I hold it of first importance to write good, genuine music, *my* music. It is the Jewish soul that interests me, the complex, glowing soul that I feel vibrating throughout the Bible. The freshness and naivete of the patriarchs; the violence that is evident in the prophetic books; the Jewish love of justice; the despair of the Preacher in Jerusalem; the sorrow and immensity of the Book of Job; the sensuality of the Song of Songs.

"All this is in us; all this is in me, and

it is the better part of me. It is all this that I endeavor to hear in myself, and to transcribe in my music; the venerable emotion of the race that slumbers way down in our souls."

This explanation is quite different from the drivel which other composers of "Jewish" music use in describing their work. It is the explanation of a man who sincerely desires to express the inalienable feelings of race.

Bloch has spent a good deal of his life in this country. He came here in 1916, imported by the dancer, Maud Allan. Few will remember Miss Allan. She was a Canadian girl who, after an indifferent career, burst into flame with the Dance of Salome. Because of the clothes she failed to wear and because of the kiss she pressed on the lips of the decapitated John, she scandalized half the world. Bloch was supposed to conduct her orchestra for an American tour, but arrangements went wrong, the tour was suspended and the orchestra disbanded.

HE was however known in the United States through an opera, "Macbeth," which was produced in Paris in 1910. The controversy it caused was noticed by American publications. Romain Rolland was so enthusiastic over the work that he made a journey to Geneva, where Bloch lived, to meet and encourage the young composer (he was only thirty then.) Rolland's commendation precipitated a critical debate, during which Arthur Pougin, a noted French critic, made an uncompromising attack against it. This writer, however, had also condemned "Carmen" after its premiere, saying that Bizet's masterpiece was devoid of melody and even of technical excellence.

Several other works had made the name Bloch known in music centres. These were his "Jewish" music. There was a setting of Psalms 114, 137 and 22, for voice and

(Continued on Page 13)

## THE WORLD'S DEBT TO ISRAEL

By LYMAN ABBOTT

WE Gentiles owe our life to Israel. It is Israel who has brought us the message that God is one, and that God is a just and righteous God, and demands righteousness of his children, and demands nothing else. It is Israel that has brought us the message that God is our Father. It is Israel who, in bringing us the Divine Law, has laid the foundation of liberty. It is Israel who had the first free institutions the world ever saw. It is Israel who brought us our Bible, our prophets, our apostles.

When sometimes our own unchristian prejudices flame out against the Jewish people, let us remember that all that we have and all that we are, we owe, under God, to what Judaism has given us.



# A STABLE IN PALESTINE

By I. J. HIERI

(I. H. Hieri, known also as Palieskin, was one of the pioneer Palestine colonists and workers for a national homeland.)

**T**HIS episode took place on Erev Rosh Hashonah in the first Jewish colony in Emek Izreal—Merchavia.

How did the first colonists settle in the valley? How was the name Merchavia given to the settlement? In this way.

The beautiful, broad valley of Emek Izreal, surrounded by the Carmel and the Gled hills, heralded a glad welcome to those courageous members of its old inhabitants who, after centuries of wandering, were at last returning to it.

The morning sun sent out its bright beams to guide to new paths twenty-five young men and women, all healthy and strong and walking with firm tread, who entered this marvellously lovely valley. With them they brought ploughs, scythes and many modern implements for farming. But before they betook themselves to the work of tilling the land they climbed up to the highest peak of the neighboring hills and there solemnly made their vow to build a colony and reclaim at least this piece of land, which they had just bought, for Israel. Long did they gaze on the surrounding country. As far as the eye could reach lay broad and glorious plains. They looked to the East and to the West; they looked to the North and to the South, and they saw infinite grandeur in every direction.

And then they realized the meaning of freedom. Freedom—limitless freedom! They felt a sudden urge to fly—raise themselves loftily over this land with its many sparkling colors and fly, fly proudly, over the whole valley, from the hills of Ephraim to the hills of Naphtali, and breathe in great gulps of this air that was free and untainted.

**L**ONG, long they stood, unable to tear themselves away. They were silent. Their lips and their hearts were dumb with joy and sorrow. The grandeur of Emek Izreal overwhelmed them.

It was very quiet all around; the deep, entrancing silence of the East which no one who feels it wishes to break. But the sheer beauty of the surroundings could no longer be choked within oneself, and suddenly one young man cried out — “Chaverim! What God’s grandeur is here! What a merchavia!”

“Merchavia!” The word echoed through the valley. It echoed like some charmed symbol of a new world, and the valley was filled with its sound and with

the glorious enthusiasm of the *chaverim*. And so the colony was named.

They ran down the hill and the eyes of each of the colonists burned with the fire of an ideal happiness. They harnessed twenty horses and mules in a long row and set to work to plough the border lines of the new colony. Their Hebrew songs of freedom were heard far and wide in the valley.

Not long after various rumors were heard circulating among the Arabs regarding the Jews who had settled in the Izreal Valley, who tilled the land with strange implements, and whose womenfolk worked in the fields together with the men.

A hatred sprung up in the Arabs’ breasts towards these Judeans, a hatred which led to the famous onslaught by the Arabs on Merchavia, and about which the Arabs afterwards wove fantastic stories. The heroism of the *shomrim*, the guards, at that time aroused the Arabs to wonder, and they enshrined them in their legendary lore.

**T**HE government officials of the town of Nitzris, under whose authority the colony found itself, also looked askance at the new colony and sought to hinder its progress at every step. They refused to issue permits for the building of houses for the colonists and barns for the cattle. The workmen patiently bore the misery of living in a clay Arab’s hovel, but it was necessary to provide some shelter for the animals, especially since winter with its incessant rains was fast approaching.

It happened a few days before Rosh Hashonah, when we began to build a few large barns for the horses and cattle without permission of the government. Our aim was to build the foundation to the sheds as quickly as possible and then lay the roofs at our convenience. We knew that once the roofs were put on we were safe, for according to the Turkish law no roofed building could be torn down.

We soon discovered that Arab neighbors had spied upon us and reported our activities to the authorities, and dreading a surprise visit from the gendarmes we hurried our work on the foundations.

By Erev Rosh Hashonah this work was completed. The *chaverim* went into the fields to plough, leaving us with two men and six girls to cover the roofs with *karmitch*.

A guard was set to prevent intrusion, and two of us and the girls energetically began covering the roof. The girls helped us by standing on ladders and handing us the *karmitch* while we

(Continued on Page 12)

## BUT WHO SHALL SEE?

*But who shall see the glorious day  
When, throned on Zion’s brow,  
The Lord shall rend the veil away  
Which hides the nations now;  
When earth no more beneath the fear  
Of his rebuke shall lie;  
When pain shall cease, and every tear  
Be wiped from every eye?*

*Then, Judah, thou no more shalt mourn  
Beneath the heathen’s chain;  
Thy days of splendour shall return,  
And all be new again.  
The fount of life shall then be quaff’d  
In peace by all who come!  
And every wind that blows shall waft  
Some long-lost exile home!*

—Thomas Moore

# A PRELUDE TO A NEW SEASON

By LEON CRYSTAL

*Leon Crystal is the city editor of the Forward, a well-known critic, and has lately been attracting attention as a dramatist. He is one of the best informed men on the Yiddish theatre.*

IN starting out on a review of the approaching season in the Yiddish theatre one is tempted to resort to the familiar terms of the times, like "Recovery," "New Deal," and the entire vocabulary of optimism in vogue now. And it is not because of a desire to conform to the requirements of the NRA. The Blue Eagle has hardly anything to do with it. The new signs of life, enterprise and artistic ambitions which one definitely encounters on the rialtos of Second Avenue, Brooklyn and the Bronx cannot be credited to the magic influence of that majestic bird.

It was not a bird at all, to be literal, which began the renaissance. It was the magic spell of a *calf*. This is the English word for the Yiddish "kalb," and it was the phenomenal success of "Yoshe Kalb," by I. J. Singer, produced by Maurice Schwartz last season at his Yiddish Art Theatre, that started the Yiddish theatre on the road to recovery and offered the promise of a New Deal.

The gentlemen who shape the destinies of that extensive amusement industry known as the Yiddish theatre slowly but surely woke up to the jingle of one full box office. The comments at first were disgruntled. This was a false god Maurice Schwartz was worshipping, a golden calf! But then a realization came to them, and it came to them with the force of a revelation. The Yiddish theatre still had life, it had creative genius and it had an appreciative public, providing it ceased to be what it had so long been, and learned anew how to touch the soul of its people.

DESPITE many obstacles from without and considerable difficulties within, Maurice Schwartz conclusively proved this truth. And once it was proven there was no escaping it. The Yiddish theatre forthwith embarked on what may prove to be a new era for it.

It will be sufficient to list only a few of the forces that have already been called to life to give an understanding of the character and scope of this New Deal in the Yiddish theatre.

Peretz Hirschbein, the author of the exquisite folk-plays, "A Forsaken Nook," "The Blacksmith's Daughters," "The Abandoned Inn," which a decade ago made Yiddish stage history, is back after an absence of long and painful duration. And it was not Maurice Schwartz who rediscovered his Hirschbein. If he had it would not have been so remarkable. It is the traditionally commercially-minded Second Avenue Theatre which is opening its new season with a play by this author. To be sure, Hirschbein's new work is to receive a musical treatment; but not at the hands of some musical show hack. The score was composed by a musician of culture and creative strivings, the promising young Lazar Werner.

Celia Adler is back. This profoundly gifted character actress of the Yiddish theatre was absent from the New York stage for years. She too is with the Second Avenue

Theatre, and is scheduled to appear in the stimulating company of Samuel Goldenburg and Joseph Bulov in the Hirschbein play.

OSSIP DYMOV is back. He is a playwright who, in the humble opinion of this writer, is a perfectly blended combination of an Elmer Rice and a Ferenc Molnar, plus a stage technique and a poetic flair all his own. He returned recently to these shores from Hitlerland, where he spent more than five years, contributing to newspapers, journals and the German stage and screen. In former years he wrote for the stage such outstanding works as "The Bronx Express," "Slaves of the People," "Bread," "Human Dust," and "The Last Love." The latter is somewhat of a sequel to his world-famous play "Nju," which has so far been produced in no less than twenty-three languages, including the English. Dymov is now at the directorial helm of the Second Avenue Theatre.

David Herman, of "The Dybbuk" fame, was recently brought to this country for the express purpose of directing a play. And again it was not Maurice Schwartz's Yiddish Art Theatre which brought him, but Miss Jennie Goldstein, recognized queen of the Yiddish melodrama. Mr. Herman was the first to discover S. An-Sky's now famous work and also the first to produce it in Europe (for the Vilna Troupe). Miss Goldstein is beginning a new policy in her theatrical activities. Herman will produce for her a play called "The Sacred Vow" (Der Neider), at her Prospect Theatre, in the Bronx. It was written by Herman Lieberman, hitherto known to Yiddish readers as a distinguished foreign correspondent, critic, essayist and lecturer. "The Sacred Vow" is Mr. Lieberman's first play.

As for the Yiddish Art Theatre, it will shortly reopen its doors for a second season of "Yoshe Kalb." A series of other plays, including a dramatization of Feuchtwanger's novel, "Josephus," will follow.

LUDWIG SATZ, too, has returned after a prolonged absence from the New York stage. This highly gifted comedian is about to reappear at the Public National Theatre in a sequel to his successful musical piece, "The Rabbi's Melody." The production will be made in association with Joseph Rumshinsky, who wrote the music for it.

As for Brooklyn, it will have at least three Yiddish theatres, the Rolland, the Hopkinson and the Lyric. They will not only house the main attractions from Manhattan and the Bronx later in the season, but are already busily engaged in preparing initial offerings of their own, with stock companies far superior to those of the past few years. This too is the result of the new trend.

Little wonder, then, that one is tempted to speak of Recovery and a New Deal. However the future meaning of these terms, in their larger aspects, depends on the result of the present endeavors. Their application to the Yiddish theatre must be similarly considered. There is forever that wide gulf between grand project and realization. The Yiddish theatre during the coming season will at least be well worth watching.



# THE FOURTH DIMENSION

By SAMUEL GORDON

**I**N a Russian town a son was born to Tarphon and his wife, Mirzah, at the same moment that Bernish, the scribe, finished a magnificent Scroll of the Law upon which he worked for more than ten years. Tarphon, in gratitude to the Lord for the gift of his first-born, decided to buy this beautiful scroll for his synagogue, and visited Bernish.

"And then from the innermost receptacle of his storing place came forth the precious manuscript. It was of medium size and compact, nor yet so unwieldily bulky as many of the scrolls that weary the arms of the holders when they are carried about in procession on the Day of Rejoicing in the Law. And Bernish's eyes glowed as he commented on its excellencies.

"Ten years have I worked upon it," Bernish told him, and now every flourish is in its place. And look at the handles—solid ebony from the Land of Kush, and the silk coverings are such as the Indians cannot outvie."

"And then he showed Tarphon the accoutrements and the accessories that belonged to the scroll; and how the breast-margins between the portions were measured by a hair, and the plates of solid silver were worked into the effigy of King Solomon's Temple, with the peristyles and vestibules daintily fretted out from the bulk. And the large head-bells were the shape of crowns, and the clappers inside gave out a sound like cymbals. As for the pointer the upper part was in the form of a palm branch tapering off into a delicately chiselled hand."

**T**HE birth took place a week later. Tarphon had invited all the men of consideration and importance in the neighborhood, notably, Rabbi Eliezar, the renowned Cabbalist, who, it was said, had once caught an angel by the foot and would not let him go until he had been promised a foremost place in the world to come.

"And on the evening of the feast they brought the child, which had been named Ephraim, and laid it on the table before Rabbi Eliezar, that he might give it his blessing. And he alone of all the others had been told of the wondrous coincidence that marked the finishing of the Scroll and the birth of the child. And he laid his shrunken hand on little Ephraim's head, and, lifting his sightless eyes to heaven, he blessed him.

"Now, the old man was toothless, and his utterance was vague and confused; but those who sat near him thought that these were the words he spoke:

*Samuel Gordon was a highly talented English-Jewish writer who was at one time compared to Israel Zangwill. He was never widely known, and with his death in 1927, at the age of fifty-six, his works seemed to sink into obscurity. This is an undeserved fate. The Gordon stories—many of them strongly tinged with cabbalistic mysticism—will repay reading.*

*Gordon was born in Buk, Germany, and spent the first twelve years of his life in the Jewish quarter. Then his parents emigrated to London and he was educated in the City School and in Cambridge. He showed literary aptitude, and after his appointment as Secretary of the Great Synagogue of London, in 1894, when he was 23, he gave more of his time to writing.*

*He left a number of books, mainly of short stories. "The Fourth Dimension" is in the collection entitled, "A Handful of Exotics", tales of the Russian ghettos. It is published here in abridged form.*

"As ye are both cast with in one nativity, so may its soul also be thy soul, and than the soul of the Word of God there is nothing purer and wholesomer on earth. But the Eternal breathed into the limitless vast, and they became, and were, the four things that are His Dimensions. And as thou shalt abide by whatever else may betide it; and as one shall be, so shall the other. And if the twin-soul shall pass all the trials thereof, then shall it live appointed days."

"And all who heard wondered what the blessing meant; but there was no one to give an explanation—not even Rabbi Eliezar, for he died on the way home from the feast of the Covenant."

**A**S the years passed many strange and wonderful things occurred. When he was still young Ephraim was almost stifled by the poisonous fumes from a stuffed chimney flue, and upon the next Sabbath, when the Scroll of the Law was read, it was noticed that the word in the reading signifying breath was missing, and the context was badly mutilated and incoherent. Some years later in his boyhood, he was barely saved from drowning in the cattle tank, and upon the following Saturday, the word *mayim*, meaning *waters*, was incorrectly written—the final mem being exactly like the initial letter. Then Ephraim was almost sucked to death in a swamp, and when the Scroll was read, the word *ongphar*, meaning *loan*, or *earth*, had shifted from its place. There was no explanation of these phenomena, for the scribe Bernish swore by all that he held holy that these errors in the text of the Scroll were not made by him.

Ephraim developed into a clever lad and much was expected of him by the community. After his *bar mitzvah* it was planned to send him to a talmudic school in another city, there to be prepared for the rabbinate. But on the eve of his departure he was taken ill with a strange fever, and in deepest anxiety Tarphon and Mirzah sat at his bedside during the long stretches of the night.

"And when Mirzah had fallen asleep with the weariness of watching, Tarphon buried his head in his hands; but he did not weep. There was no time for that. He was busy tracing the flimsy thread of memory that he knew lurked somewhere in the recesses of his mind. And all at once a quaint phrase leaped forth therefrom, and he grew puzzled; where had he heard it: 'The four things that are his dimensions.' That was something to work upon. And then came another recollection, which

(Continued on Page 16)

# THE REAL SIGNIFICANCE OF THE NRA

AN ADDRESS DELIVERED BY DR. ISRAEL H. LEVINTHAL AT MADISON  
SQUARE GARDEN ON SEPTEMBER 12, 1933

**I** DEEM it a great privilege to have been asked to come here, to bring to you the greetings and the pledge of cooperation of the Jewish members of the Foreign Language Press of this city.

The three large and influential Yiddish newspapers in New York, catering to tens of thousands of readers not only in this city but throughout the length and breadth of this land, want you to know that they stand and will continue to stand a hundred percent behind President Roosevelt in the heroic and gigantic effort he is making, through the NRA to bring reconstruction and recovery in the economic and social life of our people.

In doing this, the Yiddish Press is true not only to the noblest and finest traditions of the Jewish People and Jewish Faith, but also true to the finest traditions of the Yiddish Press, traditions that have won for it the prestige, the influence and the following that it enjoys.

The Yiddish Press joins with all the foreign language newspapers in urging through editorial and article, the whole-hearted cooperation and support of all the people of America for the National Recovery Act.

**W**E welcome the NRA for many reasons. Primarily, we hail it because it is the first real attempt that has been made since 1929 at national planning, to combat the economic debacle that has come upon us. For four long years, the depression has weighed us down. Attempts were made to fight it, but they were haphazard attempts. They did not represent statesmanlike thinking or planning. We were drifting in the sea of difficulties, not knowing what course to take. Now for the first time America is actually steering the ship of our economic structure on a well-planned course of action.

We hail the NRA, too, because it represents something more than mere planing. It marks a New Deal in the economic and social life of our people. It marks the



DR. ISRAEL H. LEVINTHAL  
speaking at the NRA rally in Madison Square Garden, sponsored by  
the Foreign Language Press.

passing of that gospel which held sway for so long a time—the gospel of “rugged individualism”, which taught that every man must think of himself alone, and work for himself alone. Against this doctrine the NRA holds aloft the new gospel of collective welfare, of social well-being. It gives the true answer to the old Biblical question: “Am I my brother’s keeper?” It emphasizes the truth so essential for our day that no one part or section of our citizenship can be happy or safe if another part of our citizenship is suffering want and misery.

**T**HE NRA teaches the lesson that we are all one people, all responsible for each other, that our welfare is interlinked with the welfare of each other. America knows no distinction between race, color or creed. We do not ask who or what your grandfather or grandmother was. We are all of America, and America is for us all. In that alone we see success for the NRA.

Other countries across the sea are also making attempts at national recovery, but how different some of these attempts are from ours! We see, in one case the gospel of racial individualism enthroned, a nation endeavoring to bring prosperity to one part of its inhabitants by crushing the life of another part, trying to bring economic life to the members of one race by bringing economic ruin and death to the member of another. In America, we thank God, the NRA proclaims a nobler, a truer gospel. In America we all stand or fall together. The NRA speaks to us in the spirit of the words which Moses spoke to the Israelites of old: “Ye stand this day all together before the Lord your God!”

Because of these ideals, the Yiddish Press, together with the other foreign language newspapers, hails the NRA as the dawn of an era that will usher in new peace and happiness. Through the NRA America is destined to become once again the hope of the world, pointing the way to lasting happiness for all mankind.



## CENTER NEWS

### NEW YEAR'S GREETINGS

Rabbi and Mrs. I. H. Levinthal extend to the families of the officers, trustees, directors and members, as well as to all of the various staffs of the Center, their sincerest prayers and best wishes for a very Happy New Year. May the new year mark the end of sorrow for our people and the dawn of a new era of peace and blessedness.

On behalf of the entire staff, I want to extend to all the officers, directors and members of the Brooklyn Jewish Center and their families a cordial greeting and best wishes on the occasion of the New Year.

JOSEPH GOLDBERG,  
*Administrative Director*

### CENTER FORUM TO OPEN OCTOBER 23rd

The weekly Forum will begin on Monday evening, October 23rd, and will be continued throughout the season. The Forum and Education Committee is now making plans to secure as speakers for our Forum some of the leading men and women in the country.

We are extremely pleased to announce that the famous Berlin Correspondent for the Chicago Daily News, Edgar Ansel Mowrer, will speak on the present conditions in Germany at a Forum meeting early in November. Mr. Mowrer was the President of the Foreign Correspondents at Berlin and the author of "Germany Puts the Clock Back", which so enraged the Hitler Government that he was recently forced to leave Germany and return to the United States. This will be Mr. Mowrer's only appearance in Brooklyn.

### PERSONALS

Rabbi and Mrs. Levinthal celebrated their silver wedding anniversary on August 12th. The Review extends to them its sincerest congratulations and the best wishes of the entire Center membership.

The Center offers its heartfelt hopes to Mr. Joseph Goldberg, our Administrative Director, and to Mrs. Goldberg, for the speedy and complete recovery of their son, Ephraim.

### CENTER ACADEMY ANNOUNCES SPECIAL RATES FOR KINDERGARTEN

A drastic reduction in the tuition fees for children attending the Kindergarten and Pre-Kindergarten has been decided upon by the Center Academy Board of Trustees, namely: \$100.00 per year for half-day Kindergarten and \$200 per year for those attending full day.

Children may be registered now at the School office.

### ROSH HASHONAH SERVICES

Services for Rosh Hashonah will be held in the Main Synagogue and in the Auditorium this Wednesday evening, September 20th, promptly at 6:45 o'clock. Thursday and Friday mornings our services will begin at 7:00 o'clock.

In the Main Synagogue the services will be conducted by Rev. Samuel Kantor and the Kaminsky Choir. Rabbi Levinthal will preach on Thursday morning on "Recreating a Shattered World". On Friday morning he will preach on the subject "What Judaism Demands of Us—A Program for a Jewish Life". The sermons will be delivered at about 10:30 o'clock, and the members and seatholders are urged to please be in their seats before the sermon begins.

In the Auditorium the services will be conducted by Rev. M. Forster assisted by Rev. J. Rabinowitz. The speaker will be Rabbi Sidney B. Hoenig.

### YOM KIPPUR SERVICES

Services for Kol Nidre Eve will be held on Friday evening, September 29th, promptly at 6:30 o'clock. On Saturday morning, services will begin at 7:00 o'clock.

Rabbi Levinthal will preach on Friday evening in the Main Synagogue, immediately after the chanting of the Kol Nidre Prayer, on the subject "These Are Our Weapons". On Saturday morning, Memorial Services for the Dead will be said at 10:30 o'clock. The sermon by Rabbi Levinthal will be preached immediately after the Yizkor service. He will preach on "The Greatest of Miracles".

Rev. Kantor and the Kaminsky Choir will officiate at the Friday evening and Saturday morning services.

Rev. M. Forster, assisted by Rev. J. Rabinowitz, will officiate at the services to be conducted in the Auditorium.

### KOTIMSKY AND TUCHMAN ASSUME SUPERVISION OF CENTER CATERING DEPARTMENT

The well known Brooklyn caterers, Messrs. Kotimsky and Tuchman, have assumed supervision of the catering and restaurant department of the Center. It is their intention to make the Center the finest kosher catering place in the city.

Members are advised to please communicate with them regarding any affairs they may plan, such as Bar Mitzvahs, weddings, engagements, anniversaries, etc. They will be glad to quote prices and be of service to you.

### THE SISTERHOOD'S NEW YEAR GREETING

On behalf of the officers of the Sisterhood I want to extend to all members of our organization and their families sincere wishes for a New Year filled with happiness and contentment.

We are looking forward to an active season of activities in which we hope to have the fullest cooperation of all members of our Sisterhood.

Mrs. PHILLIP BRENNER, *President*

## A STABLE IN PALESTINE

(Continued from Page 7)

worked on the roof. We labored so swiftly, that even when a piece of the roof fell on my foot and injured it I could not spare the time to wipe away the blood that gushed out. And so the roof grew with every minute that passed.

Some hours after midday our guard signalled us from his post on the hill that a cloud of dust was visible on the road from Nitzris. It was doubtless made by the gendarmes hurrying to stop us. We increased our efforts to a furious pace and although we might be parched with thirst no one stopped for even a drink of water. Just before sundown we had the satisfaction of seeing the roof completely laid, and just as we climbed down the soldiers arrived.

The chief burst into a rage when he saw he was too late.

"Why did you build your house without a permit?" he shouted, striding towards us.

"This is not a house," one of us replied calmly. "It is merely a *succah*, which we intend to use for our holiday, *Succath*."

"But Succath is three weeks off," he replied. "Why did you build it at this time, which is near to your New Year?"

Our bold chaver did not lose his wit.

"You see," he said, "there is a Jewish law which devout Jews must observe. It is that *succahs* must be built Erev Rosh Hashonah."

The chief and his gendarmes had by now discovered what a *succah* our barn was, but the strong cognac and coffee with which we treated them and the few coins which we innocently pressed into their hands, coupled with the fact that the roof was already laid, served to blind them to the transgression, and they rode away.

That evening, when our comrades came home they found the barn ready for the animals. We were naturally all very merry about it but I felt unusually happy. Seemingly such a trilling thing, this laying of a stable roof, yet I felt a spirit of achievement such as I have rarely experienced since.

An hour before the sun set and finally sank into the sea behind the Carmel hills, the last hour of the old year, the *chaverim* gathered in the last snoops of wheat and carted them off to the station. They hastened before the year expired to reduce their large money deficits and to settle all their accounts, and by the time the first shadows of night fell our work was done.

The night of Rosh Hashonah we spent in our colony hospital, together with the sick and our nurse Manitchke. We wished each other happy New Years and voiced the hope, that came from our hearts, that in the near future our numbers would be multiplied, that our loneliness should not be so great and that our colonies should be sown thickly in this fair valley of Israel, where the Arabs but scraped the surface of a rich soil that nature destined to support a nation.

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## A JEWISH COMPOSER IN NAME and FACT -- ERNEST BLOCH

(Continued from Page 6)

orchestra; the Solomon rhapsody, for cello and orchestra, and the symphony on Jewish themes.

In New York he soon found himself surrounded by interested people. The "Friends of Music," an organization devoted to performing music not ordinarily played, took him under its protection and arranged a concert of his works at Carnegie Hall. The celebrated Flonzaley Quartet played his string quartet and he was given a post as instructor in harmony and composition at the David Mannes school.

It was the concert in Carnegie Hall, given in 1917, that brought Ernest Bloch his greatest success. Over a hundred musicians comprised the orchestra. Several Metropolitan Opera singers were engaged for the solo parts in the Psalms, Hans Kindler was the cello soloist in the rhapsody and Arthur Bodanzky conducted.

Bodanzky did his work with the greatest enthusiasm. At the rehearsals he was indefatigable. Clad in an ancient Palm Beach coat and baggy trousers he drilled his men mercilessly, drawing out the last bit of power and subtlety from them. During the infrequent rest periods he was seen running about from one distinguished guest to another, Godowsky here, Geraldine Farrar there, telling each emphatically that "it (the music) was well worth doing."

Tremendous interest had been stirred up in the concert. It seemed as if everyone in New York knew about it and regarded it as a sort of gala event marking the inauguration of some new artistic movement. Pitts Samborn, then music critic of the "Globe" and now of the "World-Telegram," said a few days before the concert that he was afraid to go into the corner haberdashery store to buy a tie for fear of being pressed to say another word on behalf of Bloch.

The concert itself was a brilliant event. Carnegie Hall was filled from floor to roof and the music was received with the keenest enthusiasm. Strangely enough it was the Jewish section of the audience—the non-professional section, that is, and those attached to Jewish institutions—that found the least interest in the performance. For them this Jewish music seemed completely foreign. Those torrents of rich harmony, those philosophic tone-paintings were puzzling. It was music very far removed from the Jewish melodies they had heard projected through alleged Jewish folk-songs, and they could not accept it.

Since that event Bloch's music has been heard in concert halls more frequently, and more critics have devoted themselves to his music. Through his teaching of composition his influence has also been felt by young American composers.

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| <p>Fleischman, Miss Vivian<br/>Teacher<br/>Residence—1625 Union Street</p> <p>Garelik, Nathan<br/>Unmarried<br/>Teacher<br/>Residence—543 President Street<br/>Business—150 Albany Avenue<br/><i>Proposed by Morris W. Haft</i></p> <p>Gerber, Miss Helen<br/>Residence—753 Crown Street<br/><i>Proposed by Mrs. Benj. Forman</i></p> <p>Joley, Albert<br/>Married<br/>Distilling<br/>Residence—1614 Bedford Drive<br/>Business—230 Park Avenue</p> <p>Levine, Miss Louise<br/>Residence—201A Kosciuszko Street</p> <p>Levenson, Max M.<br/>Unmarried<br/>Made to Order Clothing<br/>Residence—1715 Union Street<br/>Business—1364 Broadway, N.Y.<br/><i>Proposed by Sol M. Kurshan and Morris Kramer</i></p> <p>Litzky, Moses<br/>Married<br/>Wholesale Paints<br/>Residence—145 Cleveland Street<br/>Business—3310 Fulton Street<br/><i>Proposed by Joseph Goldberg</i></p> <p>Margulies, Herman<br/>Married<br/>Window Cleaning<br/>Residence—1045 St. Johns Place<br/>Business 121 Livingston Street<br/><i>Proposed by Harold Jacobs</i></p> | <p>Rubin, Jack<br/>Unmarried<br/>Wholesale Butcher<br/>Residence—250 East 7th Street<br/>Business—2282 Twelfth Avenue, N. Y.<br/><i>Proposed by Saul Alpern</i></p> <p>Samuelson, Milton<br/>Unmarried<br/>Ladies' Hand Bags<br/>Residence—235 East 93rd Street<br/>Business—1123 Broadway, N. Y.<br/><i>Proposed by Max E. Landau</i></p> <p>Shapiro, James<br/>Married<br/>Paper<br/>Residence—10 Midwood Street<br/>Business 315 Fifth Avenue, N. Y.<br/><i>Proposed by Joseph Goldberg</i></p> <p>Tanenbaum, David<br/>Unmarried<br/>Mfr. Ladies' Underwear<br/>Residence—1094 Park Place<br/>Business—131 Spring Street, N. Y.<br/><i>Proposed by Barnett Tanenbaum</i></p> <p>Unger, I.<br/>Married<br/>Cigars and Stationery<br/>Residence—803 Washington Avenue<br/>Business—803 Washington Avenue<br/><i>Proposed by Joseph M. Schwartz and M. Mandel Schachne</i></p> <p>Weiss, Dr. Herman I.<br/>Physician<br/>Unmarried<br/>Residence—770 St. Marks Avenue<br/>Business—770 St. Marks Avenue<br/><i>Proposed by Dr. Nathan D. Wolf</i></p> <p>Zobel, Mrs. Harriet Bellin<br/>Residence—1379 Carroll Street<br/><i>Proposed by Charles H. Bellin</i></p> |
|---|---|

## THE FOLLOWING HAVE APPLIED FOR REINSTATEMENT AS MEMBERS OF THE BROOKLYN JEWISH CENTER:

- |   |   |
|---|---|
| <p>Krimsky, Jacob<br/>Married<br/>Real Estate<br/>Residence—444 Crown Street<br/>Business—444 Crown Street<br/><i>Proposed by Harold Lipsky</i></p> | <p>Shapiro, Dr. Benjamin<br/>Married<br/>Dentist<br/>Residence—849 Eastern Parkway<br/>Business—849 Eastern Parkway</p> |
|---|---|

### THE SABBATH

Friday Evening Services will be held at 6:30 o'clock.  
Sabbath Morning Services at 8:45 o'clock.

### DAILY SERVICES

Morning Services at 7:00 and 7:45 o'clock.  
Mincha at 7:00 P. M.

- Sweedler, Hon. Nathan  
Married  
Judge  
Residence—194 Crown Street  
Business—27 Snyder Avenue

EMANUEL GREENBERG, *Chairman*  
Membership Committee

## THE FOURTH DIMENSION

(Continued from Page 9)

ran: 'And if the twin-soul shall pass all the trials thereof, then shall it live appointed days.' Were not these the words that Rabbi Eliezar had uttered at Ephraim's initiation into the Covenant? And then Tarphon carefully pieced together his conjectures. In the week that Ephraim had nearly suffered death from the poisonous vapors, was there not missing from its place in the Scroll the word *ruac*, signifying *air*, the clean breath of the nostrils? And then again, when Ephraim was nearly drowned in the cattle tank, was not the word for *waters* found to be ill-conditioned—the end letters the same as the beginning—even as Ephraim had thought that the bottom of the tank was of like nature to the top? And Tarphon thought tremblingly of the last point: when Ephraim had gone to gather bullrushes, was there not an untoward dislocation of the word which means *earth*, even as the ground had moved from its place under his feet? And so Ephraim had run the gauntlet of air, water and earth, and in each case the Scroll had suffered mishandling in the words of this meaning. And now it was clear to Tarphon that the 'four dimensions of God' were the four elements, and the 'twin-soul' was the spirit animating both his child and the Scroll that had been born into life at one and the same moment. And what further proof did he need? Was not the boy writhing with inflammation of his vitals? Was he not burning as with a fire? That was it—and Tarphon leapt up like a madman—there was some word signifying fire, flame or burning which needed correction in the Scroll, and if that were done the danger would be passed and the elements conquered, and then his boy Ephraim would live long days and be a king among men. And so Tarphon stormed

out through the door—he would search the Scroll from beginning to end, even if the sight of his eyes perished over it. But suddenly he stopped—it was very strange: surely the sun had long gone down, and it was too early for the dawn; but over there to the West was a reddish glare that increased as he went on, and round the corner men came running, breathlessly shouting:

"Tarphon, Tarphon, the synagogue is in flames."

"And Tarphon dashed on, with wolf-like eyes and gnashing teeth, and when he came up to the crowd that stood outside the burning edifice, he clove through them as a thunderbolt cleaves through ears of corn, shrieking: 'The Scroll—the Scroll—else he dies—he dies!' And before they could hold him he had dashed into the flaming chaos of destruction, torn down the aisle to the sacred Ark that spat sheaves of fire at him—and lo, there was the Scroll, blazing like touchstone. But what of that? There was the Scroll, in cinders or not, what mattered it? And out again he came, like a demon who has burst his chains from amid the holocaust of his damnation. And on and on he ran, holding the charred trophy above his head—and when he came in they had just finished stretching the linen sheet over the starkening limbs and were turning the looking-glasses towards the wall.

"Two days afterwards was the Fast of Ab, the anniversary of the destruction of Jerusalem, the day whereon are carried to the 'Good Place' for burial all the torn leaflets and spoilt synagogue gear whereon appears the name of God; but the Scroll of Tarphon was buried in one and the same coffin with his son Ephraim.

"Say, are not these things wonderful?"

## WHAT IS HAPPENING IN UPPER SILESIA?

(Continued from Page 5)

witz Jews. This prohibition too was withdrawn.

One method the Nazis of Upper Silesia found to readily counteract the League intervention was through the insurance companies and sick benefit societies.

On August 19 the Union of private sick benefit funds announced that it would not honor any bills received from Jewish doctors for the treatment of the sick-fund patients. These patients were ordered to consult only Aryan doctors. Only if a non-Aryan doctor treated a non-Aryan patient would he be paid for his services, and in that case his bill had to be accompanied by a declaration of non-Aryan descent from the patient.

In compensation cases, however, where the prohibition of Jewish doctors is now officially illegal, other means have been used to prevent such professions from benefiting. There are duplicate sets of forms in the compensation offices, one for Jewish doctors and one for Aryan. Patients have the right to ask for any doctor on the lists. Should a patient however request to be treated by a doctor known to the officials to be a Jew

the patient is asked:

"Do you know that so-and-so is a Jew?"

If the reply is in the infirmative the patient is asked further:

"Do you *insist* on having this doctor attend you?"

No one can resist this question. The answer is invariably no.

Upper Silesian Jews have also been made the victims of reprisals even more than elsewhere. When the Polish press across the border publishes news of ill-treatment of Jews in Germany some Jews in German Silesian towns are promptly arrested on the theory that the Jews there were responsible for transmitting the "false" information. On August 9, for example, there were mass arrests of Jews in Bethuen on the pretext of passing "atrocities" information to newspapers in Katowitz, Poland.

The Berheim case brought world-wide attention, and the press of the world prominently featured Germany's "defeat" when it surrendered to the League. But the Nazis knew that, as the *Berliner Tageblatt* put it, the decision would be "of no special importance."



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LOUIS W. BERNARD  
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of 260 BROOKLYN AVENUE

*EXTEND TO ALL THEIR FRIENDS AND RELATIVES THEIR  
BEST WISHES FOR A HAPPY NEW YEAR*

MR. AND MRS.  
ISIDOR FINE

*EXTEND TO THE MEMBERSHIP OF THE BROOKLYN  
JEWISH CENTER AND TO THEIR FRIENDS AND  
RELATIVES THEIR SINCERE WISHES FOR  
A HAPPY AND PROSPEROUS  
NEW YEAR*

MR. AND MRS.

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*extend to their friends and relatives and  
the Jewish community in general  
their sincere wishes for a very  
Happy and Prosperous  
New Year*

MR. AND MRS.

JOSEPH M. SCHWARTZ

extend to the officers, trustees, Board of Governors  
and the entire membership of the Brooklyn  
Jewish Center, as well as to their relatives  
and friends, their best wishes for a  
Happy and Prosperous New Year

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— from —

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HAPPY NEW YEAR

MISIKOFF BROTHERS

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*extend to the members of the Brooklyn  
Jewish Center and their families  
their sincerest wishes for a  
happy, healthy and  
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MIZRACH WINE CO., Inc.

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and the Jewish community in  
general their sincere wishes  
for a very Happy  
and Prosperous  
New Year.*

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HYMAN AARON

extend their best wishes for a happy and prosperous New Year to all the officers, Trustees, Directors, and members of the Center, as well as to their friends and relatives.

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extend to their friends and relatives and the Jewish community in general their sincere wishes for a very Happy and Prosperous New Year

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extend their best wishes for a happy and prosperous New Year to all the officers, trustees, directors, and members of the Center, as well as to their friends and relatives.

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extend to their friends and relatives and the Jewish community in general their sincere wishes for a very Happy and Prosperous New Year

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extend to their friends and relatives and the Jewish community in general their sincere wishes for a very Happy and Prosperous New Year

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*wish their parents, relatives and friends Health, Happiness and Prosperity for the New Year*

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extend to their friends and relatives, and to the officers and members of the Center, their best wishes for a Happy New Year



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*wish their relatives and friends, Health,  
Happiness and Prosperity for the  
New Year*

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MR. AND MRS.

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*extend to their relatives and friends  
Happy Greetings for the New Year*

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*extend to their friends and relatives  
their best wishes for a Happy New Year.*

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*wish their relatives and friends Health,  
Happiness and Prosperity for the  
New Year*

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and Family

*extend best wishes for the New Year  
to their friends and family and all  
members of the Center.*

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*wish to extend New Year's Greetings to  
their relatives and officers and members  
of the Center*

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*extend to their friends and relatives  
and all the members of the Center  
their best wishes for a Happy  
New Year.*

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*extend to their friends and relatives their  
best wishes for a Happy New Year*

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*extend to their friends and relatives their  
best wishes for a Happy New Year*

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best wishes for a Happy New Year*

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Happy Greetings for the New Year*

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*extend to their relatives and friends their  
sincere wishes for a Happy and Prosperous  
New Year*

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*extends to his relatives and friends  
Happy Greetings for the New Year*

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Happy New Year*

MR. AND MRS.  
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*wish their relatives and friends a  
Happy and Prosperous New Year*

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and Prosperous New Year*

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best wishes for a Happy New Year*

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Friends and Relatives*

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best wishes for a Happy New Year*

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best wishes for a Happy New Year*

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Friends and Relatives*

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*extend to their relatives and friends their  
best wishes for a Happy, Healthy and  
Prosperous New Year*

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*extend to their relatives and friends their  
best wishes for a Happy and Healthy  
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*wish their relatives and friends a Happy  
and Prosperous New Year*

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*extend to their friends and relatives their  
best wishes for a Happy New Year*

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*wish their relatives and friends a  
Happy and Prosperous New Year*

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Friends and Relatives*

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*wish their relatives and friends a Happy  
and Prosperous New Year*

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bers of the Center their best wishes  
for a Happy New Year*

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of 1660 UNION STREET

*extends to her relatives and friends her  
best wishes for a Happy New Year*

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the members of the Brooklyn Jewish  
Center a Happy New Year*

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*wish their relatives and friends a Happy  
and Prosperous New Year*

MR. AND MRS.  
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and Family

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of 725 ST. MARKS AVENUE

*extend to their friends and relatives their  
best wishes for a Happy and Prosperous  
New Year*

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JOSEPH STARK  
and Family

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*extend to their relatives and friends their  
best wishes for a Happy New Year*

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Friends and Relatives*

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WILLIAM WEISMAN

*extend their New Year Greetings to their  
Friends and Relatives*

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*extend to their relatives and friends their  
best wishes for a Happy New Year*



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extend to their friends and relatives their best  
wishes for a Happy New Year

MR. HEYMAN SCHRIER

*extends to his relatives and friends*

*Happy Greetings for the New Year*

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MR. AND MRS.  
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*extend to their relatives and friends their  
best wishes for a Happy New Year*

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# The Brooklyn Jewish Center Review

Published by THE BROOKLYN JEWISH CENTER—667 Eastern Parkway, Brooklyn, N. Y.

JOSEPH M. SCHWARTZ, *President* HENRY SEINFEL AND HYMAN AARON, *Vice Presidents* FRED KRONISH, *Treasurer* HENRY GOLD, *Secretary*  
ISRAEL H. LEVINTHAL, J.D., L.H.D., *Rabbi* JOSEPH GOLDBERG, *Administrative Director*

VOL. XIV

OCTOBER, 1933

No. 8

## AN EXHIBIT of PARAMOUNT IMPORTANCE

*(The following article is reprinted from the English section of Amerikas Deutsche Post, a Nazi bi-weekly published in New York. The statements of the Nazi leaders in Germany have become familiar to us through the reports of the press correspondents, but in this newspaper, for the first time, has the American Jew had the opportunity of reading the actual text of Nazi writings about Jews. Amerikas Deutsche Post is published at 143-06 91st Avenue, Jamaica, New York. An advertisement in it states significantly that the paper "may be secured in bulk at the rate of \$4 a hundred copies." It need hardly be pointed out that the reason for buying the paper in bulk is to distribute it to the American people as propaganda.)*

### AN APPEAL TO OUR AMERICAN FRIENDS

International Jewry has declared a boycott against Germany. The purpose of this most unwarranted, malicious propaganda campaign of falsehood and hatred is to discredit the liberated, national-socialistic Germany in the eyes of the world and to break a noble Aryan movement which had the courage to lay bare the destructive plans of Jewish ambition, thereby saving an Aryan country from utter ruin and freeing a nation in time from the deadly grasp of Bolshevism and international, radical Jewry.

Today the Jewish boycott propaganda is directed against Germany. Tomorrow it may be directed against America, England, Holland, Switzerland or the Scandinavian countries, for any nation which dares to free itself from the loathsome burden of Jewish domination, will be made the butt of the slander and blockade propaganda of the "chosen people."

The Jewish-American boycott against Germany is not in the interest of America. International Jewry launched

this boycott for the purpose of showing the world the power of Judah, in order to discourage other Hebrew-enslaved nations in their pitiful attempts toward liberation, and for the purpose of clearing the way for the promised all-Jewish rule and Bolshevism.

American Jews have no right to interfere in internal German affairs by declaring a slanderous boycott against Germany, for the measures taken do not concern the Jews outside of Germany. These rightful measures were effected by the will and desire of a united Aryan people for the protection of their country against the unbearable control of German affairs by a minority of an alien race of parasites and against a communistic revolt of slaughter and destruction.

We condemn the systematic defamation of the German people as practised by American Jews. We protest against it, and, for the sake of our much valued German-American friendship, fair play and good will, we appeal to all impartial, fair-minded Americans to realize the fairness of our protest actions against the Jewish slander and boycott campaigns.

Express your sympathies with the German movement of liberation, condemn this continuous unfair Jewish interference, this malicious peace-disturbing anti-German propaganda and this Jewish trade war against Aryan Germany.

Do not let yourself be instigated by Jews not to buy German made goods, not to use German ships if going abroad or not to visit Germany. Show that you are not under the influence or domination of people that have nothing in common with you, your sense of fair play and your justice.

New Germany wishes to be friendly to America and to

*(Continued on next Page)*

you. But American Jews do their worst to defame this friendly gesture, and they are determined to destroy for their own benefit the good will that is predominant between America and Germany. We fight tirelessly against these evil machinations, but we need your help. It now depends upon you to see to it that the understanding between America and Germany is not to be disrupted.

The ruthless Jewish campaign of slander and boycott against Germany forced us to come to the defense of a rightful cause, and in consequence *we have declared our*

*anti-boycott against international Jewry.*

Conceited, boasting Jüdah dared openly to declare war on an Aryan nation.

We accept this insolent challenge for our kind and—we will win!

Oscar C. Pfau,  
Comm. "Germanisher Bund"  
German Alliance,  
Chicago, Ill.

## REQUIRED READING

*"The Christian-Jewish Tragedy", by Conrad Henry Mochlman, Ph.D., D.D. The Printing House of Leo Hart, Rochester, N. Y.*

THIS is a book for which Jews and liberal Christians were waiting a long time, and that will now be welcomed by every thoughtful reader. It is written by a fine scholar, a Professor of History of Christianity in the Colgate-Rochester Divinity School. It is a study of two thousand years of Christian prejudice against the Jew and an appeal from a Christian to fellow Christians for a change of heart, for repentance of a two thousand year wrong. It is a courageous as well as a scholarly study of the attitude of Christianity toward the Jew. The author tells the whole purpose in the opening sentence of the Preface: "Some Christian had to write this book. An apology to Judaism on the part of Christianity has long been overdue." Again, "The relation between Christianity and Judaism during the last nineteen centuries is an ethical problem which twentieth century Christianity can no longer afford to ignore."

He brings the full weight of scholarly research to prove that even recent historical Christian scholarship has com-

pletely reversed the teachings which are commonly taught in Christian Sunday Schools with regard to Christianity's attitude toward the Jew. To quote our author again, "The teachings of Jesus demand that modern Christians acknowledge them and make a confession of sin because of the thousands and thousands of unjust statements found in their literature, as well as for the revenge in many forms taken upon Judaism."

The titles of a few of the chapters will give some idea of the contents and trend of this most interesting volume: "Christianity's Book of Shame", "Christianity's Debt to Judaism", "Christian Interpretations of Judaism", "The Critics Look at the Gospel".

In these trying days, when in Germany especially the Christian Church is being forced to become an ally of the devilish work of its barbaric rulers, it is good to read such a work from the pen of a true Christian. The reviewer hopes that many of our Center members will read and study this volume, and that they will endeavor to have their Christian friends read and study it. It is in such books that we can find hope of a better day to come in what to this day was the tragic relationship between Christian and Jew.

—Israel H. Levinthal

## FODDER FOR THE WASTE BASKET

THE "American Hebrew" recently sent to a number of synagogues and other Jewish institutions copies of the following letter which it had received from an unknown person:

"Some of your temples are to be blown up within the next 3 weeks. You Jews are going to have a harder time here than those in Germany. The Jew is a menace to any country they settle in. Within the next five years you will go through hell. 73pc of the arrests are Jews. 98pc of the Reds are Jews. 84pc of the racketeers are Jews. Watch and wait for the cry—'Deport the

Jew.' They have no place in American life.

Geo. B. Prescott."

The letter was handed over to the police, and newspapers published items about it.

It would seem that such moronic vaporings should be deposited in the wastepaper basket on receipt. Giving them circulation and raising excitement over them, only serves to instill risky thoughts into receptive minds. It is bad enough to cope with pernicious statements coming from important sources without bringing such trivia to public attention.



# A NAZI WHO'S WHO

**T**HIS list of prominent Nazi leaders was prepared for the "Review" from material gathered by the London "Daily Mirror" and the London "Sunday Referee". The names are printed in the order of their importance in the Hitler government.

**Adolf Hitler:** The many unpalatable rumors about him have not been substantiated, with the exception that two young girl friends committed suicide.

**Hermann Goering:** A morphine addict. Those in his intimate circle say that he needs an injection of the drug every two hours, and when under its influence he will promise anything—a characteristic reaction to morphine—but that the strength of the promises subsides as the drug's potency wears off. Reports have been published that Goering was confined in a Swedish nursing home by the police to prevent him from committing suicide.

**Joseph Goebels:** A crippled man whose fanatical zest obviously issues from a striving to compensate his handicap by dictatorial power. He was first an ally of the Strasser brothers against Hitler, then betrayed them.

**Ernest Roehm, Chief of Staff of the Nazi Storm Troops:** Dossier 187 D 98-25, of hearings in the Berlin General Court, establishes that in January, 1925, a complainant, merely identified as "Hitler-Nazi leader in Berlin," caused the arrest of a young man of seventeen named Hermann Siegesmund, for theft. The case was heard in camera and the youth convicted. But when he appealed the record was forced into the open, and Siegesmund's testimony was found to contain a detailed account of Roehm's attempt to lead him into a criminal practice.

Two years ago German newspapers published letters written by Roehm to a friend. The text of the correspondence was depraved and obscene. Roehm charged that the letters were forgeries and brought the matter into court. But when the case began he withdrew his charge, leaving the implication that the letters were genuine.

**Minister of Education Rust:** Was retired as a teacher three years ago, on his own application, as a sufferer from general paralysis. Now this man who has been certified as not in possession of all his faculties controls the education of the German youth, decides the cultural program of the country and rules who may or may not teach in the schools and universities.

**Manfred von Killinger, Commander of the Storm Troops in Saxony:** Was associated with those who murdered Erzberger and Rathenau. A political amnesty saved him from punishment.

In his book of war reminiscences, "Ernstes und Heiteres aus dem Putschleben," there is to be found this

example of the commander's behavior:

"I went into the guard-house. The men were abashed. A female is dragged in before me. The typical Swabian strumpet—short stringy hair, ragged clothes, impudent, voluptuous face, dark circles around her eyes.

"What's she been up to," I demand, and am answered. "I give a curt command. 'Horsewhipping, then kick her out.'"

**Chief of Police Heines, of Breslau:** When he was a member of the Black Reichswehr, in 1923, he killed a comrade. He was sentenced to death. He was saved by a commutation to life imprisonment and later freed by amnesty. With the help of three strong-arm men he assaulted, in the lobby of the Reichstag, the journalist who published the Roehm letters. When the Nazis appointed him to his present post he started a reign of terror against Jews and Marxists. It is said the record of his private life is unprintable.

**Chief of Police Hinkler, of Altona:** Was several times brought into court on charges, but was each time acquitted on the strength of the doctor's declaration that he was insane.

**Kaufman, Member of Hamburg in the Reichstag:** The Nazi Party's own tribunal confirmed charges that he forged documents, broke his word of honor, and perpetrated decoration swindles. But Hitler kept him among his leaders.

**Gerhard Herman, Nazi Leader in Magdeburg:** His resignation from the Reichswehr was accepted because, as a minor, his elder brother persuaded him to enlist in the French Foreign Legion, receiving the 800 gold marks paid by the French government for his service. Herman later deserted the Legion and when he returned to Germany he was arrested for selling German military secrets to the French and sentenced to five years in military prison.

**Karl Wissler, Second in command of Storm Troops in Henefeld, Hessa:** On February 2, 1932, he was found guilty by Fulda of selling military secrets to France and sentenced to a year in prison.

**Karl Schneider, Leader of Nazi Troops in Heddersheim:** Arrested on unprintable charges.

**Paul and Martin Schwartz:** Martin is adjutant of Troop III. He was sentenced to two months in jail in 1930 for assault while in uniform. His brother Paul was co-defendant and both men were taken to jail and fingerprinted. The records then established that Paul had served a sentence in 1927 for fraud and forgery.

**Karl Schumacher, Leader of Troop VII, in Cologne:** On December 1, 1925, he was given a jail sentence by the general Court of Cologne-Mulheim for burglary.

# BIOGRAPHIES of JEWISH COMMUNITIES

## PEEKSKILL

**P**EEKSKILL has a population of about 17,000 and the Jewish community consists of about 400.

How do these four hundred live? They have one synagogue and one Hebrew school, both of course in the same building. They are not concentrated, as Jews are in New York, and other large centres, but live in all parts of the city. Perhaps it should follow that their interest in Jewishness is proportionately weakened; and it does. The Jews in Peekskill have very little Jewish activity, in the sense of participating in movements or being keenly aware of Jewish problems.

The rabbi of the synagogue, a gentleman named Rosenthal, is also the Hebrew teacher, and his earnings from all sources are about \$45 a week. There is a cantor, who also officiates as the slaughterer. During high holy days the cantor-schochet makes way for an imported chazan, and he does so without professional resentment.

The synagogue is about thirty-five years old. Lately the congregation spent \$8,000 in remodelling it. Now it has a recreation hall in the basement, where such Jewish meetings and lectures as happen in Peekskill are held. Sometimes a speaker from some organization in New York wanders in, or a prominent Jewish citizen from a neighboring town is invited to make an address.

The social affairs of the community are all held in the basement, as are marriages, from which some revenue is expected. In all Jewish Peekskill, however, there have been only five marriages in the last two years, and none of these in the synagogue. In Bar Mitzvahs the synagogue is luckier. So far this year six were held.

The attendance at the synagogue is approximately twelve on Fridays and as high as three hundred on high holy days. Except for a few on the latter occasions there are seldom any young people in the institution.

There is a ladies aid, which attends to the needy. Their membership is about a hundred, and indicates again, that whatever one may not find in a Jewish community, there is always an effort made to take care of its poor. The chairlady of this society is Mrs. Samuel Pines, whose husband is a former president of the synagogue and the most prominent Jew in Peekskill. He was at one time a police magistrate.

A loan society is attached unofficially to the synagogue, of which the chairman is also the chairman of the congregation. This operates on a curious basis. No one can obtain a loan who is not a shareholder in the society, the loans are charged interest and the shareholders receive dividends. Since a man must first buy a share, at considerable cost, before he can make a loan, the loans must necessarily circulate within a closed circle.

Practically all Jews occupied in gainful work are in business for themselves, there being very few employees.

These however have a branch of the Workmen's Circle.

Of the business men nearly all are merchants. Of professionals there are six lawyers, four doctors and five dentists. Two Jews, Dr. Blumenkrantz and Dr. Lowey, are the most prominent medical men in Peekskill.

Money is scarce in the community chest, and the synagogue finds it hard to support its school. The outstanding complaint is that those in the community who have money "don't give up."

There is little social mixing of the races. At benefit affairs, however, which usually take the form of bridges—bridge being the chief recreation—the Jewish ladies are accustomed to inviting a number of gentile ladies, who invariably attend. Reciprocal favors are rendered by the Jewish ladies.

A Y.M.H.A., which meets every two weeks in a room, and a Jewish Masonic Lodge, named indigenously Dunderberg, completes the communal organization of the Peekskill Jews.

### EPIGRAMS FROM THE HEBREW POETS

*My friend, speak only once, but listen twice,  
This, I would have you know, is sound advice;  
For God hath given you all your peers,  
A single mouth, friend, but a pair of ears.*  
—Palquera (1264)

*One day I observed a gray hair in my head;  
I plucked it out, when it thus spoke to me:  
"Thou mayest smile, if thou wilt, at thy treatment of me,  
But a score of my friends will soon make mock of thee."*  
—Jehudah Halevy (10—)

*My piteous plight oft makes me weep,  
I cannot eat when I'm asleep.*  
—Ben-Zeeb (1785)



# THE HOME BOY WHO MADE GOOD

THE TALE OF HART, WHO GATHERED MUCH MOSS

By JOSEPH WOLFE

**H**OW does it feel to be the author of a revue which crowds in nightly more people than the theatre can hold? Which has received no end of praise from the members of the death-watch who go by the name of critics? Which will, by every sign and portent on Broadway, run a year, and which delivers to its parent, Mr. Moss Hart, each and every week a check inscribed with four figures?

And how does it feel to be an author like that three times over?

It feels very poorly. When the writer saw Mr. Hart in his penthouse-like apartment he was very depressed. He was talking to someone over the telephone and he said with a shade of bitterness: "I lead such an unglamorous life!"

Later Mr. Hart threw a long leg over a chair, drew his bushy eyebrows together, and in his beautifully modulated speech said that a successful production had a contrary effect on him; that it left him heavy-hearted and with a very depressed feeling. At such times his only joy and happiness was to go to a typewriter and work. It was a condition, he observed, which the average person would find difficult to understand; just as one would find it difficult to understand that the life he had led in the past three years had created in him what might be termed a chemical reaction. That is to say, his entire sensory system had been shifted to another scale, and what had formerly appealed to him now left him a little flat. To reach that stage, Mr. Hart said, one had to go through the round of professional activity, of meetings and parties that had fallen to his experience. When, for example, you met a George S. Kaufman and an Edna Ferber, and they accepted you as their friend, the impact of their minds upon your mind created a transformation. Your outlook became changed, your desires became changed. You reached a stage when—

**A**T this point Mr. Hart's colored butler reported a telephone call from Neysa McMein, the celebrated illustrator, and Mr. Hart ended his remark with:

"—when I would be very happy just to talk over a cup of coffee at Child's with a woman like Miss McMein."

"Hello, darling!" greeted Mr. Hart, and then learned that Miss McMein was inviting him to a week-end party. "I'm so glad you called me," he said. "I felt so depressed."

The truth is Mr. Hart is now in that state of elation which, to romantic souls, brings a feeling of melancholia. It is, as Mr. Hart pointed out, a feeling which few can understand, and, since he is no great sufferer through it, let us leave it alone and give a slight review of his remarkable flight to fame.

Moss Hart has turned out three "smashes" in three

seasons, a record extraordinary. He first had "Once in a Lifetime," on which George S. Kaufman collaborated, then came "Face the Music," to which Irving Berlin wrote the music, and now "As Thousands Cheer," with music also by Berlin. With the last piece, he said, his career as a writer of revues ends. "As Thousands Cheer" is the last of that type from his pen. His next work will be a serious play dealing with social conditions, and it will have a good deal of Jewish interest.

Hart came to the theatre by way of school recitations. In his early youth he was handicapped by an impediment in speech and a doctor advised, as a cure, that he be made to recite at public affairs. This advice was followed by his parents and Hart often found himself precipitated on a school stage to sink or swim. These were terrible ordeals, he recalls, but eventually they brought relief. The stammering disappeared and now there is no trace of it.

**T**HESE experiences stimulated his inherent dramatic instincts, as did his job as secretary to the producer, Augustus Pitou, when he left school. He was with Pitou for eight years, during which time he wrote plays which the public never saw.

Following this job he became a social director in summer hotels. It was at one of these places, in Vermont, that he met Dr. Levinthal and Mr. Goldberg, who were greatly impressed with his popularity and his ability.

The Brooklyn Jewish Center was always faced with the problem of providing social entertainment for its varied membership. It was a difficult problem. Several men had tried to solve it, particularly Samuel Grossman, a poet and playwright who became the manager of the Yiddish Art Theatre and later came to a tragic end as a suicide. They were unsuccessful, and the Center administration was searching for an expert social director, one who was young, energetic, talented, lively, and who would plan gatherings, play the social host and generally promote the sociability that was badly lacking. Mr. Goldberg saw a good candidate for the post in Hart and invited him to take it.

Moss needed the job, and it was one that would leave his days free to write. He came to the Center and remained for two years. During this time he arranged functions like the annual Simchath Torah dinner, Thanksgiving and New Year's dinners, the Annual Membership dinner, the Mardi Gras, etc., etc. Most of his energies, however, were devoted to the formation and direction of the Center Players. His first production with this group was no less an ambitious work than "The Emperor Jones," in which he himself acted. This was followed by George Kelly's "The Show-Off" and a number of one-acters. His last production at the Center was in June, 1928, a satirical revue called "Americana," written mostly by himself. This was, according to those

(Continued on Page 22)

# AN HEBRAIC TAMING of THE SHREW

*A Tale from "The Prince and the Dervish"*

By ABRAHAM IBN CHASDAI

(Abraham Ibn Chasdai lived in the early part of the thirteenth century, in Barcelona, where he is said to have been at the head of the Jewish community. He left behind him a work which has achieved notability among Hebrew scholars, "The Prince and the Dervish." This is a free Hebrew translation of an Arabic version of a Greek book. It has been translated into Latin, Spanish and Yiddish. The work is cast in the form of a framework into which is woven numerous stories, fables and proverbs. As Ibn Chasdai wrote it, much of the material of the book is taken from the Talmud and the Midrash.)

**K**ING SOLOMON, to whom legend ascribes the knowledge of all languages, including those supposed to be spoken by animals, once gave an audience to a wealthy Jewish farmer, and received from him a costly present. To show his appreciation of the gift, the king offered to bestow upon the farmer any favour he might ask. But, to the king's surprise, the farmer asked the favor of being initiated by the king into the secret of understanding the language spoken by farm-yard animals. After some hesitation the king granted the farmer's request, impressing him, however, with the necessity of not divulging the secret to anybody else under penalty of immediate death.

Now it so happened that the farmer had a shrew for a wife, and, wishing to live in peace with her, allowed himself to be ruled by her in all domestic affairs. One day, while occupied in the farm-yard, he overheard a con-

versation between an ox and an ass, which amused him so much that he burst out laughing. At that moment his wife appeared, and insisted on being told the joke. He begged her not to press him to disclose a secret, on the keeping of which his very life depended. But she remained obdurate. Seeing that there was no way out of the difficulty, he told her that he would fulfill her desire in a few days, but that he had in the meantime to settle his worldly affairs, before going to meet his inevitable and premature death. To this she agreed. Next day, while again standing in the farm-yard, he heard his dog rebuking the cock for crowing as loudly as ever, though he was aware of his master's approaching death. But the cock said that since their master was a coward and a fool, he did not deserve to be pitied by anybody. 'Let him,' said the cock, 'take a lesson from me, and his life will certainly be saved. There are in the farm-yard a number of hens, who all obey me implicitly, as they know very well that any case of disobedience on their part would be attended with a well-deserved punishment. Now, our master has only *one* wife to deal with, and if he is idiotic enough to allow her to rule over him, he must bear the consequences.'

When the farmer heard the cock's wise remarks he regained courage, and presently meeting his wife, he told her that he refused to let her know his secret, and that he was fully determined to be and to remain the ruler in his own house from that time forward. These words had the desired effect, and from that day forth he lived with his wife in harmony and undisturbed peace.

## THE LIFE of BIBLICAL WOMEN

By J. CHOTZNER

**D**URING the second period of Biblical history, from the settlement of the Israelites in Palestine to the rebuilding of the second Temple, a remarkable change occurred in the life, habits, and social standing of the Hebrew woman. The simplicity of manners which had characterized the first period gave place in course of time to luxurious living, the result of residing in large towns and in permanent dwelling-houses, and of closer social intercourse with men of their own and foreign nations. The females of the poorer and middle classes occupied the same room or rooms with their husbands; but the wives of the rich and nobles had a separate set of apartments for themselves, called *harem*, most probably derived from *hareem*, and akin to the modern *Harem*.

Yet the seclusion of women among the wealthy Hebrews was at that period much less strict than with the modern Mohammedans, or the ancient Persians and Greeks. As among the Greeks (Homer, *Odys.* i. 329-331), the Jewish females occupied the upper part of the house. But, while the former were not allowed to see

any one but their nearest relations, the latter moved about freely, and sometimes took an active part in public life. As instances of this may be mentioned Jephthah's daughter, Deborah, Jezebel, Athalia, Huldah, Esther, and Noadiah. Deborah and Hannah, as composers of excellent odes, have the honour of being the first poetesses in history. Women were also hired to chant doleful songs at the funerals of persons of high rank. Sometimes they were even employed to plead causes at the royal courts (2 Sam. xiv. 2; 1 Kings i. II). Then, again, there are instances of women who, by their bravery and oratorical powers, saved a whole town from destruction (Judges ix. 53; 2 Sam. xx. 18-23).

Their recreation consisted chiefly in paying visits to their relations and friends, on which occasions refreshments were served, and in attending public festivals. These were of frequent occurrence: religious celebrations, or weddings, when the women assembled in the streets to watch the gay procession of the guests, vintage festivals and harvest festivals where, amidst merriment and laughter, men and women danced to the strains of sweet music.



# CYRUS ADLER

## A STUDY OF A NOTABLE PERSONALITY

By DR. ISRAEL H. LEVINTHAL

IT is not an easy task, in the brief space of a magazine article, to give an adequate appraisal of Cyrus Adler, one of the unique figures in Jewish life today. His seventieth birthday anniversary, which was commemorated last month, brought forth expressions of praise and adulation from every part of the world, from Jews of varied religious views and philosophies—many of whom differ with Dr. Adler in his viewpoints and policies—but all agreed that he towers Saul-like above his brethren in those qualities that make for a real leadership.

The ancient Sages tell us that Abraham wore a medallion, on one side of which was the picture of an old man and on the other the image of a youth. Abraham, in their judgment, typified both of these aspects. When he was young in years he possessed the wisdom that usually comes with age, and when old in years he was still blessed with the enthusiasm, the vigor, the alertness that we associate with youth.

Of Doctor Adler, the same may be said. When he was yet a young man, an earnest student of Semitics and Archeology, his advice was sought from far and wide by those interested in problems of Jewish life. And now, at seventy, he displays the zest and vigor and the remarkable capacity for work that are usually the gifts of youth. With the poet of the Synagogue we can say to him: "They saw in thee both age and youth—age in the day of judgment, and youth in the day of battle."

Born and educated in America, he combines in himself the finest of the American traditions together with the finest and the noblest in Jewish traditions. In him we see realized the ideal as voiced by an ancient Sage: "the beauty of Japheth in the tents of Shem".

What is most remarkable about Doctor Adler is the variety of his interests. It is related that when his daughter, on entering school, was asked by the teacher her father's occupation, she replied: "President." He led more organizations than any other man we can think of. President of Dropsie College in Philadelphia, the Jewish Theological Seminary in New York, the American Jewish Committee; for many years the head of the American Jewish Historical Society, the Jewish Welfare Board, and the United Synagogue of America; chairman of the Publication Committee of the Jewish Publication Society; for several years the head of the Jewish Agency for Palestine—these are but a few in that long and remarkable record of leadership in Jewish movements and organizations.

BUT his interests are not confined to the limitations of Jewish life alone. He is the President of the Philadelphia Public Library, a member of the Philadelphia Board of Education, one of the leaders of the Boy Scout Movement in America. Only recently, at the dedication of the Schiff Memorial Reservation of the Boy Scouts of America, Dr. Adler was awarded the Silver

Buffalo, the highest honor that the Boy Scout Organization confers, for his outstanding services to this movement. With the Roman poet Terence he, too, can truly say: "Nothing that is human is foreign to me". And to all these interests he gave and gives of himself wholeheartedly, devotedly, selflessly.

Primarily the student, Doctor Adler approaches every Jewish problem with the attitude of the student—objective reasoning. He is not easily swayed by passion nor by uncontrolled emotion. That has been the principal cause of the differences that often arose between him and those sponsoring other policies and other methods. He prefers the slow but what seems to him to be the safer policies of reason in handling Jewish problems, than the hurried policies of emotion.

THERE are many who disagree with him, and the American Jewish Committee which he heads, in the methods to be adopted in combating the devilish deeds of Hitler in Germany. But even his bitterest opponent has to admit that what Doctor Adler did or proposed was actuated by the highest and purest of motives, by a passionate love for the Jewish people, and by an earnest desire to be of the greatest service to his brethren.

You have to meet Doctor Adler but once and you are immediately struck by the fact that you stand in the presence of an aristocrat—not the aristocrat in the ordinary conception of that term,—but an aristocrat of the spirit,—an aristocrat in the realm of learning and character. It is primarily because of this aristocracy that is his that he was enabled to win admirers from every walk of life in every part of the world.

It is because of this aristocracy, too, that he has no patience with sham or superficialities. He seems to sense the true worth of men behind their protestations and their shibboleth.

He has often been misjudged and misunderstood. He is not one of the masses, and does not resort to that type of leadership that attracts the masses. Men, therefore, assumed that he keeps himself aloof, that he disdains fellowship or counsel with the ordinary man. But that is not the fact. He is the most approachable of men, and eagerly listens to the tale that the most humble brings to him. But even with the mass, he prefers to influence them and to reach them through the appeal of reason rather than passion,—through the intellect rather than emotion.

Jewry and Judaism have been enriched by his life. And in this his seventieth anniversary, the Brooklyn Jewish Center joins world Jewry in acclaiming him and expressing to him our sincerest prayers that he may be blessed with life and health to continue to give of himself to his people and his faith *Ad Meah V'esrim Shonoh!*

## In The Personal Column

By A. Z.

THOSE of you who have adored the golden voice of Nino Martini as it came flowing out of your loud speaker, will now be able to appreciate it all the more for knowing that he is one of us. Michael Gold, of the "Daily Worker," and a person of some literary note aside from this distinction, made the discovery. An inquiry from this department to the Columbia Broadcasting Company, over whose system Martini sings, said that the report was not true, and that he "was definitely not Jewish."

However, once having been tagged with the Mogen Dovid, we shall always have an especial interest in him, and so we will inform you that this really fine singer will make his debut at the Metropolitan Opera House late in December, as the Duke in "Rigoletto."

\* \* \*

THE case of Eilshemius is one of the strangest in the art world. Eilshemius (needless to say he belongs to us) reached old age without achieving the recognition he was so positive should be his. He painted hundreds of canvases, so many that in time his house was stocked with them in every corner. When he had no money to buy canvas he painted on pieces of cardboard, on brown paper, on anything over which paint could be spread. But his productions found little appreciation. Even good critics looked at them and waved Eilshemius away tolerantly. They were strange, irrational pictures, and critics had seen too many of these artists who thought that by being eccentric they could attract attention.

So Eilshemius advanced to old age. He took to writing poetry, and these literary efforts found the same reception as his art works. And throughout all these years Eilshemius maintained stoutly that he was the greatest painter in the world. People began to laugh at him and thought him a crank. Then they decided he had what is called colloquially a screw loose. But nothing seemed to shake Eilshemius from his lifelong conviction. He was the foremost genius in art.

His studio was always open to visitors and he would show them some part of his huge collection. They looked, smiled, and went away to joke about his delusions. He was poor, and any visitor could have bought a stackful of the paintings at his own price. But no one wanted them.

He occasionally got his work into a gallery, for in these days one never knows, and art dealers have long ago discovered that taking chances sometimes brings profitable results. About two years ago the great French modernist painter, Henri Matisse, came to New York. All dealers fought for the opportunity of being host to him, and so it happened that he passed through the gallery where an Eilshemius hung, lonely and forgotten. Matisse, who had walked by the other paintings, stopped at this one, looked closely and then observed, "This is a good work."

What happened after that! Within a day all the art

critics in the city were apprised of Matisse's judgment and within another day Eilshemius, the crazy artist, was a celebrity.

Today the old man's pictures bring high prices; he is discussed and written about, and when a few weeks ago he exhibited a score of tiny sketches, done thirty years ago, the event was headlined on the art pages.

\* \* \*

A PROPOS of the Joseph V. McKee article published fifteen years ago in the "Catholic World," which reads in many parts as though it were a product of modern Germany, this department has the story of a remark made by Jimmy Walker to a friend shortly before he resigned from the Mayoralty.

"When I go," he said, "racial tolerance in City Hall will go with me."

A GERMAN refugee, whose wife is an American, recently came to New York, and although he stated he would like to say all the hard things possible of Hitler, he was forced to admit that the facts first published in this country by the "Nation" and by Walter Winchell regarding certain alleged characteristics of the Chancellor, are wrong. Hitler is really in love with Winfred Wagner, the granddaughter of Richard Wagner.

If that is true, the affinity is in harmony with circumstances. Richard Wagner, despite his great genius as a composer, was one of Europe's prime anti-Semites.

\* \* \*

DID you notice the abundance of Jewish minds in President Roosevelt's "Brain Trust?" In Germany Jews are being accused of having controlled the governmental brains. No such charge can ever be made here.

\* \* \*

DONALD FLAMM can be used as a subject for a success story enacted in the midst of the depression.

Flamm, some years ago was a small music publisher. When radio came in he organized a broadcasting station which later became WMCA. It struggled along, like so many other little stations throughout the country, always hoping that something would happen. Nothing very much happened until the radio commission gave WMCA full time as a reward for the good entertainment value of its programs.

Even then, although this concession enabled it to sell time somewhat more easily, the big broadcasting chains swamped it, and its accounts were mostly local firms, a number of them Jewish, who broadcast in Yiddish.

Then came the great windfall. A group of New York millionaires decided to organize a third radio chain, and to use WMCA as the mother station. They approached Flamm and closed a contract with him whereby for the next three years he is to be paid \$150,000 a year as a nominal supervisor. At the end of the three years the group will either pay him three million dollars outright for the station, or turn it back to him.

Flamm is only about thirty-four years old.

Incidentally, it is reported that when the new owners took over the station they discharged all the Jews employed there except one announcer. On the Board of Directors is Al Smith.



## SHOLOM ASCH

By MOYSHE OYVED

MOYSHE OYVED, whose real name is Edward Good, is a picturesque proprietor of a famous London antique shop, "Cameo Corner." The romantic jewels and art objects on display in his shop are a reflection of his poetic nature, and both man and his merchandise have attracted many of the world's famous. A portrait of his head was moulded by the great sculptor, Jacob Epstein. This sketch of Sholom Asch, which is particularly appropriate at this time because of the publication of this Yiddish author's notable book, "Three Cities," in English, is a typical example of Good's literary work.

IT was early on a Monday morning in March, 1922. One of the two doors of "Cameo Corner" was opened as wide as it could go, and there stood before my eyes a tall, broad-long-bony man, with big, warm eyes, heated up by the fiery end of a cigar which he held between his lips. His upper lip was covered with hair, with a little bald spot in the middle—there where the angel had given him a fillip. His lower lip and chin were completely clean-shaven.

I looked at him, and guessed that he was a wealthy Polish-German corn-merchant who wanted to buy a present of some sort.

No doubt he read my thoughts. He introduced himself to me: I am Lush." "Lush? Lush?" I repeated within myself. "Who can he be?"

It happens that I have a very dear friend of the name of Lush, and, in honor of that friend, I smiled intimately at the stranger.

But I soon realized that I had not heard him clearly, and that this was no other than Asch—the great, genial, lyrical Sholom Asch.

Five minutes later, we were already deep, deep in conversation, friendship and "spiritual kinship." (We were from the same district—the Kujawkies.) And he began to take on the appearance of an Oriental prince. In his eyes, I, of course, looked like a little brother-in-law of his, after whom he was just yearning.

As I have said, we began to fling presents at one another. I gave him an antique Hebrew amulet, which my highly-learned friend, the "Haham," Dr. Gaster, had wanted me to give him, or sell him. I had said to him: "No, I will never part with this amulet—never!" And he gave me an old silver mantle for the Scroll of the Law. I gave him amber beads, and that sweet Yiddish word:—"Pamiontke" (Souvenir), which he had not heard for eight years. He gave me an edition-de-luxe of his twelve books, which he had actually brought from America for Dr. Eliashev, the critic.

And so it came about that every day, for three weeks, we enjoyed long hours together, and we gave to one another, and stole from one another, the souls within us.

HE used to say of the shop: "How could a Jew place a little Psalm-book in the middle of the street?" He was envious. One could positively hear him swallowing the spittle of envy, when he saw such beautiful brunettes and blondes coming in every minute, bringing with them all the open-heartedness of their *decollete* blouses and their sapphire eyes, at which he used to go into a fine, lively fit. "A Jew has luck!" he would sigh, most heart-breakingly.

But, God of Abraham! now and again he used to sulk, in a way which one cannot describe in ten autobiographies. Not even a woman in child-birth is so fussy! One might certainly accuse him of having just heard that the three great authors, Mendele, Peretz and Sholom Aleichem were dead, and that he felt he was the only one who remained—an only literary son to a peevish, chosen people. So to indulge himself in what was forbidden! Listen to a story:—

THAT same Monday, he told me that he did not like the "Imperial Hotel." My brother Leon went with him, and they rented a beautiful room at a boarding-house. He stretched himself on the bed, in his shoes—and with corns big as father's!—measured out his full length, as in Sodom, and cried: "Oh, I cannot sleep here! I shall be suffocated!" He paid for the night he had not slept at the house, and left it. At a second boarding-house, the same story. Ultimately, he went back to the "Imperial." Next day, he moved into a bigger room. And, the day after, he moved into the "Russell Hotel"—one of the finest hotels in London. And, while there, he moved twice, with a great pile of luggage, tipping, right and left, all those who attended on him, like—not comparing them!—a millionaire of the "Joint Distribution Committee of America," to which, unfortunately, he belonged. On the sixth day, he said to me that he could not stay at the "Russell." It was too small for him. He wanted to move to the "Hotel Cecil." I cried out: "What are you saying? The 'Hotel Cecil'? Only millionaires, kings and ex-presidents stay there." Said he: "I must do this, for the sake of my work." I went off to the "Cecil" with him, and booked a room. There, too, he removed to a still bigger room, in which who knows how many kings and princesses on foot had already slept. If, just fancy, there had been dust in that room, it would have been worth thousands in gold and platinum meltings.

The cheapest furs which the mice of the "Cecil" wear cost five hundred guineas each. It is time a legend of this kind was invented! To say nothing of the cats. . . . Is it a trifle—the "Hotel Cecil"!

(Continued on Page 22)

# CLIPPED WISDOM

» » » »

"What has happened in Germany has convinced me more and more of the value of Zionism for the Jew. I am certainly no nationalist, and I look forward to the time when all national boundaries will be eliminated. But it is unfair to ask the Jew to suffer now, and for years to come, as the first step to the attainment of the ideal. Because I would not want the Jew to surrender his heritage and his customs—both of which are too rich; because I would want the Jew to remain faithful to his past and to history, I realize that a homeland becomes more and more essential. As long as there will be reverses and calamities in this world, so long will the Jew be made to suffer. If he is to avoid, in the future, what has happened in Germany, he should have a home of his own, where, amidst those of his own kind, he can peacefully give out to the world all the wealth and richness that is within his blood."

—Thomas Mann

\* \* \*

I would ask the Jew with all his ability and his wealth and admiration of power, with all the genius he shows when he enters an alien land and becomes a powerful factor in its welfare, or its domination, I would ask him, I say, personally to consider whether in just plain fairness to nations that want to be themselves, that don't care to be dominated by a church or race or theory of life, and are not, in short, as clever as he is, why he shouldn't step up before the peoples of the world and ask for just such a territory in which to develop a nation of his own and with which he could deal on the basis of his own genius in all lines. With the Jews nationally so placed, we could deal, just as they could deal with every other nation in the world. And by degrees all should benefit from their very ability to organize and construct. What I cannot understand is their present objection to doing so. But this may be the result of their scattering in historic times, and it may, for all we know, be presently overcome by the Jew himself.

—Theodore Dreiser

\* \* \*

Only in the union of all Jews all over the world in a national unit capable of representing Jewry and sitting at Geneva along with the fifty-two nations—as the fifty-third nation, in fact—can any solution be reached. This must and will be done. Then and then only will the Jews find it unnecessary to resort to begging as it did at the League meeting when the Minister of Holland spoke for them, as a human necessity.

—Emil Ludwig

\* \* \*

My advice is to forget Hitler and Naziism and treat these things with the contempt and the derision which they brought on themselves and concentrate instead on the regeneration of the Jews. Make each in his or her own way assist in the effort of establishing Jewry in its national home, there to build up again the greatness, progress and dignity of a never-dying people whose unforgivable crime, in the eyes of a stupid world, appears to be that two thousand years ago, a fanatical community crucified one of their own people because they accused him of being an agitator. The Jews have suffered a million indignities for this act and probably will suffer more, but in the long run they will come back again into

the light of the sun. God does not desert His people so long as they strive to deserve His trust.

—Ralph D. Blumenfeld

\* \* \*

I say definitely there is among the Jews a sense of their historic continuity throughout their dispersal and they do form a racial minority which deserves the same treatment everywhere as all other minorities in all countries. What is that treatment? Above all, equal rights of citizenship and fair treatment as loyal citizens of the nation to which they have been attached.

In view of the attention this question is attracting throughout the world, the people of England are reading what Chancellor Hitler has written on the subject in his famous book and are trying to understand the German viewpoint. What we read quite frankly makes us nervous.

—William Ormsby-Gore

\* \* \*

It is clear that the easier we make it for Hitler to drive the Jews out from Germany, the greater will be the temptation for Hitlers in other countries to do likewise. Why not? Once started, the League will be there to offer its good services. Jewish organizations will be on hand to raise funds and to finance the expulsion. It can all be done in such a nice, quiet and orderly fashion. Why hesitate?

This mass expulsion from Germany promises to be the best organized and most scientific Flight in our history, thanks to the intervention of the League and to the expert schnorrer-diplomacy of our own leaders. It will undoubtedly be hailed as an irrefutable precedent by all the expulsionist agitators of the future . . . Perhaps it is not too late for the League, now that Germany has withdrawn, to reopen the minority rights question which was side-tracked at Germany's insistence and to include in the new resolutions the critical clause which Germany vetoed. This would be a truly epochal achievement for the League, one worthy of its high purposes and one which might give a new turn to the political fortunes of the Jews in Europe.

—Abba Hillel Silver

\* \* \*

You speak so much of heroism, but you have in mind the heroism of the soldier. We too know a heroism—of work, of character, of a person who does not submit, who is true to his ideas. You speak so much of the timidity of your opponents, and we promise you, that your persecutions will harden us; your hatred will mature us, your fight will strengthen our fighting power. We are not free of guilt in our fate; we committed many errors, the most grievous of which was our softness and patience. Thanks to the lesson which you have taught us, we shall overcome our failings. And that is your accomplishment.

—Ernst Toller, German dramatist, in an open letter to Paul Joseph Goebbels, Hitler's Minister of Propaganda and Enlightenment.



## THE INSTITUTE OF JEWISH STUDIES FOR ADULTS

**T**HE Brooklyn Jewish Center has achieved an enviable reputation in the field of Jewish education for the youth. Our Academy and our Hebrew School have been acclaimed by leading educators for the high standing they achieved in bringing Jewish knowledge to our children.

The thought has now come vividly home to us that important as is the child, the adult, too, dare not be neglected. In Jewish life of old, not only the child but the grown-up too made the study of the Torah an integral part of his life.

It is in response to this need that we have now organized the newest chain in the link of the Center's educational endeavors—the Institute of Jewish Studies for Adults. Here, men and women may come once or twice a week, and under the guidance of well-fitted instructors, become acquainted with some of the spiritual treasures of our people. For this season, courses will be given in Elementary, Intermediate and Conversational Hebrew; Jewish History, Jewish Religion, the English Bible as Literature, the History of Jewish Literature, the History of Zionism, and Contemporary Jewish Life and Problems.

We are proud to announce that the University of the State of New York, which is the Department of Education of our State, has officially recognized our Institute of Jewish Studies as an institution of higher Jewish learning. Public School teachers, taking these courses, may present them for "Alertness Credit" before the Board of Superintendents in our City Board of Education.

A detailed Prospectus of the Institute has just been published, in which is given a full account of all the subjects offered, the faculty, the hours of instruction and much other information.

**I**T is hoped that this Institute will be the beginning of a real Jewish College, sponsored by our Center, which shall be able to enroll hundreds of men and women desirous of becoming familiar with the teachings of Jewish life and ideals.

Because of the academic character of the work to be done, all students must enroll at the beginning of the term's work. No new students, unless in exceptional cases, will be admitted after the term's work has commenced.

Registration cards may be had at the Center, and those interested are asked to enroll as early as possible. The Institute is open to all men and women of our community.

The first convocation or meeting of all registrants in the various courses will be held on Tuesday evening, October 31st, at 8:15 o'clock.

An outline of the courses follow:

**Elementary Hebrew**—Reading, writing, elementary grammar, translation of simple phrases; familiarity with contents and arrangement of Prayer Book.

**Intermediate Hebrew**—Translation of selected chapters of prophets Isaiah, Jeremiah, Amos and Micah. Prerequisite: Previous instruction in Hebrew translation.

**Conversational Hebrew**—Designed especially for those

who want to learn to converse in Hebrew. Modern conversational method used. No previous knowledge of Hebrew, outside of reading and writing required.

**Jewish History**—The history of the Second Commonwealth, from Destruction of Temple of Babylonians 586 B. C. E. to Destruction of Temple by Romans, 70 A. C. E. Influence of Babylonian and Persian cultures. Struggle with Samaritans. The Great Synagogue. The Redaction of the Bible. The clash with Hellenism. The Maccabean Period. The sovereignty of Rome. The dispersion. Text Book: "Outline of Jewish Knowledge" by Drs. Benderly and Goldberg—Vol. III.

**Jewish Religion**—An analysis of Jewish religious customs, ceremonials, rituals. History of their origin, growth and development. Interpretations of ancient and medieval sages. Modern historical and critical viewpoints. Psychological analysis of religious principles and dogmas. The uniqueness of Judaism.

Text Book: "The Jewish Religion" by M. Friedlander.

**History of Jewish Literature**—From the Bible to modern days. The Bible, Septuagint, Apocrypha, Hellenistic Literature, Talmud, Midrash, Responsa literature, Philosophic literature. The Paytonim or liturgical poets. The Golden Period of Spain, the rise of the modern Haskalah. Renaissance in modern Palestine.

Text Books: Israel Abraham's "Outline of Jewish Literature", and B. Halper's "Anthology of Post Biblical Hebrew Literature."

**The Bible As Literature**—A study of the Bible in the English text as a work of literature. What the Bible is; its literary origin and history; the most important versions and translations of the Bible; a study of literary forms represented in the Bible; the literary qualities of the Prophets, the Wisdom Literature; the poetry of the Psalms. Reading of selected portions of the Bible.

Text Book: R. G. Moulton's "The Literary Study of the Bible".

**History of Zionism**—A comprehensive study of the history of Zionism from earliest times to present day. Nationalism in the Bible. The Messiah belief in its relation to Palestine. The influence of the modern Haskalah or literary renaissance. Pre-Herzl Zionist endeavors. The work of Herzl. Achad Ha Am and his influence. The Balfour Declaration. Different groups in Zionism, their philosophies and programs. Modern tendencies in Zionism. The outlook for the future.

Text Book: Richard Gottheil's "Zionism".

**Contemporary Jewish Life**—A study of the major Jewish movements in the present time, particularly their effect on Jews and Judaism in the various parts of the world. A review of current Jewish events and the problems they present. A panoramic view of Jewish life today in many lands. The different groups in religious life and their underlying philosophies. The revival of anti-Semitism and the various organizations and their programs in combating anti-Semitism. The problem of minority rights as they affect Jews in various lands.

No particular text book used, but guided readings will be assigned on these various topics.

» » » IN THE CENTER « « «

EDGAR ANSEL MOWRER TO SPEAK AT CENTER FORUM NOVEMBER 6th

*Famous American Newspaperman to deliver only  
Brooklyn Address at Center*

AT our Forum on Monday evening, November 6th, we shall be privileged to listen to an address on "Germany Sets the Clock Back" by Edgar Ansel Mowrer, until recently the Berlin correspondent of the Chicago Daily News.

Mr. Mowrer recently returned from Berlin following the demand made by the German Government that he leave Germany because the government could no longer guarantee his personal safety. He incurred the enmity of the Hitler Government for his articles describing the true conditions in that country, and particularly for his 1932 Pulitzer prize book "Germany Sets the Clock Back". Mr. Mowrer was the chairman of the Foreign Press Association of Berlin. Last April the Hitler Government threatened to invoke the social boycott against all foreign correspondents unless they deposed Mr. Mowrer as their leader. The newspaper correspondents, however, by a vote of 60 to 7 refused to accept Mr. Mowrer's resignation. Several months ago the Nazis arrested Dr. Paul Goldman, an elderly German Jew, for years the Berlin correspondent of "The Neue Freie Press", charged with "high treason". Mr. Mowrer came forward and offered to the Nazis his resignation as chairman of the press association in return for the release of Goldman.

SCOTT NEARING TO GIVE COURSE OF  
LECTURES ON WEDNESDAY EVENINGS

Professor Scott Nearing, author on economic and social problems, formerly Dean of the College of Arts and Sciences, Toledo University, will deliver a course of lectures on Wednesday evenings during the month of November.

The subject of the course will be: "What Is Happening in the World Today and Why?" The first lecture on Wednesday evening, November 1st will be on the subject "Conditions in the United States—the N.R.A." This will be followed by a lecture on November 8th on the subject of Russia. "Can We Escape Fascism?" will be the course of Prof. Nearing's lecture on the 15th. The course will be continued on Wednesday evening, November 22nd, and concluded on November 29th.

Admission to the course will be 25 cents to Center members per lecture and 50 cents to non-members.

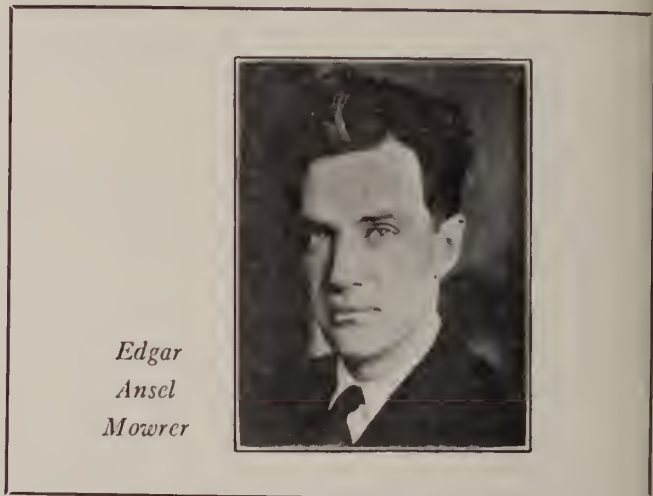
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THE SABBATH

Kindling of Candles at 4:42 P. M.

Friday Evening Services at 5:00 P. M.

Sabbath Morning Services (Parsha Lech Lecho) will commence at 8:45 o'clock. Rabbi Levinthal will preach on the Weekly Portion of the Law.



Edgar  
Ansel  
Mowrer

The proposition was accepted and the "serious" charge of "high treason" against Goldman was quashed.

The lecture at our Forum will be Mr. Mowrer's only public appearance in Brooklyn. In order to make it possible for the Center to arrange for Mr. Mowrer to lecture at the Center, the committee has decided that the admission charge shall be 25 cents to members of the Center upon presentation of their 1933 membership cards. Friends of members and all others will be charged an admission fee of 50 cents.

Members of the Center and their friends are urged to come and listen to the interesting address by this courageous and valiant fighter for the truth.

LATE FRIDAY NIGHT SERVICES TO BE  
RESUMED THIS FRIDAY NIGHT

This Friday night, October 27th, at 8:30 o'clock promptly, we shall resume this season's Late Friday Night Lecture and Musical Services.

Rabbi Levinthal regards it as a privilege to be able to announce as our guest speaker for this opening service, Morris Rothenberg, Esq., the President of the Zionist Organization of America, who has recently returned from Prague where he played an important part at the recent Zionist Congress. Mr. Rothenberg will speak to us on the interesting subject: "The Last Zionist Congress—An Appraisal of Its Achievements."

Mr. Rothenberg needs no introduction to the Jews of our community. He is one of the outstanding Zionist thinkers and workers in America. We trust that a large gathering of Center members and their families will attend to welcome and to listen to our guest.

Congregational singing will be led by our cantor, Rev. Samuel Kantor.

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DAILY SERVICES

Morning Services at 7:00 and 7:30 o'clock.

Mincha at 5:00 P. M.



TID BITS

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By J. G.

EMIL LUDWIG, upon his arrival in this country, stated that the murder of Rathenau brought him back to Judaism while the advent of Hitler converted him to Zionism. Similarly, the Dreyfus Case was responsible for Herzl's and Nordau's return to the Jewish fold in the years gone by. It is remarkable what price a people must pay for the return of their intellectuals.

THE late Cantor Joseph Rosenblatt made his last public appearance in this country at the installation of the Brooklyn Jewish Ministers Association held at the Brooklyn Jewish Center several months ago. He had just sung several numbers and stood backstage sucking a lemon drop. A local cantor, a singer of less renown, who was about to go on, stepped up to Rosenblatt and asked him for a lemon drop, pleading a dry throat. "Yossele" gave it to him. The local singer then went on the stage and proved an immediate hit with his first number. When the applause of the audience reached Rosenblatt in the wings, he turned to those nearby. "Nu," he said with a smile, "he sings good with my lemon drops, no?"

MOSS HART'S lampoon on the British royal family in his latest success "As Thousands Cheer" may lead to the Ambassador asking our President to expunge that portion of the play, according to Broadway columnists. Great Britain does not permit anyone to poke fun at the royal household. This affects not only living royalty but goes back through all generations.

A BASLE medical man, Dr. Lukatchevsky, who is not a Jew, wrote an ironic letter to the "Nazionalzeitung" of that city. He pretends that "since the Jewish spirit is to be destroyed in every branch of life," he is going to instruct "consistent anti-Semites what they must avoid when they are ill." A Nazi who suffers from heart disease must not use digitalin, because it was the Jew, Ludwig Traube, who discovered its medicinal effect. Typhus must not be treated on modern lines or the patient will be taking advantage of the discoveries of the Jews, Vidal and Weil. He must not use insulin for diabetes, because the research work of the Jew, Minkovsky, led up to the discovery of it. He must not use pyramidon, invented by the Jew, Spiro, or antipyrin, invented by Eillege, for headache. In case of convulsions chloral hydrate must not be used, because the Jew, Oscar Liebreich, discovered it. There must, of course, be no use of Freudian discoveries.

In fine, the good anti-Semitic doctor is warned that he must avoid all drugs and treatments based upon the discoveries of "the Nobel-Prize winners, Volitzer, Barangay, and Otto Warburg; the dermatologists Jahassohn, Bruno Block, and Unna; the neurologists, Mendl, Oppenheim, Kronecker and Benedikt; the lung specialist, Faenkel, the surgeon Israel, the anatomist, Henle, etc., etc." That is pretty heavy, but a good Nazi ought to ignore discoveries of Jews of all countries as well as Germany, and, in fact, the discoveries of all rationalist, pacifist, humanitarian, and other degenerate scientists. It is a neat rejoinder to the Nazi contempt of the Jews.

FOR the benefit of the Hitlerites in this country, here is a partial list of the Jewish stars who have invaded the American theatre: Al Jolson, George Jessel, Ben Bernie, Phil Baker, Lou Holtz, George Price, Edward G. Robinson, Weber and Fields, David Warfield, Ed Wynne, George McKay, Jack Pearl, Gene and Willie Howard, Herman Timberg, Gus Edwards, Al Shean, Four Marx Brothers, George Sidney, Joseph Schildkraut, Charles Judels, Robert Warwick, Bert Lahr, Harry Richman, Jack Benny, Ted Lewis, Milton Berle, Harry Hershfield and, Hit er says, Charlie Chaplin. And among the prominent women of the stage who are Jewish: Francine Larmore, Sophie Tucker, Fannie Brice, Lillian Roth, Libby Holman, Belle Baker, Frances Arms, Gracie Allen, Nazimova and Bertha Kalich.

In these days of successful satires on Broadway, it may be of interest to know of the existence of The Matate (The Broom) Theatrical Company of Palestine, now celebrating its fifth anniversary. Since this theatre's inception its main aim has been to present political and social satires, to create productions reflecting critically, but impartially, social phenomena in Palestine.

Last Sunday Samuel Rottenberg officially relinquished his arduous duties as the head of the Kashruth movement so that he could enjoy a real holiday celebrating his sixtieth birthday.

If all the people Henry Seinfel approached at one time or another for this or that worthy cause were to attend the Testimonial Dinner to be tendered him, it would be necessary to have a larger ball room than the Center could provide.

Judge Sweedler relates this interesting bit of experience. A boy of about twelve years of age appeared as a witness in a case tried before him. Addressing himself to the boy, he said:

"You, of course, understand that you must tell the whole truth and nothing but the truth. Do you know what happens if you do not tell the truth?" "Yes, Judge" answered the lad "I pay only half fare."

Mr. Charles Perman complained at the last directors' meeting that the Membership Committee had not met in the past four months. "That accounts for the large number of members enrolled this month" someone retorted.

With the Mayoralty election soon out of the way, the Center will begin its own campaign for the election or reelection of officers, directors and trustees. How we wish we could enjoy the same mad scramble for office that we witness in the municipal campaign. There the men seek the office; here the offices seek the men!

The Sisterhood is hard at work again, under the driving force of Mrs. Phillip Brenner. Bridge Parties, meetings, Oneg Shabbos gatherings, Theatre Parties, Bazaar, etc.—enough to keep more than one Sisterhood busy.

## FIRST MEETING OF ALL STUDENTS OF INSTITUTE OF JEWISH STUDIES for ADULTS

The opening convocation of the newly organized Institute of Jewish Studies for Adults will take place this Tuesday evening, October 31, promptly at 8:15 o'clock. All men and women who have registered or who intend to register for any of the courses should please attend this opening session.

Rabbi Levinthal will welcome the registrants and also outline the work that is to be pursued. The members of the faculty will be presented and the groups arranged for the work that is to follow immediately.

\* \* \*

## CENTER CONTRIBUTES \$2,183.72 FOR GERMAN JEWISH RELIEF

As a result of the appeal made by Rabbi Levinthal at the services in our Center Synagogue last Shabuoth, in behalf of the Jewish sufferers of the Nazi terror, the sum of \$2,183.72 has already been received by the Rabbi in cash, and distributed by him to the various agencies working in behalf of the German Jews. There is still some pledged money outstanding, and Rabbi Levinthal will be grateful to all who will send in the amount pledged as soon as possible.

The following amounts were sent to the various agencies:

League of Defense for Jewish Rights	\$75.00
American Jewish Committee	75.00
National Conference of Jews and Christians	50.00
American Jewish Academy, Research Fellowship	
Fund for German Jewish Scholars	50.00
Of the balance:	
50% to Joint Distribution Committee	958.50
40% to Hias	770.00
10% to American Jewish Congress	192.50
Expenses	12.72
<b>Total</b>	<b>\$2,183.72</b>

\* \* \*

## KOL NIDRE APPEAL NETS \$7,500 FOR CENTER

In response to an eloquent plea for support of the work done by our Center which Rabbi Levinthal made at the Kol Nidre services in our Synagogue, the members donated close to \$7,500.00. The responses came in varying amounts from \$500.00 to \$10.00. The Rabbi as well as the officers hope that many of those who did not worship with us during the High Holy Days will also contribute to this New Year's Offering and add their names to the list now at hand.

In the next issue of our Review we hope to publish the names of all the Donors who have responded to this appeal.

\* \* \*

## BON VOYAGE

Best wishes for a Bon Voyage are extended to Mrs. Leib Lurie, Mrs. Levi Rokeach and to Dr. and Mrs. Aaron Rokeach who sailed on the S. S. Vulcania on October 21, for a two months' trip to Palestine.

\* \* \*

## PERSONAL

Best wishes for a speedy and complete recovery are extended to Dr. R. Finkelstein who is recuperating from his recent illness.

## JUNIOR LEAGUE

Boys, 18 to 21, and girls, 16 to 18, whose parents are Center members, are invited to join the Junior League which meets alternate Thursday evenings at nine o'clock. The group, under the direction of Mr. Harry Bluestone, is drawing up a schedule of activities which promises to be of genuine interest to all members, and which will be all-inclusive in its makeup. Self-expression and maximum member participation will be the foundation of the program for the year, and the officers and committee chairmen are exerting every effort to make all meetings highly interesting as well as informative.

Social get-togethers are being planned and a reception or two for friends of members will also be held. While membership is limited to Center members only, ample leeway has been made for the members to invite their friends to periodic open meetings and affairs social in nature.

The next issue of the Review will give a complete and comprehensive outline of activities planned for the year as well as the list of new officers of the administration and new committees. The first meeting of the Junior League was held on Thursday night, October 26th.

\* \* \*

## JUNIOR BOYS

The Junior Boys Club held its opening meeting at the Center on Saturday night, October 14th, and the members present immediately set to work and elected a new staff of officers and committee chairmen for the new year. Judging from the enthusiasm displayed at this meeting we may well look forward to a year replete with accomplishments. Many new members enrolled in the club and almost all of the old ones were present to welcome them. Mr. Harry Bluestone has taken over leadership of this group once again. After elections, appointments and congratulations were over, the group held an informal discussion on good and welfare of the club. Many suggestions were offered and all will be followed out because of their usefulness. Everyone present felt that this year ought to become the most successful one in the history of the club, and every member pledged his utmost in work and interest.

The tentative plans for the coming year include at least six debates on some current Jewish problem, two of which will be with the Junior Girls Club. A series of discussions will be held on outstanding Jewish personalities and events in history and also a series on Palestine, past and present. Arrangements have been made to hold monthly joint meetings with the Girls Club on the following occasions: Thanksgiving, Chanukah, Chaimisho Osor B'Shevat, Lincoln's and Washington's Birthdays, Purim, Passover, Lag B'Omer and Shevouth.

The Junior Boys meet every Saturday night at the Center at eight o'clock. All children of Center members only, 13 to 15 years, may join. It would be best for all who are not yet enrolled as members to apply for admission immediately. A willingness to be of service to the club and the Center are the only requirements for admission. The Membership Committee is ready to welcome all boys who wish to join and become part of the group. Their greatest desire is to have every boy enroll because of the immeasurable good he will derive through his associations at the Center.



## CENTER ACADEMY PARENTS PLANNING CULTURAL PROGRAM

The cultural program of the Parent-Teachers Association of the Center Academy for its monthly meetings this year is an interesting one. Several are on Jewish topics designed to give to the parents the background which motivates the spirit of the school. There will be a lecture recital on Jewish folk songs by Mrs. Sarah Schack and the radio star, Miss Eva Miller; an evening of Jewish legend; a talk on Jewish Life in China by Mme. P. V. Metzelthin; How They Celebrate Holidays in Palestine by Goldie Meyerson; the Poetry of Jewish Life by Rabbi Levinthal. There is also planned a talk on Current Events for Children, Character Building, What Schools Can Do for Peace.

As a side excursion a group of parents are going on an art pilgrimage to the Brooklyn Museum, the Metropolitan Museum, and the Museum of Modern Art with the art director of the Center Academy, Mr. Marcus Rothkowitz, as lecturer and guide.

## SISTERHOOD ACTIVITIES

The Sisterhood has embarked upon an ambitious program of activities for the coming season, in which it is hoped that all women of the Center will cooperate. Inspired by Mrs. Phillip Brenner, the President, the chairmen of the various committees are hard at work planning several functions for the season.

The first event will be the Bridge Party arranged for next Sunday evening, October 29th. The program will include a Fashion Show arranged through the courtesy of Kestenbaum's Dress Shop of 341 Eastern Parkway. There will be prizes awarded to the players. Mrs. Irene Pollack is the chairman in charge of the Bridge Party.

Under the leadership of Mesdames Joseph Horowitz and I. Levingson, as co-chairmen, a Theatre Party will take place at the Rolland Theatre on Thursday evening, December 7th. A new play will be presented. Tickets are sold at reasonable prices. Members of the Center are urged to please secure tickets for themselves and their friends.

The Sisterhood is planning to reorganize the Oneg Shabbos Group which will meet on Saturday afternoons. Mrs. Joseph Horowitz has accepted the chairmanship of the committee in charge of these gatherings. Further details will be announced later.

The opening date of the Annual Bazaar has been changed to Saturday evening, January 27th. The Bazaar will be continued up to and including Thursday evening, February 1st, 1934.

## CENTER RESTAURANT

The Restaurant of the Center will continue to serve regular dinners on Sundays and legal holidays from 12 noon to 10 P. M. On week nights cold meals will be served as heretofore.

Members of the Center who wish to have excellent dinners are urged to arrange to bring their families to the Restaurant of our institution.

The Catering Department, under the management of the well known caterers, Kotimsky and Tuchman, will be pleased to furnish prices for any dinners you may be planning to arrange during the season. Their thirty years' experience in this line have given them the reputation as the best caterers in our Borough.

## HIGH CLASS ELEVATOR APARTMENTS

— FOR FENT —

*Finest Residential Section — Reasonable Rent*

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and 6 Rooms (3 Baths)

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the Center office

## PERPETUATE THE MEMORY OF YOUR BELOVED DEPARTED ONES

*By Erecting A*

MEMORIAL TABLET

— in the —

CENTER SYNAGOGUE

# NEW MEMBERS

*The following have applied for membership in the Brooklyn Jewish Center:*

Abrams, Rubin  
Unmarried  
Accountant  
Residence—618 Ashford Street  
Business—1515 Bedford Avenue  
*Proposed by Irving Kellner*

Apter, Albert  
Unmarried  
Silk  
Residence—1030 Carroll Street  
Business—1441 Broadway, N. Y.  
*Proposed by Max H. Levine*

Bank, Murray R.  
Unmarried  
Teacher  
Residence—763 Eastern Parkway  
Business—Bushwick Avenue  
*Proposed by Robert J. Bank*

Banker, Edward A.  
Married  
Furniture  
Residence—789 St. Marks Avenue  
Business—Asbury Park, N. J.  
*Proposed By Max Spiegel*

Bruckner, Charles  
Unmarried  
Mgr. Auto Club  
Residence—290 Empire Boulevard  
Business—317 Flatbush Avenue  
*Proposed by David Nemerov*

Cohen, Irving L.  
Married  
Principal, Elementary School  
Residence—392 New York Avenue  
Business—222nd Street and 92nd Avenue,  
Queens Village, N.Y.  
*Proposed by Hyman Aaron and Max Lovett*

Cohen, Jacob L.  
Widower  
Residence—8409 Talbot Street  
*Proposed by Henry Seinfel*

Cominsky, Miss Roberta R.  
Residence—1196 Eastern Parkway

Condon, Harry I.  
Married  
Comptroller  
Residence—284 Eastern Parkway  
Business—11 East 36th Street, N.Y.  
*Proposed by Hon. Emanuel Greenberg.*

Cooper, Herman E.  
Married  
Attorney  
Residence—717 Howard Avenue  
Business—220 Broadway, N. Y.  
*Proposed by Hyman L. Brainson*

Danziger, Milton  
Married  
Residence—1556 Carroll Street  
Business—105 Madison Avenue, N.Y.  
*Proposed by Aaron Lewis*

Deitz, M.  
Married  
Clothing Manufacturer  
Residence—277 Eastern Parkway  
Business—826 Broadway, N. Y.  
*Proposed by S. P. Goldberg and Samuel Stark*

Feiner, Malcolm  
Unmarried  
Underwear  
Residence—1038—83rd Street  
Business—14 East 32nd Street  
*Proposed by Maurice M. Kruse*

Feldman, Albert D.  
Unmarried  
Law Student  
1810 Avenue J  
*Proposed by George Friedwald*

Goldberg, J. Joshua  
Unmarried  
Lawyer  
Residence—763 Eastern Parkway  
Business—110 West 40th Street, N.Y.  
*Proposed by M. Mendel Schachne*

Goldsmith, Hyman  
Unmarried  
Contracting  
Residence—589 Flatbush Avenue  
Business—285 Madison Avenue, N.Y.

Goldstone, Sydney  
Unmarried  
Architect  
Residence—1363 East 29th Street  
Business—285 Madison Avenue, N.Y.  
*Proposed by David Tannenbaum*

Gottlieb, Miss Frances  
Teacher  
Residence—875 Nostrand Avenue

Green, Dr. Samuel W.  
Married  
Physician  
Residence—789 St. Marks Avenue  
Business—11 Schermerhorn Street  
*Proposed by Dr. S. J. Bernstein*

Greenbaum, Charles I.  
Unmarried  
Sales Agent  
Residence—767 Eastern Parkway  
Business—370 Lexington Avenue, N. Y.  
*Proposed by Mrs. Minnie Etra and B. L. Spiegel*

Gulkis, Julius  
Married  
Residence—1030 Park Place

Hershenov, Joseph  
Unmarried  
Cotton Goods  
Residence—456 Crown Street  
Business—527—40th Street, Union City, N. J.  
*Proposed by L. H. Schlesinger*

*(Continued on Page 19)*



- Horowitz, Dr. Joseph  
Married  
Physician  
Residence—1011 President Street  
Business—1011 President Street  
*Proposed by Hyman Aaron and Max Lovett*
- Horowitz, Dr. Nathan A.  
Married  
Physician  
Residence—886 Saratoga Avenue  
Business—886 Saratoga Avenue  
*Proposed by Dr. Bernard Greenberg*
- Kaplan, Saul  
Unmarried  
Lawyer  
Residence—818 Linden Boulevard  
Business—299 Broadway, N.Y.  
*Proposed by William I. Siegel*
- Kasnowitz, Sydney  
Married  
Accountant  
Residence—1762 Union Street  
*Proposed by Max Zankel*
- Katz, Abraham  
Married  
Doll Manufacturing  
Residence—843 Linden Boulevard  
Business—273 Van Sinderen Avenue  
*Proposed by S. H. Goldberg*
- Katz, Dr. Harry  
Married  
Dentist  
Residence—431 Sterling Street  
Business—501 Powell Street  
*Proposed by Samuel Bernstein*
- Katz, Louis E.  
Married  
Silk Converters  
Residence—1030 Park Place  
Business—389 Fifth Avenue, N. Y.  
*Proposed by Rabbi Levinthal and A. Margolin*
- Katz, S. M.  
Married  
Interior Decorator  
Residence—1254 Union Street  
Business—120 East 59th Street  
*Proposed by Akiba Margolin*
- Kean, Buck  
Unmarried  
Real Estate  
Residence—947 Montgomery Street  
Business—475 Fifth Avenue  
*Proposed by Dr. Louis Herschman*
- Larkin, Edward  
Married  
Lawyer  
Residence—881 Saratoga Avenue  
Business—381 Livonia Avenue  
*Proposed by Dr. Nathan A. Horowitz*
- Lemler, Dr. M. R.  
Married  
Dentist  
Residence—1173 St. Johns Place  
Business—1173 St. Johns Place  
*Proposed by J. A. Fortunoff, Samuel Seeger and Albert Witty*
- Levenson, James Harte  
Lawyer  
Unmarried  
Residence—485 Empire Boulevard  
Business—521 Fifth Avenue, N. Y.  
*Proposed by William I. Siegel*
- Margolis, Morris  
Unmarried  
Chemist  
Residence—64 East 95th Street  
Business—Municipal Building
- Miller, A.  
Unmarried  
Laundry  
Residence—28 Osborn Street  
Business—199 Bogart Street  
*Proposed by Harry Alpert*
- Miller, Louis  
Married  
Shirts  
Residence—585 Montgomery Street  
Business—1133 Broadway, N.Y.  
*Proposed by William Grover and Samuel A. Seeger*
- Nemerov, Harry  
Unmarried  
Accountant  
Residence—242 East 51st Street  
Business—225 Broadway, N.Y.  
*Proposed by David Nemerov*
- Oberleder, William  
Unmarried  
Silks  
Residence—244 East 21st Street  
Business—1441 Broadway, N. Y.  
*Proposed by M. Levinson, Louis Miller and A. Witty*
- Payson, J. J.  
Married  
Yarns  
Residence—1016 Carroll Street  
Business—22 West 19th Street, N.Y.
- Prever, Jacob  
Unmarried  
Pharmacy  
Residence—689 Montgomery Street  
Business—314 Kingston Avenue  
*Proposed by Bernard Bregstein*
- Reibstein, Dr. Harry B.  
Unmarried  
Physician  
Residence—1263 Eastern Parkway  
Business—1263 Eastern Parkway  
*Proposed by William B. Grover and Albert Witty*
- Rosenberg, William  
Unmarried  
Broker  
Residence—42 Van Buren Street  
Business—63 Wall Street, N. Y.  
*Proposed by Abbot A. Weisbard*
- Rosenfeld, Isidor B.  
Married  
Cotton Converter  
Residence—544 Crown Street  
Business—729 Broadway, N. Y.  
*Proposed by Frank Levey*

(Continued on Page 20)

Rothkopf, Morris  
 Married  
 Mercantile  
 Residence—704 Empire Boulevard  
 Business—62 Orchard Street, N.Y.  
*Proposed by Rabbi I. H. Levinthal*

Samuels, Samuel I.  
 Unmarried  
 Certified Public Accountant  
 Residence—226 East 92nd Street  
 Business—1133 Broadway, N. Y.  
*Proposed by Harry S. Samuels and David Nemerov*

Schaeffer, Frank  
 Married  
 Lawyer  
 Residence—724 Montgomery Street  
 Business—1441 Broadway, N.Y.  
*Proposed by Dr. I. H. Levinthal*

Schwartz, Miss Pauline  
 Resident Buying  
 Residence—996 Lincoln Place  
 Business—1440 Broadway, N. Y.

Shanker, Norman  
 Unmarried  
 Sheet Steel  
 Residence—717 Montgomery Street  
 Business—517 West 28th Street  
*Proposed by Jack M. Blumberg and Dr. Louis Herschman*

Silverman, Harry  
 Unmarried  
 Lawyer  
 Residence—601 Crown Street  
 Business—11 Broadway, N.Y.  
*Proposed by Julian Drexler*

Shapiro, Herbert  
 Unmarried  
 Silks  
 Residence—486 Eastern Parkway  
 Business—512 Seventh Avenue, N. Y.  
*Proposed by Oscar Schleiff*

Shapiro, Irving  
 Unmarried  
 Silks  
 Residence—486 Eastern Parkway  
 Business—512 Seventh Avenue, N. Y.  
*Proposed by Oscar Schleiff*

Silver, Harold, J.  
 Unmarried  
 Cotton Goods  
 Residence—1111 East 15th Street  
 Business—56 Worth Street, N. Y.

*The following have applied for reinstatement as members of the Center:*

Garlick, Jacob  
 Married  
 Real Estate  
 Residence—460 Crown Street

Horowitz, Samuel  
 Married  
 Residence—225 Eastern Parkway  
 Business—1450 Broadway, N. Y.  
*Proposed by Hyman Aaron and Morris D. Wender*

Katz, Herbert  
 Unmarried  
 Residence—361 Wyona Street  
 Business—361 Wyona Street

Spielvogel, Harry  
 Married  
 Children's Wear  
 Residence—571 Eastern Parkway  
 Business—820 Nostrand Avenue  
*Proposed by A. Goldenberg*

Stern, Miss Florence  
 Neckwear  
 Residence—221 East 91st Street  
 Business—901 Broadway, N. Y.

Strausberg, Morris  
 Unmarried  
 Restaurant  
 Residence—385 Crown Street  
 Business—323 Washington Street  
*Proposed by Samuel Strausberg*

Tager, I.  
 Married  
 Threads and Trimmings  
 Residence—651 Crown Street  
 Business 128 University Place, N. Y.  
*Proposed by Harold Lipsky*

Teperson, Dr. Hyman I.  
 Married  
 Physician  
 Residence—744 Eastern Parkway  
 Business—744 Eastern Parkway  
*Proposed by M. M. Rutchik*

Teperson, Joseph A.  
 Unmarried  
 Lawyer  
 Residence—744 Eastern Parkway  
 Business—2 Lafayette Street, N. Y.  
*Proposed by M. M. Rutchik*

Wachtel, Barnet D.  
 Unmarried  
 Shoes  
 Residence—345 Montgomery Street  
 Business—754 Nostrand Avenue  
*Proposed by Harry Munzer*

Wagman, Dr. William  
 Unmarried  
 Physician  
 Residence—332 Rogers Avenue  
*Proposed by Albert Witty*

Windwer, Dr. Charles  
 Married  
 Physician  
 Residence—1492 Eastern Parkway  
 Business—1492 Eastern Parkway  
*Proposed by Samuel Bernstein*

Madfes, Samuel  
 Married  
 Residence—41 Eastern Parkway

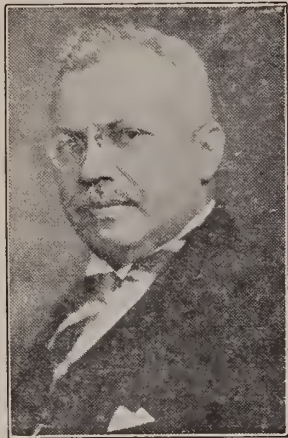
Schleiff, Sidney  
 Unmarried  
 Stocks and Bonds  
 Residence—600 Eastern Parkway  
 Business—1440 Broadway, N. Y.  
*Proposed by Oscar Schleiff*

Silberberg, Louis  
 Married  
 Cotton Converters  
 Residence—659 Ocean Avenue  
 Business—55 Leonard Street, N. Y.  
*Proposed by Isidor Silberberg.*

EMANUEL GREENBERG, Chairman Membership Committee



REACHES THE AGE OF 60



Samuel  
Rottenberg

Samuel Rottenberg, Honorary President of the Center, celebrated his 60th birthday on Monday, October 23rd.

**SAMUEL S. LEIBOWITZ, NOTED CRIMINAL ATTORNEY, TO SPEAK AT THE CENTER FORUM**

The speaker at our Forum on Monday evening, November 13th, will be the well-known criminal lawyer, Mr. Samuel S. Leibowitz. He will speak on the subject "Why the Jury Says 'Not Guilty'".

Mr. Leibowitz is the subject of a book just written by Fred S. Pasley entitled "Not Guilty".

**JUNIOR GIRLS CLUB "THE PEPS"**

This group consists of daughters of Center members between the ages of 13 and 15, and meets under the leadership of Mrs. Miriam Abramson. The following plans have been made for the near future: 1. Hike; 2. Trip to the Jewish Theological Seminary; 3. Thanks-giving Party; 4. Theatre Party.

The group's programs include socials, discussions of current Jewish problems and current events. The officers of the club are as follows: President, Molly Metz; Vice President, Mildred Teitlebaum; Secretary, Doris Feinberg; Corresponding Secretary, Adele Rothkopf; Treasurer, Mildred Freedman.

**INTERMEDIATE DRAMATIC GUILD**

Under the leadership of Mrs. Abramson, an Intermediate Dramatic Guild is now being organized. This group will meet on Saturday evenings at 8 o'clock. Membership is open to children of Center members, boys and girls between the ages of 14 and 17 inclusive.

**BOYS GROUP—16 to 18—NOW BEING ORGANIZED**

Members of the Center who have sons between the ages of 16 and 18 inclusive are requested to have them join the new group which is being organized under the leadership of Mr. Bluestone. This group will hold its first get-together next Saturday evening, October 28th, at 7:30 o'clock.

**TESTIMONIAL DINNER to Mr. HENRY SEINFEL**

In appreciation of the devoted and untiring services rendered to the Center by Mr. Henry Seinfel, the Board of Governors at their last meeting decided to tender a Testimonial Dinner in his honor on Sunday evening, December 10th. Mr. Henry Seinfel, at the present time the First Vice President of the institution, has served the Center in many capacities, having held various offices, chairmanship of committees, and was the leading spirit in most of the important functions given by the Center.

Our ex-President, Mr. Isidor Fine, has accepted the chairmanship of the Dinner Committee, and is looking forward to the wholehearted cooperation of the entire Center membership in doing honor to one whom honor and appreciation is due.

**CYRUS LEVINTHAL NEWLY APPOINTED CHAIRMAN OF THE AUXILIARY ACTIVITIES COMMITTEE**

Our President, Mr. J. M. Schwartz, has appointed Mr. Cyrus Levinthal as chairman of the Committee on Auxiliary Activities, to fill the post left vacant by the untimely death of Mr. Max Leff.

**YOUNG FOLKS LEAGUE MEETING, NOV. 2**

An important meeting of the Young Folks League will be held next Thursday evening, November 2nd at 8:30.

**BAR MITZVAH**

Hearty congratulations and best wishes are extended to Dr. and Mrs. S. W. Green upon the Bar Mitzvah of their son, Mervin, which will take place at the Center on Saturday, October 28, 1933.

**CONGRATULATIONS**

Heartiest congratulations are extended to Mr. and Mrs. David Bilgore upon the engagement of their son, Mr. Aaron Lewis Bilgore, to Miss Violet Schlansky.

Mr. and Mrs. A. Milton Brown announce the arrival of a son, Bernard Warren, on October 7, 1933. Hearty congratulations!

**THE ISSUES OF THE CAMPAIGN TO BE DISCUSSED AT OUR FORUM ON OCTOBER 30th**

The Forum on Monday evening, October 30th, will be devoted to a discussion of the Issues of the Campaign by leading representatives of the Democratic, Fusion-Republican, Recovery and Socialist Parties. The following speakers will participate: Hon. Vincent Gilroy, for the Democratic Party; Mr. Bernard S. Deutsch, candidate for the Presidency of the Board of Aldermen, representing the Fusion Party; Mr. George V. McLaughlin, former Superintendent of Banks and Campaign Manager for McKee, representing the Recovery Party; and Mr. Charles Solomon, candidate for Mayor, representing the Socialist Party.

Admission to the symposium will be free to all members as well as non-members.

## THE HOME BOY WHO MADE GOOD

(Continued from Page 7)

who remember, typical of the present Hart. He satirized the people who were immediately around him then, just as now he performs the same service for more exalted humanity.

At the same time that he worked at the Center he directed dramatic groups at the Brooklyn Y. M. H. A. and in Newark. These three jobs made him do a great deal of underground travelling, and it was especially during his trips from Brooklyn to New Jersey that he wrote most of "Once in a Lifetime."

This lampoon on Hollywood was written out of knowledge gathered from reading the movie fan magazines. Hart was, and is, a voracious reader of these organs, and acknowledges a debt of gratitude to them. They inspired many of his best bits of satire.

After he finished "Once in a Lifetime" he felt that the theme (talking pictures) was extremely topical and would arouse interest. He therefore made sixteen copies, and the literary agent, Frieda Fishbein, sent all of them to producers.

The scripts went out on a Wednesday. By Friday nearly all recipients showed interest in the piece. Hart, after he got over the shock of this success, gave his play to Sam H. Harris because this producer, saying that the play required rewriting, offered the collaboration of Kaufman, the man who has turned out only hits.

In rewriting the play Kaufman talked over the changes with Hart, Hart wrote them out and Kaufman revised them. In this simple manner the play progressed, but without a corresponding ease. Revisions after revisions were made up to the final night of the tryout,

## SHOLOM ASCH

(Continued from Page 11)

I WILL make a confession of confessions: Whilst I was dragging myself about with him, his spendthrift ways influenced me. I began to fling money about, right and left, and agitate my little head after a multi-millionaire fashion.

If a poor Yiddish writer can do it, then surely I can! Until it came to this, that when, about that time, someone brought to me a terribly big diamond of sixty-five carats, I did not like to confess my poverty by refusing to buy it. I scraped together the money from the most dried-up and meagre sources, melted hundreds of gold ugly and half-beautiful articles, and bought the diamond.

Afterwards I began to love that diamond terribly. It warmed, kissed, stroked me, and melted my heart in those lonely hours when the Spirit of the Lord did not rest on me.

I found out, at the British Museum, through the assistance of the great Mineralogist, my friend Dr. Spencer, that it was an historical diamond, and had belonged to the Sultan of Turkey and the Shah of Persia, and that it actually was the famous "Tennant" diamond.

But, in reality, it belonged to me. We loved one another truly. To me it was the diamond eye of the "Golden Calf," when God did not appear.

Within two years, I sold it in real honesty to a far country, and made more than a hundred pounds profit out of it. And it was all because of the spendthrift!

But I must admit that the relations between Asch and myself did not continue the whole time to be amicable, clear and smooth.

and the funniest line in the piece was written in at the last moment.

"Once in a Lifetime" was not the first of Hart's plays to attract attention on Broadway. Before he wrote it another work, of a serious nature, had interested many producers, who, while they turned it down, asked to be given his next effort. After his success it was tried out at Southampton but did not reach Broadway.

"Face the Music" a satire on the New York City government, also entailed so much difficulty in its writing and production that Hart positively hated it. "As Thousands Cheer," however, went smoothly and well. He and Irving Berlin had talked about it in detail months before its actual composition, and outside of staying up a few nights during tryout performances to make hurried revisions, this piece left no aggravation in its wake.

Hart wrote a very clever skit for this production, which unfortunately was left out for politic reasons. "As Thousands Cheer" is a newspaper revue, containing skits based on news events. After the headline announced that Hitler was retiring to a Bavarian retreat for a rest, the skit showed Hitler and his aide on the way to the retreat, but travelling incognito under cover of long beards. Arriving in the hotel the owner took them for Jews, and they became the victims of all the indignities which Hitler's regime had brought on the Jewish German.

Hart still has a lively recollection of the Center and his work there. His admiration was particularly aroused, he said, by your Mr. Joseph Goldberg. He marvelled how a man could be so devoted to a cause as Mr. Goldberg was to the Brooklyn Jewish Center and the ideal it stands for.

ON one occasion, this incident took place:—

I was walking with him one night, alongside the Thames, feeling happy and gay. He told me that a tailor was making him a beautiful suit cheaply, because it just happened that he, the tailor, was reading his, Asch's, *Mary*, at that particular time.

I asked him: "Have you written a book called *Mary*?" Said he: "Have you not read *Mary*?" And, suddenly, he grew sulky, and we walked along a good distance, both of us puffed out with sulkiness, as if we were husband and wife. Neither of us uttered a single word. If he sulked, then I would be sulky too. Go and do what you like with him!

I left him, with a pain-filled, quiet "Good-night," and a casual hand-shake. To this day, my hand aches as a result of that light touch. Next morning we begged one another's pardon, and got photographed together. He went off to Poland. I gave him a little money and a lot of regards for my parents. The money he delivered honestly, the regards too, but a trifle tactlessly; thus, unwittingly, causing pain to my deeply-sensitive father.

At that time, I felt happy and creative. I only lacked something to coquette with. So I bought myself a large black hat, with a broad band, and a dome like that of a Russian church. In that hat, I looked like a born Doctor of Philosophy. And I gave it the name of "The Sholom Asch hat."

The dream of my youth to become a Doctor of Philosophy was realised in the form of a hat with an "attic."



### GIRL SCOUT TROOP

The Girl Scout Troop has resumed its meetings and will continue to meet every Wednesday evening. Membership is open to all, children of Center members as well as non-members.

### PERSONAL

Professor Maurice Finkelstein is the author of a recently published pamphlet entitled "The Dilemma of the Supreme Court—Is the N.R.A. Constitutional?", published by the John Day Pamphlets. An extract of this article appeared in The Nation.

### UNVEILING

The members of the Center are invited to attend the unveiling of the monument in memory of Mr. Louis Ratner this Sunday afternoon, October 29th, at 2 o'clock, on the Brooklyn Jewish Center sub-division of the Montefiore Cemetery. No postponement in the event of rain.

### ELECTION RETURNS, ENTERTAINMENT and DANCE—NOVEMBER 7th

The Social Committee is arranging an Election Night affair for Tuesday evening, November 7th. The program will include Election Returns, Dancing and Entertainment.

Special tables will be reserved for those desiring refreshments and collations. Admission to the affair will be fifty cents.

Arrange to spend Election Night at the Center. This will be the season's first social gathering and all members and their friends are cordially invited.

### ELECTION DAY SCHEDULE

The usual Holiday schedule will prevail in our Gymnasium and Baths on Tuesday, November 7th (Election Day). The department will be open for men from 10 to 2 and for children from 2 to 4.

The Center Restaurant will serve meals from 12 noon to 9 P. M.

### THE GYM IS AT YOUR DISPOSAL

The Physical Training Committee, headed by Mr. David B. Kaminsky, extends to all Center members—new as well as old—a cordial invitation to take full advantage of the wonderful facilities of our Gymnasium and Bath Department.

The schedule is so arranged that every member of the family—young and old—can make use of these healthful and invigorating activities. Send or call for the Gymnasium schedule and make it a habit to come as often as your time will permit. The department is in charge of expert instructors who are always at your disposal. In addition we have experienced masseurs and masseuses for bath treatments at most reasonable charges.

For your health's sake, join our Gym!

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*Funeral Directors*

Members of the Brooklyn Jewish Center

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at Eastern Parkway

BROOKLYN, N. Y.

Telephone: PResident 3-4100

# The Brooklyn Jewish Center

Would like to number among its members more of such Jewish ladies and gentlemen who have built, and kept in enviable progress, the beautiful and communally useful institution that is noted throughout the United States.

Aside from its spiritual and educational advantages the Brooklyn Jewish Center provides unrivalled gymnasium facilities for both men and women, a forum to which the most celebrated speakers in the world are drawn, and social activities for members of all ages.

The membership fees are comparatively small.

The Secretary will be glad to forward all information desired.



667 Eastern Parkway

Brooklyn, N. Y.



# *The Brooklyn Jewish Center Review*

Palestine And The Jewish Homeland

The Woman Heine Married

Maurice Schwartz — Head Man

On Second Avenue

“There Are Only Nine Of Us Left”

Biographies Of Jewish Communities

In The Personal Column

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6 Room Corner Apartment

(with 3 Baths)

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Telephone: PResident 3-4100



# THE BROOKLYN JEWISH CENTER

667-691 EASTERN PARKWAY

BROOKLYN, NEW YORK

November 22, 1933

Dear Friend:

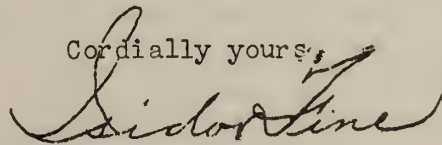
I have been asked to undertake the chairmanship of the committee in charge of the Testimonial Dinner to be tendered to Mr. Henry Seinfeld on Sunday evening, December tenth.

I accepted this task most cheerfully in order to help in whatever way I can to pay a deserved tribute to one of the most loyal and conscientious workers in behalf of our institution.

Throughout the existence of the Center, Mr. Seinfeld was the man who could always be relied upon to help whenever assistance was needed to promote the interests of the institution.

We want to do him honor and to publicly express to him our appreciation for what he has done for our Center. It is most important that we have a large representation of our membership present at this function, and I sincerely hope that you will favor us with your reservation by return mail. The price for reservations is a very moderate one - only three dollars per person.

Cordially yours,



ISIDOR FINE, Chairman  
Henry Seinfeld Testimonial Dinner Committee

P. S. The dinner is arranged primarily as a social function for the members of the Center. The program will include entertainment by leading artists and dancing. There will positively be no solicitation for funds.





# The Brooklyn Jewish Center Review

Published by THE BROOKLYN JEWISH CENTER—667 Eastern Parkway, Brooklyn, N. Y.

JOSEPH M. SCHWARTZ, *President* HENRY SEINFEL AND HYMAN AARON, *Vice Presidents* FRED KRONISH, *Treasurer* HENRY GOLD, *Secretary*  
ISRAEL H. LEVINTHAL, J.D., L.H.D., *Rabbi* JOSEPH GOLDBERG, *Administrative Director*

VOL. XIV NOVEMBER, 1933 No. 12

## PALESTINE AND THE JEWISH HOMELAND

By LOUIS J. GRIBETZ

*(The resumption of Arab rioting in Palestine renews the questions: What did the British government mean when it issued its Balfour Declaration? What did the League of Nations mean when it wrote the Mandate for Palestine and entrusted it to Great Britain? And what does Palestine mean to the Jews?)*

*A great deal of hypocrisy has been injected into answers to these questions; a great deal of beating about the bush and a great deal of misrepresentation.*

*In the following article Louis J. Gribetz, the author of the highly-considered analytical work on the Palestine Mandate, "The Case for the Jews," discusses these points in a manner which is the more logical because it is realistic and in consonance with the facts.*

*All Jews, whether Zionists or not, should familiarize themselves with the arguments here presented, for it is time that we all should have a clear understanding of the entire Palestinian Jewish situation.—Ed.)*

THE primary object of the Balfour Declaration is contained in the phrase:

"The establishment in Palestine of a National Home for the Jewish People."

This language is akin to that used by the framers of the Basle program covering this point, which reads:

"A publicly recognized, legally secured Home for the Jewish People."

It is akin, with the exception that the words: "Publicly recognized, legally secured," are omitted. With obvious logic the British Government deemed that the provisions made by the Declaration in this regard obviated the necessity of using these words.

However, the Declaration went beyond even the aspirations of the Basle Program by adding to it a very important and highly significant word—"National." The Balfour Declaration did not specify simply that it desired the establishment of a home for the

Jewish people; it wanted a *national* home for the Jewish people.

It would seem unnecessary to point out that a word of such magnitude and importance was intended to serve a definite purpose. The question then is, why did the Balfour Declaration amend the Basle Program by adding this word? What was intended to be accomplished by its addition? What was to be its function in this official document?

We will state two of the various reasons which suggest themselves as having prompted the British Government to make this addition.

First, to designate the significant difference between the Home as contemplated in the Declaration and the homes of racial minorities. It is common knowledge that nations possess homes in foreign countries other than "national" homes. The four million Jews of Poland, for example, have their home in that State but Poland is not their national home. It certainly is not a "national home for the Jewish People." A home for a people may possibly mean a home for a nation but a national home for an entire nation is not open to construction. Its meaning is definite.

The word "national" in the Declaration therefore was expressly designated to characterize this Jewish home in Palestine in contradistinction to the Jewish home in Poland or Russia, etc. The word "Jewish" identifies the people; the word national, the sovereignty inherent in a nation.

IT is furthermore apparent that the Jewish home in Poland or Russia does not in any manner affect or relate to the whole Jewish nation; whereas the proposed Jewish Home in Palestine may affect the entire Jewish nation because its scope embraces all the Jews in the world.

A second reason for the word "national" undoubtedly  
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edly was to satisfy the main principle of Zionism, which is nationalism. It must be recalled that Jewish nationalism at the time of the issuance of the Declaration was in strict consonance with the universal notion of nationalism prevalent at that time.

Bearing on this, it must be remembered that in virtue of the Balfour Declaration and its subsequent approval by World Powers, there was an unqualified and definite recognition of the Jews as a distinct nation and an acknowledgment of their existence, thus setting at rest the question whether the Jews constitute a nation. No people internationally recognized as a nation, *and internationally guaranteed the right to a national home*, can be deemed, both in respect of its nationhood and its home, to be limited.

Now let us take another phrase from the Declaration:

"And will use its best endeavors to facilitate the achievement of this object."

What necessity was there in the Declaration for this sentence? Could it have been omitted? And if omitted would anything have been taken away from the intent and purpose of the Declaration?

IN a true sense, the above-quoted sentence constitutes a most significant promise and bears a most substantial and definite relation to the entire Declaration. If the British Government had left it out, it would have left much to be desired, for the naked phrase "view with favor," used earlier unaccompanied by the above promise, would be but a feeble utterance.

This clause embodies a most explicit declaration of responsibility. It expresses resolution and readiness to assume the responsibilities and functions of a Mandatory. By this promise, Great Britain, on its part, practically underwrites the achievement of the object—the National Home. It pledges to the Home in unmistakable terms its influence, and places at the disposal of the Home its prestige, its good offices, whenever and wherever necessary. By this promise, England gives vitality and vigor to every Jewish and non-Jewish endeavor in behalf of the creation of the Home.

To comprehend the importance of this proffered British readiness to assume the functions of a Mandatory, one merely has to look at Armenia and recall the disastrous consequences that befell that abortive State. The Treaty of Sevres (Article 88) with the consent of Turkey, provided for the establishment of a "free and independent State" for the Ar-

menian people. But the State died ere it was born because no power could be found willing to assume the obligations and functions of a Mandatory. Left unprotected and to herself, Turkish Nationalists overran her and overwhelmed her people. Those Armenians who remained unmassacred emigrated and those who had lived in other lands were too frightened to return.

THE numerous complex problems of such a Homeland as the Declaration specifies, the delicate nature of its giant task, the political antagonisms, the international pitfalls and hazards involved in the establishment of the contemplated Home are greatly simplified and lessened and its life made more secure by this Briareus—this Mandatory England sitting in the very heart of it and with its hundred hands held out in protection.

This affirmative pledge was furthermore rendered necessary to spur the Jews to activity in the building of their Home, to encourage the return of the absent people to the land, and to assure protection to investors, for through it England stands surety for the protection of life, liberty and property in the Jewish Homeland.

Moreover, England, by this statement, made a bid for the mandate over Palestine. In the parlance of international diplomacy she served notice upon the other powers that she stood behind the Declaration, determined to see it through. The pledge, "will use its best endeavors," plainly sets down the obligation which Great Britain assumed in consideration of receiving the mandate.

The correctness of the interpretation which we are seeking to give of Great Britain's undertaking is fully sustained by the phraseology adopted. The Cabinet was composed of men who acted with full appreciation of the situation and knew the intrinsic needs of the august enterprise. Being men of vision and culture and possessing critical discernment they used appropriate words to express the unique undertaking. The words employed are as broad as human language permits. Let us examine the more significant ones.

"Endeavor" is defined by the Standard Dictionary as meaning: "An earnest exertion for an end; an effort is a single act, an endeavor is sustained and enduring, and may be lifelong." As an illustration the dictionary cites: "We do not have a society of Christian Attempts," but of Christian Endeavor."

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## THE BEGINNING

A WEALTHY Austrian journalist, young, handsome, a thorough cosmopolite, and enjoying life to the full, was in Paris as the correspondent for the great Vienna newspaper, the *Neue Freie Presse*. He was Theodore Herzl.

In the course of his work this writer was called upon to report the Dreyfus case. He saw a Jewish officer degraded and deported to Devil's Island, and he saw the best men in France affirm his innocence and plead his cause. He had access to all meetings of the French Parliament and he was an eye-witness to the drama in which half a people stood up against one man because he was a Jew and, more terrible still, in which all Jews were called traitors because one of them was believed to be a criminal.

And Herzl who was so far from the Jews, felt that a tremendous wrong was done to this people; and suddenly he felt that he too belonged to it, he too was accused, and his pride flamed up. It came to him like a vision; as a prophet he understood the whole situation; there was only one way out of the misery—to return to the old land of his people and become again a nation like other nations on earth. He understood that sixteen million people could not go on for ever wandering through the whole world, everywhere strangers, and everywhere disliked.



# THE WOMAN HEINE MARRIED

By LUDWIG MARCUSE

(By special arrangement with the publishers, Farrar and Rinehart, the "Review" is privileged to publish the following selection from the new biography, "Heinrich Heine, A Life Between Love and Hate.")

**B**EFORE she was called Mathilde, her name was Crescentia Eugenie Mirat. She was the illegitimate daughter of a poor peasant woman by a man of good means and appearance, who took no further interest in her. She was born at Vinot, a village in the Seine-et-Marne district. Here she grew up among the peasantry, herding the cows until at the age of fifteen she left Vinot. Perhaps she and her mother no longer agreed, for the mother had by now married. Or perhaps her parentage gave her a discontent for the circumscribed life of a peasant. Or possibly the mother had ambitions for the girl. At all events, she was sent to Paris. Here she had an aunt Maurel who kept a bootshop in an arcade near the Law Courts. Little Crescentia was apprenticed to Aunt Maurel. When she first came to Paris she could neither read nor write. But she had imagination

voice of love. Then he took Aunt Maurel and Crescentia to a dancing hall. Was the aunt match-making? Was Mme. Maurel making the most of the fact that a smart young man had nibbled? One thing only is certain, that Heinrich Heine after all the years of light amorous adventure with Hortense, Yolande, Marie, Angelique, Catherine, Clarisse and all the rest, had once more fallen in love. Evidently other loungers in the arcade also looked desirously upon the charming Crescentia. Evidently other cavaliers took the little dance maniac out to dances. So Heine took her away from her aunt. He set the little fluttering creature in the cage of his love, and put a label on it—"Mathilde"—perhaps because her name Crescentia "always stuck in his throat." He was a poet and was accustomed to giving things the names he preferred. He created her and called her Mathilde.

Nearly all those who concern themselves with the great tragic problems of life, who are confined within the profundities of the spirit, have a longing for woods and fields, for animals and children—for all simple forms of life. They seek the unspiritual, so as to establish the

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## THE BIBLE

*The bible, what a book! Large and wide as the world, based on the abysses of creation, and peering aloft into the blue secrets of heaven; sunrise and sunset, promise and fulfilment, birth and death, the whole drama of humanity are contained in this book. It is the book of God. The Jews may readily be consoled at the loss of Jerusalem, and the Temple, and the Ark of the Covenant, and all the crown jewels of the King Solomon. Such forfeiture is as naught when weighed against the Bible, the indestructible treasure they have saved. That one book is to the Jews their country, their possessions—at once their ruler and their weal and woe. Within the well-fenced boundaries of that book they live and have their being; they enjoy their inalienable citizenship, are strong to admiration; thence none can dislodge them. Nations rose and vanished, states flourished and decayed, revolutions raged throughout the earth—but they, the Jews, sat poring over this book, unconscious of the wild chase of time that rushed on above their heads.*

—Heinrich Heine.

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and temperament; she prattled ceaselessly about whatever happened to come into her head. She prattled her way into people's hearts. She was a pretty, graceful girl; her skin was dazzlingly fair, her rather short chestnut hair lay smoothly about her temples. A dimple gave an added sauciness to the gay little face. She loved dancing; she liked chattering with the customers; it amused her to stand in the door of the shop, smiling at the passers-by and receiving their smiles in return.

A young man—in the thirties; long fairish hair; a pale, unlined, gentle face—a fair, elegant young man was also among the passers-by. He looked at her with the same languishing glance which he had bestowed upon so many Parisian girls, and was won by her delicious dimpled freshness. Again and again he sauntered past Aunt Maurel's shop. One day no doubt he threw the girl a few chaffing words. One day perhaps he secretly passed her a little note—which she could not read. One evening he will have reached up a bouquet of flowers to her window. And he is sure to have whispered his poetry into her ear on many an evening; and she, in spite of his still halting French, will have heard the

balance without which they must go to pieces as Kleist and Nietzsche went to pieces. Heine was more fortunate, he did not soar too far; and Mathilde was of the mighty forces of earth that bound him to life. This honest, sturdy, simple, primitive being, dowered with tremendous powers of resistance, and not even seduced by Heine's international fame into being a blind admirer of her husband, a so-called ideal wife for a poet—Mathilde made Heine utterly happy. Many women and all effeminate men will think of Nora and assume that Heine's home was a "Doll's House." Heine was not a Philistine, a plebeian pasha. It was her difference from himself that he loved in Mathilde—she was not an intellectual but a genuinely natural soul, in no way spoilt by lower-middle-class "culture."

It was most of all to Heine's credit that he did not try to "improve" her. When has a woman ever lived with a man and been the mental equal of his great creative genius? Such women have always simply basked in the reflected glory of their husbands—at best they have been good secretaries. Mathilde Heine was

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neither a parasite upon fame nor a good and faithful clerk, but an unalloyed element of earth—who gave Heine plenty of trouble and was his paradise—a flower-soul, an animal-soul. Her greatest charm for him was “her simplicity.” This simplicity was the shadow cast by the sun, the reverse side of an untrammelled primitiveness.

IT would be a mistake to idealize this woman, who was in truth only one of millions. Nor must this marriage which was burdened with many difficulties be glorified. Heine was a man whose strong instincts had caused him to choose aright—but he was also a social being, not without his quota of vanity: not at all unmoved by what his thoroughly despised fellowmen thought, whispered, said and wrote about Mathilde. During their first few years together he hardly ever allowed her to appear when he had visitors. He bowed so far to bourgeois prejudices as to send Mathilde to school to make up for what she had missed in herding the cows. It amused him enormously to find that she could recite the Kings of Egypt better than he himself. Nevertheless, being vain, he wanted her to do him credit, and so he carefully supervised her progress in writing, literature, arithmetic, history and geography. It was love’s labour lost. He had her taught German, but she never got beyond the words for “my wife” and “please sit down.” She was simply unteachable. Or possibly Heine, in spite of his desire for social applause, did not take the matter seriously enough, because he felt that though she had no mind to be cultivated, she certainly had a nature that might be spoilt. He comforted himself: “She has very little brain, but a most excellent disposition.” She had the kind heart of a human plant that has grown wild.

GOSSIP about the mesalliance of the genius with a common little girl was not the only strain on this union. Mathilde was not merely a child happily collecting shells on the Normandy coast, or watering the beds in her garden wearing a big brown straw hat, gathering fruit, planting seeds and picking flowers; Mathilde was

also a very naughty child. And Heine was not only a problematic spirit who enjoyed the unsophisticated beauty of this naive being, but also a sensitive, irritable man, who found that the primitive thoughtlessness, the “wild moods,” of the little nuisance got terribly on his nerves. She was uncontrolled in all the many outbursts of her passionate temper. She was “not at all a tranquil soul,” in no sense the “peace of a poet.” Nor was she long-suffering; she would not bear anything that oppressed her, but threw it off amid thunder and lightning. She was his pocket Vesuvius. When she had one of her nervous fits, she would bite a glass so furiously that the pieces had to be taken out of her mouth. If she did not get her own way, she threw herself violently on the floor and made a terrible scene, screaming and crying.

Heine treated this adolescent hysteria in the right way—by laughing at her. As soon as she found that she did not gain anything by it, she jumped up laughing shrilly and capitulated before the victor who yearned for peace. Henri and Mathilde soon made friends again—so long as *he* won. But these victories took a great deal out of him. Mathilde kept him in a continual state of ferment of love and contradiction. And the foe of all “poetry of renunciation” sighed deeply: “There is something to be said for Platonism too!”

Meddlers, bedroom moralists, who criticized this marriage, enquired sternly whether he really beat her, as was said. He went with her to the village of Vinot. Among her mother’s things he rummaged out the little shirt worn by the baby who was now his wife—and in her absence fondled the small garment at his desk at home, as if it were the relique of a beloved goddess.

At Vinot he practiced a cult to the memory of the little cow-herding saint who was now the stout and unsaintly Mme. Heine. Nevertheless, eyewitnesses stated that he had beaten her “like any navvy.” Eyewitnesses generally do see things only with their eyes—they see the physical gestures but they cannot interpret them. Heine was quick-tempered, Mathilde was uncontrolled. So they probably did fly at each other sometimes “like

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## TWO BOOKS ON THE BIBLE AS LITERATURE

“*Literature in the Bible*”, by George Sprau. The Macmillan Co. 1933.

“*The Israel Saga*”, by Brooke P. Church. The Macmillan Co. 1933.

THE Bible has been studied as a source for religion, theology and ethics. It may be of interest to many to know that of late especially the Bible is being studied as a work of literature. Not only theologians are turning to its pages, but literateurs, students of literary style and expression, see in its pages the product of great literary artists. The work before us is by a college teacher of literature who sees in the Bible a living book, replete with literary gems of the highest order. As he himself admits, he is not a thorough scholar in the field of Biblical research, but he has endeavored to make use of the works of many of the masters in this field and presents a readable volume that will undoubtedly be of

service in directing its readers to a more thoughtful study of the Bible and a better appreciation of this book as a work of literary merit.

Some years ago the author of this book taught a course on the Old Testament as Literature in the Extension Department of Columbia University, and “The Israel Saga” embraces a part of the material which she used in her lecture course. The author presents the essential features of Biblical scenes in striking fashion, pointing out the literary value of the passages discussed, and gives illuminating comparison of other ancient literatures. As Professor Torrey, who writes a foreword to this volume, says: “These old Israelite creations . . . now have a secure place as landmarks in the world’s literature, to be read with aesthetic enjoyment.” To give us this literary enjoyment is the aim of the author.

—Israel H. Levinthal



# Maurice Schwartz — Head Man on Second Avenue

By JOSEPH WOLFE

A tall, swarthy man, muscularly built, encased in a conspicuous black coat, a black slouch hat on his head, entered the Cafe Royal on Second Avenue. He paused at the door. Immediately Herman, the head-waiter, rushed forward.

"Schvaartz, Schvaartz!" he announced.

From another waiter and from several other people in the cafe the cry was taken up—"Schvaartz! Schvaartz!"

Schvaartz continued forward, nodding his head a little in acknowledgement of the greetings. Herman bowed to a vacant table. Schvaartz accepted it, sat down, and looked around him with unwavering eyes, his lips set in an unsmiling line.

This was Maurice Schwartz, the first actor and producer of the Yiddish theatre.

Did these people who sat at the tables, these actors and writers who gathered in the Cafe Royal for a cup of coffee and four hours of attention-baiting and shop gossip, echo this complimentary reception? Not at all. Schwartz' popularity with actors is not conspicuous. But he is a power. At least, he is a power now, and has been since last season. A year ago, out of the depths of a miserable period of business in the Jewish Theatre, he emerged with his own dramatization of a serial story that had been running in the *Jewish Forward*, "Yoshe Kalb," by the correspondent of the *Forward*, I. I. Singer. The play had caught on, had been hailed first by the Yiddish press and then by the English, as a masterpiece of production. And so Maurice Schwartz was on top again.

Again on top because Schwartz has been on and off for many years. But he has been more often on than off, and so, throughout the fifteen years of his mature career, he has generally been a leading figure on Second Avenue, and a man therefore to whom the acting and writing professions must defer.

IT is almost impossible for any actor on the Yiddish stage to be truly popular with his colleagues, for the Yiddish stage, partly because of its seemingly never-ending *golus* is steeped in crude envy, venom, and egoistic selfishness to an extent unknown in other professions. But Schwartz stands apart from the others because he is of a dominating character, is not addicted to those polished refinements which can attract pleasant comradeship even on Second Avenue, and because he originally did not seem of the temperament to lead a better movement in the Jewish theatre.

And so Schwartz has gone along, pretty much a lone wolf.

Schwartz is a rather curious personality in the Jewish theatre. He does not stem from those idealists who, saturated with the dramatic and prose literature of Europe, dreamed of and strived for a Jewish art theatre, a theatre which would foster Yiddish inspiration and present it with the finest accoutrements. Schwartz was an actor of Second Avenue, playing roles in the ordinary pieces which the critics so scorned. But he was very ambitious. He was aware of the bitter criticism levelled against the existing Yiddish theatres—the Yiddish thea-

tres of the "schund" play, and he wanted to be identified with an "art theatre".

Between dreaming and striving, and wanting, there is a great difference. The dreamers and the strivers too often lack the force that brings about fruition, and so they spend their years in futile, or partly futile endeavor. But wanters do not so much wish to see an ideal realized as they wish to see an ideal enterprise brought about.

SCHWARTZ' opportunity came fifteen years ago, when, because of war conditions, the German players at the Irving Palace Theatre vacated their house. Fourteenth Street was far uptown, but all the regular Yiddish theatres were leased and Schwartz determined to take the chance that playgoers would not consider Fourteenth Street too far uptown.

He then gathered around him a company which has gone down in Yiddish theatrical history as the best repertoire group ever seen on Second Avenue or its branches. There was Ludwig Satz, Jacob Ben-Ami, Bertha Gersten, Gershon Rubin, Celia Adler and other fine players. With the same instinct that he had selected players of a high calibre he sought to present plays that were recommended generally by the Yiddish literati.

Then commenced a golden era in the New York Yiddish theatre. Peretz Hirschbein's plays were presented, and other dramatists who would have found it difficult to obtain a hearing were introduced, and with considerable success. As for the acting, it was superb. It was in those days that Ludwig Satz was the artist.

But soon the company fell apart, and with it went the greater glory of Schwartz. But he tenaciously kept on. He never was able to organize an acting company as good as his first, but he never deviated from his determination to give the more intellectual plays. He was committed to them irrevocably, and sank or swam with them.

Another rise in his fame came when he was able to have the Yiddish Art Theatre, on Twelfth Street and Second Avenue, built for his use. He did not have it long; he was forced out and the theatre for some years fell into other hands. Schwartz wandered about. He tried a season of English plays on Broadway, with disastrous results, for the plays he presented had no Jewish interest, and he merely became another Broadway actor and producer.

Then the Yiddish Art came back to him, and he produced "Yoshe Kalb." Not since "The Dibbuk", has any play attracted such attention. It made money and renewed his prestige. And as this is being written an English adaptation of the play is being prepared for production on Broadway by Schwartz in association with none other than Daniel Frohman, an octogenarian who returned from his retirement especially to put on this play.

As an actor Schwartz is at his best in the portraiture of two types—old men and uncouth characters. But it is largely as a producer and a dominant force in the Yiddish theatre that he will be remembered.

## BIOGRAPHIES OF JEWISH COMMUNITIES

## "THERE ARE ONLY NINE OF US LEFT!"

By DR. ISRAEL H. LEVINTHAL

TO one who is accustomed to the life of the big city, it is always of great interest to hear or to read of those whose lot has cast them in the distant village, hamlet or farm. Life is altogether different for them, and their problems and their interests are far removed from those who live in the large industrial centers of this land.

To the Jew who dwells in these far removed settlements, there is the additional problem, unknown to his non-Jewish neighbors, of maintaining his Jewish identity, his interest in and his affiliation with his fellow-Jews throughout the world.

The writer had the occasion, on some of his travels, to get a glimpse of this Jewish life in different parts of the country. Traveling along the Sante Fe route to California, the train made a lengthier stop than usual at a small town in New Mexico—Albuquerque. Meeting a Jewish resident who strolled past the station, the writer learned that the small Jewish settlement had built a beautiful Synagogue, that they already enjoyed the services of an ordained Rabbi, and were grappling with the same problem that baffles their brethren in the larger cities—how to keep their young within the fold of their faith. Charity work, too, was done, and care taken of the many poor wayfarers who passed through their town.

In Colorado Springs, the writer was able to observe Jewish life at closer range. The Jewish community there is very small, many of its members having come from the East because of their health. They engage in business and are quite successful. Though quiet and modest in their ways, the taint of anti-Jewish prejudice is to be felt. In the Rotary Club, where the writer was invited to deliver an address, Jews will at times be asked to listen in, and will even be called upon for help to secure speakers and entertainment, yet actual membership is denied them. The Jews, though resentful of this action, feel themselves too weak to combat such social ostracism, and take it rather philosophically. Here, too, in their community of less than a hundred families, there is to be noted the usual forms of Jewish organizations. *Minyanim* for religious services, a small Zionist group, Hadassah and Council of Jewish Women, and above all, a thirst for a Jewish message. One can hardly describe the eagerness with which they flock to listen to an address or lecture from some fellow Jew who happens to visit them.

Of all the smaller groups that this writer came in contact with, none fascinated him more than the Jewish community in Tupper Lake, in the Adirondack region of New York State. Visiting this pretty town, he noticed on one of the main streets a well-built Synagogue, the symbol of some organized Jewish life. He soon learned from

a member of one of the best families an interesting tale that told in most eloquent fashion of the heroic struggle of the community to live as Jews. There were thirty-five Jewish families in the town when the Synagogue structure was built, and each made heavy sacrifices for its erection. "Now there are only nine of us left", the lady communicant added with a touch of sadness in her voice. But these nine families are determined to preserve their Jewish communal life. The few women meet at regular intervals and pay their contributions as members of the Hadassah. The men get together and offer their help to the American Palestine Campaign. On the High Holydays they import a "preacher-cantor" from New York to lead them in service. They bemoan, however, the fact that they cannot teach their children the Jewish traditions. They have not the means to maintain a Hebrew teacher and a Hebrew School. They were trying to arrange with a Rabbi of a community forty or fifty miles distant to come to them once or twice a week and to meet with the young. But though fighting a hard battle, they do not regard it a losing one. They are determined to save their children for Judaism and no sacrifice will be too great for them.

AS one travels thus through these outlying communities, one becomes impressed with the great need for some central agency, representing unified, organized action on the part of American Jewry, to give these people a helping hand to save their Jewish life. They ask for no charity. They want advice and encouragement; above all they want inspiration and a guiding hand. The United Synagogue of America, to its credit be it said, has already done yeoman service in this field. But so much more could and should be done. The field for action is vast, the opportunities for such service are manifold, the reward that would come to us through such work beggars description. All that is needed is the will to achieve it!

## LEON MOTZKIN

## A GREAT FIGURE PASSES

AS the "Review" goes to press, the sad news comes to us of the death in Paris of Doctor Leon Motzkin, one of the most beloved servants of Israel and an indefatigable worker in the interests of our people. Co-worker with Herzl in the founding of the Zionist Movement, he gave of himself wholly and devotedly to the upbuilding of Eretz Israel and to the safeguarding of Jewish rights throughout the world. He was the great parliamentarian of the Jewish people, the man who presided over many of the historic Jewish assemblies in modern times. His judgment was always respected. He had no foes; all parties and factions looked up to him for guidance, for they felt that his heart transcended all factions and beat with an unbounded love for the whole people.

We shall miss his fine leadership and counsel. We thank God for the blessings that Motzkin's life showered upon Israel.

—I. H. L.



## IN THE PERSONAL COLUMN - - - By A. Z.

THIS department, ever on the hunt for celebrities to gather into the fold, has found a gentleman who travelled with Charlie Chaplin when he first came to the United States in the vaudeville skit "A Night in an English Music Hall." This gentleman reports that at that time Chaplin went to the synagogue during the high holidays.

The comedian's Jewishness has long been a matter for debate. He himself is non-committal. The gentleman responsible for this new light on a weighty matter further reports that recently Chaplin was dining in a Hollywood restaurant popular with film people. Joe Frisco, candid and forward as usual, walked over to his table and stated unceremoniously:

"I understand you're Jewish, Charlie."

"Must you bring that up again?" responded Chaplin.

\* \* \*

INCIDENTALLY, this department hopes its readers know that Josef Von Sternberg, the director of Marlene Dietrich, and an important man in Hollywood generally, is Joe Steinberg, of New York.

The story of how he reached fame runs something as follows: After hanging about the studios for some time and being regarded with amusement by his superiors he managed to make a picture called "The Salvation Hunters". The cost was a few thousand dollars and the money was dragged in from here and there. Sets were borrowed and actors worked on speculation. The picture was seen by Chaplin who, according to the legend, thought it so bad as to be a worthy subject for a gag. He thereupon called up Douglas Fairbanks and told him he had just viewed a new picture by an unknown, and that it might make a fortune. This was in the days when Wall Street was in flower, and Fairbanks subscribed \$30,000 for a half interest on the spot. Chaplin did likewise and thus both gained control of the picture.

When Fairbanks saw the work it is said he almost passed out. But Chaplin continued the plot by relating to Joseph M. Schenck the same story that he had told Fairbanks. Schenck offered the partners \$75,000 for their rights and his offer was promptly accepted.

Now Schenck saw "The Salvation Hunters" and learned the unhappy truth. There was only one way to salvage the investment: by taking Chaplin's and Fairbank's recommendations seriously and putting out the film as a new work of high merit.

And so it was done. The picture was ballyhooed extensively and reached Broadway as a discovery made by Chaplin and Fairbanks.

Despite this apocryphal narrative "The Salvation Hunters" was a fairly good picture. It was terribly slow and took itself too seriously, but it had a Chechovian flavor that gave it a good deal of attraction for discriminating movie-goers.

Of course, for Hollywood, it was a strange production, and Von Sternberg has never done anything like it

since. It was through this picture that he got his chance as a director and, oddly enough, made his first success with a rapid-fire gangster film.

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THE foyer in the office of Samuel Leibowitz, the criminal lawyer, is a unique place. Running around all the four walls, like a fresco, are photographs of the trials and the chief characters and scenes relating to Mr. Leibowitz's most prominent cases. Some of the pictures are gruesome. There is one showing Vivian Gordon as she was found dead in Van Cortlandt Park. She is lying outstretched on a slope, her clothes muddy and crumpled, her head sagging into a mass of clothes and leaves and twigs, her hat thrown a distance away. There is another picture of Vincent Coll happily emerging from confinement after his dramatic acquittal of the Harlem baby-murder charge. Coll did not enjoy his happiness more than a short time when he was despatched by a law outside that of the government.

Mr. Leibowitz has just gone South to continue the Scottsboro trial. He has no hope for the immediately favorable outcome of the case, and he and his associates are resigned to the belief that they will have to go before the Supreme Court for its final adjudication.

\* \* \*

Max Baer's success in his first picture, "The Prize Fighter and the Lady" is most unusual. He is the first athlete in the history of the screen to receive genuine praise from critics. The only one who made a passably agreeable entrance to the movies was Johnny Weismuller. But his part was restricted to the sort an athlete could go through without trouble. Baer's role, on the other hand, calls for some real acting.

\* \* \*

GEORGE S. KAUFMAN, with the exception of Eugene O'Neill, is the most prosperous playwright on Broadway, a reward for being the most brilliant of the American theatre's satirists and the most expert of its technicians. But Mr. Kaufman has another accomplishment. He is the leading bridge player in the theatrical profession, though he becomes very diffident when faced with this notability.

Some time ago an editor of a bridge book sent him a bridge problem with the request that he time himself in solving it. Back came the problem to the editor with a note which stated that Mr. Kaufman thought his six-year-old daughter could solve it in something like thirty seconds.

(Continued on Page 21)

## CLIPPED WISDOM

THERE is under the mandate an obligation to facilitate the establishment in Palestine of a national home for the Jewish people. But at the same time there is an equally definite obligation to safeguard the rights of all the inhabitants of Palestine. Both obligations will be most carefully observed. It will be the constant aim of British policy to foster and promote the well-being of all Palestine.

—Sir Philip Cunliffe-Lister  
Colonial Secretary at London

\* \* \*

THE world has hardly recovered from the news of Professor Lessing's murder in Marienbad, and already public opinion is everywhere being excited by the threats aimed at Professor Einstein. It is said that the German National Socialists have placed a price on his head. While he was alive, Professor Lessing modestly refused to be compared with Einstein, but the Lessing affair and the Einstein affair are one. To the National Socialists there is no distinction of mental calibre; they know only Jews, who must be exterminated. What these Jews have done and are doing is to them a matter of supreme indifference. For most of these folk who have restored the Wotan cult and are trying to drive the latest type of high-powered automobile straight into the primeval forest have no understanding at all of mental achievement.

—George Bernhard  
Former Editor of the "Vossische Zeitung"

\* \* \*

WHY are we Germans who are abroad fighting against slavery? From motives of grief and pride in our Germany. Shall I, born on the soil on which my forebears strove for centuries for the fatherland, suddenly let myself be told by howling hordes what fatherland is? Shall I, who have never brought anything to completion and mastery except in German thought and in the German language, let myself be instructed by half-barbaric, half-educated brown youths as to what constitutes German spirit and German soul? Whatever happens to us does not anger us as Jews; at least, not only as Jews, but also as Germans.

—Theodor Lessing  
Famous German-Jewish Philosopher, who was recently assassinated at Marienbad.

\* \* \*

UNLESS a more serious attempt is made to counteract it, the German propaganda machine set up by Hitler and his henchmen in Germany with branches in many parts of the world, America included, will soon be able to point to considerable fruits of its labors. In the course of the past week or two there were a number of instances deserving more than passing notice. Thus we find Dean Henry Holmes of the Graduate School of Harvard University upon his return from Europe telling the Associated Press that he has changed his views of the Hitler Government since going abroad. "I think now", he is quoted as saying, referring to the present regime, "that it is something Germany needed, and may

turn out well." Following a number of other observations, he added the significant remark: "I think that reports of Hitler's oppression of the Jews have been exaggerated."

Damaging propaganda of this kind should not be permitted to pass unchallenged. Dean Holmes, of Harvard University, should be asked to explain what he had in mind when he said that "Hitler's oppression of the Jews has been exaggerated." Is it possible he is unaware of the ruthless policy of extinction persistently pursued by the present German regime? Can it be he is ignorant of the scores of instances that are now a matter of record? Should one in his position permit himself to make statements without first ascertaining all the facts in the cases? Or does he consider this unleashing of Nazi barbarism incidental and of little significance? As recently as last Monday morning, Heywood Broun, in his syndicated article appearing throughout the country, quoted a communication received by him reaffirming what so many of us feared all along, namely, that there has not been the slightest let-up in the treatment of the Jewish inhabitants of Germany by the infuriated Nazis. Surely these facts were at the disposal of the Dean of the Harvard Graduate School, unless he preferred deliberately to ignore them.

There have been other instances of whitewashing in the course of the past few weeks. There will probably be a great deal more of this type of propaganda in the near future. Frank H. Simonds, distinguished journalist, in his syndicated article in newspapers last Sunday, pointed to "the war the Nazi regime in the Hitlerized Reich is making upon a free press alike at home and abroad." Simonds knows whereof he speaks. His observations should serve as a warning.

—The Jewish Exponent of Philadelphia

\* \* \*

THE German government also has authorized the publication of a book containing denials by prominent Jews of any atrocities or deeds of violence. This has been printed in three languages—French, English and German—and placed in all tourist centers. I saw many of them at Baden-Baden.

I asked one of the rabbis who wrote the denials how they were obtained. He told me that one night, shortly after the Reichstag was dissolved, he and his Jewish friends were rounded up and taken to Goebbels' office. There they were commanded to sign denials already prepared and printed. When they at first refused, Goebbels threatened to kill them all and inflict additional suffering upon their families. Under such compulsion they had no choice. They signed.

—Richard Neuberger in the New Republic

\* \* \*

AND still there are multitudes among us who would put up the bars against any future Morris Hillquits and Felix Adlers. They forget that the greatest leader of mankind was a Jew who was born in a stable.

—Oswald Garrison Villard



# THE BROOKLYN JEWISH CENTER

## ITS ACTIVITIES AND PURPOSES

**P**ASSING by on Eastern Parkway at the number 667 you will see a gracefully impressive building of white stone. It is somewhat reminiscent of the Metropolitan Museum of Art, and you will think that it is indeed an art institution, or at least some exclusive town club. And as you will wonder why such a club is located so far from Fifth Avenue you will discover that this is not a club but the Brooklyn Jewish Center. You will doubtless be surprised, for experience, unhappily, has taught you that Jewish institutions are not usually housed in sumptuous buildings nor set on spacious grounds.

Should you now go up the wide stone steps and cross the flagged terrace you will find yourself in a beautiful, high-vaulted foyer, a pillared marble staircase at one side leading to the floors above. The chiselled stone walls bring to you a feeling of dignity and repose, and you are grateful that a Jewish institution can impress a visitor with such qualities.

And should you have entered in the evening you might see many people entering a large auditorium leading off the foyer, designed in the manner of a salon. And should you stay awhile you will see appearing on the platform a distinguished world figure, who has been brought here especially to deliver a message of cultural or topical import.

You will want to see the other parts of this striking building. Passing down one flight of stairs you will find yourself in the labyrinthian mazes of as extensive and well-equipped gymnasium as is to be found in the entire city. As an introduction you pass through five hundred locker rooms and a number of larger private dressing rooms. You then see the gym-

nasium proper, an immense sports hall, almost four thousand square feet in area. It is fitted with complete equipment for every phase of physical development. You will see eager and spirited men playing basket-ball, handball, volleyball; doing trapeze work and other gymnastics. And all activities, you will find, are directed by capable instructors who see that this work does not only yield recreation but brings about vigorous and healthy bodies. You will be told that the gymnasium and all its facilities are available to both men and women, alternate days being reserved for each.

**J**A rest room, furnished with all the necessary conveniences, leads into the "mirror plunge," which is a swimming pool, twenty by sixty feet, with a capacity of sixty thousand gallons of filtered and sterilized water. Here are also eleven showers, with a continual flow of hot and cold water, and the electric cabinet baths (artificial sun baths) the hydro-therapeutic department, the hot room, the steam room and drying room—giving all the service of a modern Turkish bath establishment, including expert masseurs and masseuses.

Returning to the main lobby and ascending the marble staircase you will reach a mellow lounge and reading room where you see members at ease in deep lounging chairs reading or chatting with friends. Or, in quiet corners, others are writing at tables. It is a scene such as you might find in an English mansion.

A private dining room leads off from the lounge where members are served with attractive dishes prepared under the direction of the best kosher chefs in the city. A larger dining room on the same floor accommodates be-



*The Foyer*

tween two hundred and two hundred and fifty diners, and is used for formal occasions.

Going up another flight of stairs you will reach a cathedral-like foyer. This leads on one side to the main synagogue, one of the largest and most beautiful houses of worship in the country. It is almost a hundred feet in length and forty feet in height, with a great dome and the walls ranged with stained-glass windows. Besides the service, lectures are held here by the Rabbi of the Center and visiting clerics or leaders of Jewry. You will see here congregations not exclusively of elderly people, but of the young as well, crowding in thousands to hear the addresses and to listen to the musical services.

On the other side of the foyer are the suites of rooms for the gatherings of men and women members. Here the various clubs meet and smaller entertainments are given.

You pass on to the third floor where you will see the educational departments of the Brooklyn Jewish Center: the Hebrew School, the Academy, a dual school where both Hebrew and English scholastic courses are given up to High school, and an institution which is recognized by the State Department of Education; the Kindergarten and pre-Kindergarten classes. The instructors in all these schools are of the highest standing obtainable, the Academy being under the direction of Dr. McCall, Dr. Harold Rugg, and Dr. Edwin Reeder, all Professors of Education at Teachers College, Columbia University, as well as of the Rabbi of the Center.



Another flight of stairs and you are on the Roof Garden, with a seating capacity of five hundred. Here during the summer months, physical recreations and entertainments are enjoyed by the members.

\* \* \*

We have taken this little tour through the building of the Brooklyn Jewish Center. But this is merely the physical home. Beautiful as this is, the purpose of the Brooklyn Jewish Center goes beyond providing recreational luxuries and cultural advantage. Its purpose is to bring home to Jewry the binding spirit of the Jew, so that the great legacies which belong to Jews shall be known to them.

*The Lounge*



The forums which the Center conducts are famous throughout the country. About sixty lectures, exclusive of the Friday evening talks, are given during the ten months' active season in the institution. Many famous persons have made their only New York or Brooklyn appearance on the Center platform. A partial list of some of those who have spoken in the Center during the last few years reads like selections from Who's Who:

Heywood Broun, U. S. Senator Wm. E. Borah, Rev. S. Parkes Cadman, Clarence Darrow, Prof. Will Durant, Lion Feuchtwanger, Rev. John Haynes Holmes, Prof. Mordecai M. Kaplan, Sinclair Lewis, Hon. Ogden L. Mills, Edgar Ansel Mowrer, Prof. Scott Nearing, Prof. Edwin R. H. Seligman, Rabbi Abba Hillel Silver, Oswald Garrison Villard and Rabbi Stephen S. Wise.

Two new undertakings launched during 1933 have received high praise as being singularly meritorious and of beneficial influence in the community. One is the "Brooklyn Jewish Center Review", a monthly magazine

*The Gymnasium*



of general Jewish interest. In content, format and scope this publication is quite beyond any undertaken by a Jewish institution. It is sent free to all members.

The second enterprise, begun in November, 1933, is the "Institute of Jewish Studies for Adults". This is a series of study courses unique in Jewish education, since it is provided free and receives credits from the Board of Education.

The courses are for adults and are given in the evenings. They range from the teaching of conversational Hebrew, through Jewish history and literature to various phases of contemporary life. There are nine subjects, each under the direction of a scholar. For what is prob-



*The Synagogue*

ably the first time in New York City a layman may acquire, without any charge save a registration fee, a full and competent knowledge of the language, history, philosophies, literature and religion of the Jews.

These courses of study were originated by Dr. Israel

*The Dining Room*



H. Levinthal, one of the leading Hebrew scholars in the land.

An outstanding feature of the Brooklyn Jewish Center activities are the Wednesday evening lectures.

These lectures are grouped in monthly courses of four, and they are planned to offer contrasting subjects each month. Psychology, literature, philosophy, drama, economics, are some of the subjects that have been covered in these lectures. Dr. Will Durant and Professor Joseph Jastrow have been among those conducting psychology courses; Heywood Brown has lectured on the drama; V. F. Cal-

verton and G. F. Beck have lectured on literature. The 1933-1934 season of Wednesday night lectures began with a course on economics by Scott Nearing and one on Jewish history by Professor Henry Slonimsky, formerly of John Hopkins College.

These lectures are free to members, and constitute courses of study as well as evenings of intellectual recreation.

The Brooklyn Jewish Center also prides itself on the organization of its clubs for junior members. The Center fosters Junior Intermediate clubs with the aim of encouraging the social, cultural, literary, ethical (not forgetting the athletic) development of its young. The leaders for these clubs are selected on the basis of their knowledge, their personality and their ability to understand children. Parents observing the activities of these clubs will be impressed with their operation as miniature training schools for the production of fitting members of the Jewish community.

These high purposes and the broad range of its activities, make the Brooklyn Jewish Center a center of Jewish communal life of the finest character.

Within it Jewish men and women, and the Jewish young, acquire the stature that only such an environment as this institution provides can bring about.

The Brooklyn Jewish Center is not a neighborhood institution, and its membership is not limited to the district in which it is located. Its aim is to be a uniting point for Jewry of the entire borough. Judging by the numbers which are drawn to its activities this aim is being realized.



Center have a standing invitation to prospective members to visit the institution. The tour around the building that has been made in this pamphlet can be made into an actual and pleas-

*The beautiful "mirror plunge" of the Brooklyn Jewish Center, one of the largest and finest swimming pools in New York City.*

New members are welcomed, and enrollment is not difficult, requiring only the endorsement of an existing member and the repute of a lady or gentleman. The various committees of the

unable experience. A request to the secretary by letter or telephone will be followed by all the necessary arrangements for an evening or daytime visit.

### *What A Member of the Brooklyn Jewish Center Enjoys:*

The membership fees in the Brooklyn Jewish Center are: \$50. per year for a family; \$37.50 a year for single men; \$25 a year for single women.

*The privileges, besides the use of the beautiful building, are:—*

#### **The Forum—**

Approximately 60 lectures by notable speakers per year, of which about fifty are free to members. For the others a slight charge is made.

#### **The Gymnasium—**

Entirely free to all members. The activities comprise swimming, basketball, handball, volley ball, calisthenics, reducing courses for both men and women, health courses, both through physical instruction and lectures, therapeutic treatments, roof garden.

#### **Social Activities:**

Clubs within the Center and their various entertainments, including dances and dinners.

#### **Dramatic Club:**

All who wish to join are given dramatic training by a noted actor or director, and three or four productions are made every year. Instructors during the past few years have been Moss Hart, now the famous Broadway playwright, and Benjamin Zmach, noted member of the former Habimah.

#### **The Institute for Jewish Studies For Adults:**

Courses: Elementary Hebrew; Intermediate Hebrew; Conversational Hebrew; Jewish History; Jewish Religion; History of Jewish Literature; The Bible as Literature; History of Zionism; Contemporary Jewish Life. Classes weekly. No charge.

#### **The "Brooklyn Jewish Center Review"**

Monthly twenty-four page magazine of Jewish interest. Free to all members.

#### **The "Brooklyn Jewish Center Bulletin"**

Weekly schedule of activities. Mailed free to members.

#### **The Academy, Hebrew School, Three-Day-a-Week School for Girls and Kindergartens:**

Reduction in fees to all members. Sunday School free to members only.

#### **Bar Mitzvahs and Marriage ceremonies:**

Performed by the Rabbi and Cantor of the Center. Reduced rates to members.

THE BROOKLYN JEWISH CENTER, 667 Eastern Parkway, Brooklyn, N.Y. — DEcatur 2-8200



# PALESTINE AND THE JEWISH HOMELAND

(Continued from Page 4)

The word "facilitate" means to lessen the labor of—to make less difficult. The Standard Dictionary defines it as meaning: "To free more or less completely from obstruction or hindrance."

Here, then, is an undertaking which, in the broadest and most comprehensive language, seeks but one thing—by sustained and enduring effort to facilitate the successful conclusion of the determination to do the utmost that is necessary to embody in fact that on which the British Government has fixed its purpose—the "object"—the National Home. The words used are commensurate with the sufficient and controlling reasons which may, nay must, of necessity, call forth sustained effort, and commensurate with the immensity of the undertaking.

"... declaration of sympathy with Jewish Zionist aspirations ..."

THESE words are taken from the letter of Lord Balfour accompanying the Declaration, a letter which may be said to constitute the preamble to the Declaration and illuminates its purpose and intent. In effect these words constitute an endorsement of the political aims of Zionism, a positive sanction, direct recognition and general approval of the Zionist ideal.

Since there is nothing in the preamble or in the Declaration to indicate a contrary intent, all the "Jewish Zionist aspirations" are incorporated by reference and must receive their full significance as they existed and were known, at the time, to the British Government.

The Declaration, and all subsequent instruments on which the status of present-day Palestine is based, speak affirmatively of a Jewish National Home, but are silent with respect to a national home for any other people. They contain no hint of any intention to create a national home for the Arab or any other inhabitants of Palestine. By virtue of the Declaration and the mandate which embodies it, the right to establish a National Home in Palestine has become vested in the Jewish people alone.

The purpose which was to be served by the establishment of the Jewish National Home necessarily implies that a similar right in Palestine was not intended to be granted to any other people. The Jewish National Home was a curative remedy designed to rectify the unfortunate and precarious condition of an entire nation. Any other national home in Palestine would consequently negate the remedy intended, frustrate the privileges implicit in the proposed Jewish

homeland and render its establishment of practically little value.

THERE are no words in the Declaration that in the remotest way relate to another national home in Palestine. It is therefore obvious that a claim by any other nation to a right to establish there a national home would have to be based entirely on implication derived from the terms of the Declaration and the Mandate. Can such a grant be implied? The question must be answered in the negative. For, in granting to the Jewish people the right to establish *their* National Home in *Palestine*, the Declaration and the Mandate thereby granted to them exclusively the geographical basis necessary for a National Home and disposed completely of the power of England or the League of Nations to grant a similar right to any other people for the same territory.

By common reason, therefore, the agencies which endorsed the Jewish National Home in the Balfour Declaration and later in the Mandate, have no more right to authorize the establishment in Palestine of a Home for another nation, which would necessarily be in contravention of the Jewish National Home, than it has the right to transfer the Jewish National Home to the Arab or to authorize the Arab to demolish the Jewish Home. The right of one people to establish a National Home in a defined territory necessarily excludes the establishment of a like home in the same

territory by a different people. Had England or the League of Nations not intended, in their grants, to give to the Jewish people such an exclusive right, it should, and would, have expressed such extraordinary negation in unmistakable language and not have left it to implication. In the absence, therefore, of a similar declaration in favor of the Arab or any other population in Palestine, the conclusion is unescapable that the Jewish National Home was necessarily intended to be created to the exclusion of any other National

## THE EYE FOR AN EYE

THE "Lex Talionis," or the Law of Measure for Measure, which we find in Exodus xxi. expressed in the words, "eye for eye, tooth for tooth," was a relic of the ancient Babylonian code of Hammurabi, which was in general use among the nations long before the days of the exodus. In the Bible we find not only that its severity was much modified, but even in those early days a money fine was generally inflicted in lieu of most of the penalties that the old law would have demanded. In later days the Rabbis interpreted the "Lex Talionis" as implying that a man should make a just reparation in money for the damage he had inflicted. Emanuel Deutsch writes: "The 'Lex Talionis' is unknown to the Talmud. 'Paying measure for measure,' it says, 'is in God's hands only'".

Home in Palestine. It is an established rule of construction of legal documents that where one proviso is expressly stated others will not be implied. *Expressio unius est exclusio alterius*. Moreover, the specific reservation regarding the civil and religious rights of non-Jews in Palestine, which definitely limits the rights thus reserved, decisively proves that His Majesty's Government and the League of Nations did not intend the Declaration to mean any other but a Jewish National Home. The rights granted to these non-Jewish inhabitants can extend no further than specifically stated:

(Continued on next Page)

"... It being clearly understood that nothing shall be done which may prejudice . . . the rights and political status enjoyed by Jews in any other country."

To interpret the Declaration as to include national home rights to non-Jews, would be to en-graft upon this reservation a meaning of which it is not susceptible. The effect of such a construction would be a repeal of the Balfour Declaration and would amount to a new Balfour Declaration. In other words, the National Home grant to the Jews and the rights to non-Jews would be repealed by implication. The document would repeal itself, which would be a *reductio ad absurdum*.

FURTHERMORE, the granting of right to the Arab inhabitants in Palestine to establish there their National Home would be plainly at variance with and in violation of the National Home policy as formulated by the League of Nations. This policy is deemed to apply to a whole nation, the purpose being to provide such nation with a National Home in a definite territory which at one time belonged to this nation, this nation meanwhile not having acquired a new and different territory of its own. It is safe to say that the according of National Home rights in Palestine to the Jewish people was a direct consequence of their having been recognized as a nation without a National Home, and because of their historical connection with Palestine. By a parity of reasoning, to bring the Palestinian Arab within the operation of this policy and to warrant granting him the right accorded the Jews, the essential elements which lie at the very foundation of the Home policy as aforesaid would have to be present.

It is needless to stress that the fundamental principles discussed above are totally wanting in the case of the Arab. The Arabs in Palestine do not, like the Jews, constitute a nation. Ethnically, sociologically, linguistically and religiously, they are one race and one nation with the Arabs in the Hedjas and Mesopotamia. The political individuality of the Arab in these countries is likewise one and the same with the Palestinian Arab. This is conclusively proved by the British and French negotiations with the Sheriff of Mecca. The Sheriff in these negotiations represented the whole Arab race, including the Arab in Palestine. The object of these negotiations was to establish a Confederation of Arab States including Palestine. However, there never was any intention on the part of the Arabs in Palestine to create in that territory an independent national community.

IT is of the highest importance to the happiness of the Arab and the Jew to understand that their respective rights in and to Palestine are entirely different and yet are not in conflict. The Arab must understand that Palestine to the Jew is not merely a holy land but his fatherland. That the Balfour Declaration and the Mandate are grants of restoration of the Jewish people to Palestine for the purpose of reestablishing there their ancient homeland. That this right belongs to seventeen million people and not merely to the Jewish inhabitants of Palestine. That the right of the Jew to live in his National Home implies a right to rule within it. That the political and spiritual salvation of the Jewish nation can only be brought about through independent political existence and complete Jewish supremacy in their homeland.

Nor has the Arab any just ground for complaint if required to adhere to such an understanding. Of all peoples who participated in the War no one received the rich reward the Arab has. An apt statement of what share the Arab obtained in post-war settlements was given by Lord Balfour in his Albert Hall speech of July 12, 1920. He said in part:

"So far as the Arabs are concerned . . . I hope they will remember . . . that the Great Powers, and among all the Great Powers most especially Great Britain, have freed them, the Arab race, from the tyranny of their brutal conqueror, who had kept them under his heel for these many centuries. I hope they will remember it as we who have established the independent Arab sovereignty of the Hedjaz. I hope they will remember it is we who desire in Mesopotamia to prepare the way for the future of a self-governing, autonomous Arab State, and I hope that remembering all that, they will not grudge that small notch—for it is no more geographically, whatever it may be historically—that small notch in what are now Arab territories, being given to the people who for all these hundreds of years have been separated from it—but surely have a title to develop on their own lines in the land of their forefathers, which ought to appeal to the sympathy of the Arab people as it, I am convinced, appeals to the great mass of my own Christian fellow-countrymen."

THE Arab must be content with the ample possessions already granted him. He must not covet more, especially since the land he covets was the land through which he was assisted to his own kingdoms, which contain upwards of a million square miles. As Lord Robert Cecil explains it:

"Nor has the Arab State any ground for complaint. The recognition of a Jewish National home was part of the terms on which the Arab State was brought into existence."

The world must know that the Jewish right to Palestine is the fruit of no bargain, the result of no compromise or intrigue, but is founded upon the immutable principles of natural justice, confirmed in international agreements of unusual solemnity. That the mandate for Palestine assures the Jewish National Home perpetuity of existence and operates as a decree of perpetual exclusion to any other national home in Palestine. That neither the validity of the Jewish home nor its continuance depends upon the consent of the Arab or the will of its sponsor, the Mandatory.

England, too, must understand the sacredness of the trust and the greatness of the task to which Providence called her. She is in Palestine to fulfill a solemn international obligation. She must keep uppermost in mind that the ruling, master principle in the undertaking committed to her is the establishment of the Jewish National Home. It is her duty to make this Home paramount in reality, and not only in appearance, to all legislation and administration in Palestine. In the language of Article 2 of the Mandate:

"The Mandatory shall be responsible for placing the country under such political, administrative and economic conditions as will secure the establishment of the Jewish national home. . ."



# CENTER NEWS

## A GOOD FRIEND TO BE HONORED

IT is inconceivable how any institution in Jewish life could succeed in weathering the threatened annihilation due to the depression were it not for the inevitable small group of men and women who almost alone carry the increasingly heavy burden of helping to maintain the organization to which they devotedly dedicate themselves.

If in these times of stress, when some of the largest financial institutions of Rock-of-Gibraltar-like strength are forced to crumble to a dust, a great many of our charitable, religious, and educational institutions manage to hold their own, the credit is invariably due to the chosen few. Despite all hardships, disappointments and even abuse, they are found in the forefront of those fighting for the further existence of the institutions which are nearest to their hearts.

Day in and day out, year after year, they are on the job in this or that capacity, making plans, solving problems, and continually "schnorrng" so that their pet institution might go on with its accustomed work unhampered by lack of financial support.

It is needless to say that the continued existence of the Brooklyn Jewish Center is due to such an "inner group" of devoted followers. To one of these men it will be our privilege to publicly express our gratitude in the near future. We refer to our friend, Mr. Henry Seinfeld, to whom a testimonial dinner will be tendered on Sunday evening, December 10th.

Our acquaintance with Mr. Seinfeld dates back to the early days of the founding of the Center. There are many among us who remember his active communal endeavors for the past thirty years. He always aligned himself with Jewish cultural and religious activities, be that the Ohev Sholom Congregation, the Stone Avenue Talmud Torah, Temple Petach Tikvah, Zionist Organization, United Synagogue, Federation of Jewish Charities, or the Brooklyn Jewish Center. He was ever in the front ranks, never shirking any duties or responsibilities. He gave money and made others give; he worked and made others work; he was always a shining example to the community.

We watched him at close range throughout his affiliations with the Center, admiring his zealotness and sincerity of purpose. It may be literally said that he never undertook a task that was not brought to a successful fruition. To have undertaken the chairmanship of a committee of any function was fifty per cent assurance of success. He served in many capacities; he was chairman of the most important public functions, beginning with the very celebration of the dedication of our building; he was chairman of various standing committees and he was Secretary and is now First Vice President of the institution.

We know that we express the sentiment of the Center membership when we extend to Mr. Henry Seinfeld sincere wishes for many, many years of happy and healthy life together with his beloved wife and family, who have sacrificed much of his companionship to enable him to

devote himself wholeheartedly to the causes which he served.

## THE REMARKABLE RESPONSE TO THE INSTITUTE OF JEWISH STUDIES

ONE of the most encouraging signs in the revival of Jewish interest among the Jews of America is the hearty response that has been noted throughout the land to the appeal for Adult Study. Everywhere men and women are turning to the Jewish sources for knowledge and inspiration.

We of the Center have been more than gratified at the remarkable interest that has been displayed in the opening of the new Institute of Jewish Studies for Adults which our institution is now sponsoring. Almost 300 men and women registered, and the enthusiasm displayed by the new students is such as to give cheer to every Jewish heart. It was interesting to watch the expression on the faces of the men and women as they left their class rooms. Their eyes seemed to sparkle with the joy of youth, their countenances beamed with smiles, here was a happiness that radiated throughout the entire building. "We are the Am Ha Sefer again", they seemed to say. And as you looked upon them, you instinctively felt the assurance expressed by the ancient Sages—"As long as the Voice of Jacob is triumphant, the hands of Esau are powerless against him."

The Center has added a crowning laurel to its glorious diadem of achievements. The Institute is but another proof of our resolve to try, in the spirit of the Psalmist, ever to go from strength to strength.

## PROF. SCOTT NEARING TO SPEAK ON "IS PEACE POSSIBLE?"

The fifth and concluding lecture of the series on "What Is Happening in the World and Why" now being delivered at the Center by the famous sociologist, Prof. Scott Nearing, will be given on Wednesday evening, November 29th, at 8:30 o'clock. On that evening Prof. Nearing will discuss the subject "Is Peace Possible?"

Admission to the lecture will be 25 cents to Center members upon presentation of their 1933 membership cards. A fee of 50 cents will be charged to non-members.

## ANITA BLOCK OF THE THEATRE GUILD TO ADDRESS CENTER FORUM ON DECEMBER 4th

The speaker at our Forum on Monday evening, December 4th, will be Miss Anita Block, Reader of Foreign Plays of the New York Theatre Guild. She will speak on the subject "Conflict in Sex and Marriage in the Theatre".

## VICTOR F. CALVERTON, FORUM SPEAKER NOVEMBER 27th

At our Forum on Monday evening, November 27th, we shall have as the speaker, Mr. Victor F. Calverton, who will speak on: "Is There Liberty in the Modern World?"

(Continued on next Page)

Mr. Calverton has spoken from our Forum platform on several previous occasions. He is a frequent contributor to almost every important American magazine and the author of "The Newer Spirit", "The Bankruptcy of Marriage", "The Liberation of American Literature", "Woman's Coming of Age", etc.

#### PROF. HENRY SLONIMSKY TO DELIVER COURSE OF FOUR LECTURES IN DECEMBER

A course of lectures on "The Psychological Background of Anti-Semitism" will be delivered on four Wednesday evenings during the month of December by Prof. Henry Slonimsky of the Jewish Institute of Religion.

The first lecture on Wednesday evening, December 6th, will be on the subject "Analysis of Anti-Semitism", in which he will discuss the inner unacknowledged grounds why the Germans hate the Jews. "Forms of Jewish Self-hate" will be the subject of his second lecture on December 13th. In this lecture he will discuss the corrosive effect upon the Jewish psyche, as exemplified in such personalities as Otto Weininger, Maximilian Harden, Theodor Lessing. "The Life and Work of Theodor Lessing"—a Jewish "pilgrim's progress" from abnegation of Judaism to return and martyrdom, will be discussed during his third lecture on December 20th. The concluding lecture will be on the subject "How Anti-Semitism May Affect the American Jew".

This course of lectures should be most interesting in view of the present wave of anti-Semitism in Germany and elsewhere.

Prof. Slonimsky is an excellent speaker and his lectures delivered in our Center several years ago were enthusiastically received and highly praised. He was formerly lecturer in Philosophy at Columbia University, Associate Professor of Philosophy at John Hopkins University, and a Professor at the Hebrew Union College at Cincinnati.

Admission to the entire course will be free to Center members upon presentation of 1933 membership cards. Non-members will be required to pay a nominal admission fee of twenty-five cents for each lecture.

Our Sunday Afternoon Group for Girls and our Sunday Afternoon Group for Boys, have been in existence just one month. In that time we have witnessed the Rodeo at Madison Square Garden; seen the Championship Polo Game at Fort Hamilton; watched the Pittsburgh Pirates battle the Brooklyn Dodgers to a tie at Ebbets Field and visited the Aquarium, Statue of Liberty and the downtown financial district, around the Sub-Treasury Building.

Plans have been made to visit the Yeshiva College and the Seminary, as well as the Jewish Museum. We will also inspect one of our large ocean liners, visit a flying field and a broadcasting station and several of our world-famous museums and zoos. Our program will also take in several concerts, shows and moving pictures and visits to industrial plants which will be suitable for the members of our group. While the weather is still in our favor, our program will consist of outdoor events.

We are attempting to organize classes for swimming instruction and for arts and crafts. A suggestion has

been made by several of the parents that a trip to Niagara Falls or Washington or some other point of interest, be planned for the Christmas Vacation Period. We would like to have the reaction of the rest of our parents to this idea.

If you are interested in registering your children in these groups please communicate with the Center at once. We will be glad to have you meet our group leaders in order to satisfy yourselves as to their ability and qualifications for the handling of the children.

#### HENRY SEINFEL TESTIMONIAL DINNER PROMISES TO BE A HUGE SUCCESS



The committee in charge of the Testimonial Dinner to be tendered to our First Vice President, Mr. Henry Seinfel, on Sunday evening, December 10th, is hard at work to make this event a notable one in the history of the Center.

Our former President, Mr. Isidor Fine, chairman of the committee in charge of the affair, has issued a call to the members of the institution to make reservations for the dinner and thereby pay a deserved tribute to one of the most conscientious workers in behalf of the Center.

In setting the price of reservations at \$3.00 per person, the committee wanted to make it possible for every member of the Center to attend this dinner and to honor Mr. Seinfel. Please make your reservations early.

#### INSTITUTE OF JEWISH STUDIES HAS AUSPICIOUS OPENING

The response to the announcement which our Rabbi made in behalf of the Institute of Jewish Studies for Adults was beyond all expectation. Almost 300 have already registered. So large were some of the classes that they had to be divided into two groups.

At the present time the following are the classes that are being conducted and the names of their instructors:

- Beginners' Hebrew A (Mrs. Serbin Beder)
- Beginners' Hebrew B (Miss Bush)
- Intermediate Hebrew (Mr. Edelstein)
- Conversational Hebrew A (Mr. Schaeffer)
- Conversational Hebrew B (Mr. Halevi)
- Jewish History (Rabbi Bokser)
- Contemporary Jewish Life and Problems (Dr. Tanenbaum)
- History of Jewish Literature (Mr. C. Levinthal)
- The Bible as Literature (Mr. Gribetz)
- Jewish Religion (Rabbi Bokser)

#### JUNIOR LEAGUE

The newly elected officers of the administration for the year 1933-34 are: President (reelected) Milton Saratzky; Vice President, Mortimer Shapiro; Secretary, Florence Sanit; Treasurer, Beatrice Eisenberg.

The first meeting of the Junior League was devoted to organization. Elections were held and committee chair-

(Continued on next Page)



men also were supposed to be elected, but time did not permit the selection of more than Dotty Leibman for the arduous chairmanship of the Social Committee. Mr. Cyrus Levinthal spoke briefly on club activities and the relationship of the Junior League to the Center. Tickets for the Theatre Benefit at the Rolland Theatre were distributed and every effort is being made to have the group attend in a body.

On the 9th of November, an installation meeting was held with Mr. Cyrus Levinthal as the installing officer. A discussion took place on the subject "N.R.A. and Its Effects on America and Jewish Life."

### JUDGE SWEEDLER LAUNCHES NEW EDUCATIONAL VENTURE

Municipal Court Justice Nathan Sweedler, Chairman of the Brooklyn Committee of the Jewish Education Association, has written to the Principals of the Brooklyn Talmud Torahs suggesting a Borough-wide "Current Events Bee", to be confined to important events in Jewish life, literature, and faith. The letter which asks for an expression of opinion on the idea includes full details of the proposed plan including the offering of a silver loving cup to the school winning the Bee, and cash prizes to the first and second student winners.

According to Justice Sweedler's plan, all students in the Talmud Torahs between the ages of 12 and 15, and also those in the same age bracket in the Brooklyn public High Schools would be eligible. Teams of two will be selected from those students in each school who are interested in Jewish current events.

### EXPRESSION OF THANKS

The Religious Service Committee extends its hearty thanks to the following members of the Sisterhood who supplied cake for the Succah:

Mesdames L. Albert, H. Amer, A. Bailey, J. D. Booth, Benjamin Breier, Benjamin Brown, Charles Fine, I. Fine, D. Goodstein, M. H. Haft, Sol Horowitz, M. Katlowitz, H. J. Lipman, Jeremiah Levy, I. Lowenfeld, A. Margolin, M. Miller, M. Neinken, M. Nemerov, L. Ratner, M. Rosenfeld (N.Y. Ave.) A. Shapiro, Daniel Shapiro, D. Stark, A. Witty, and L. Zankel.

Thanks are also extended to Mr. and Mrs. Morris W. Haft for the wine and to Mr. Joseph Sabel for the fruit donated.

### TICKETS FOR MACCABEAN FESTIVAL MAY BE RESERVED AT THE CENTER

The annual Maccabean Festival arranged under the auspices of the New York Zionist Region will be held at the Madison Square Garden on Saturday evening, December 16th. This annual event is attended by thousands of people who come to enjoy the excellent program of entertainment usually provided on this occasion.

So great is the advance demand for tickets that the Zionist Region decided to give another performance on the following Saturday, December 23rd. The Center has reserved a number of tickets for the first performance for the benefit of those members who may wish to attend the Festival. The prices of tickets are \$1.00, \$2.00, \$2.50, and \$3.00.

### RESTAURANT OPEN ON WEEK NIGHTS AS WELL AS ON SUNDAYS

In response to requests on the part of a number of Center members, we have made arrangements to serve hot meals on week nights from 6:00 to 10:00 o'clock. Prices will be most moderate to make it possible for members to avail themselves of the Restaurant facilities.

Regular dinners will be served as heretofore on Sundays and legal holidays. The price is only \$1.00 for an excellent full course dinner.

Make the Center Restaurant the place to take your family whenever you decide to "dine out".

### JUNIOR BOYS

The Junior Boys Club have elected the following officers for the year 1933-1934: President, Jerome Kurshan; Secretary, Milton Sanit; Treasurer, Herbert Simon. The following committee chairmen were appointed: Education, Felix Ratzkin; Social, Irwin Lowenfeld; Athletic, Jules Wiener; Membership, Harold Liebow; Grievance, Felix Feldman.

The Junior Girls were the guests of the Junior Boys Club on November 4th when a discussion was held on "N.R.A. and Its Effect on Judaism and Jewish Life in America." Jules Wiener and Horowitz spoke most eloquently on the subject and both clubs joined in the discussion which turned out to be a very interesting one.

November 11th, Armistice Night, was celebrated with an appropriate program. Mr. Benjamin Lasser led a round-table talk on "Is Universal Peace Possible?" The November 18th meeting was in the nature of a Rosh Chodesh rally. On the 25th the Junior Boys will hold a joint Thanksgiving Day celebration with the Junior Girls. Entertainment, refreshments and a good humor program is being arranged for this night. "What Does Thanksgiving Day Really Mean to Us?" will be discussed by Rabbi Benjamin Englander of the Jewish Theological Seminary.

An athletic schedule with gymnasium privileges has been drawn up and may be obtained from Jules Wiener, chairman of the committee in charge of athletics. The boys are organizing a basketball team and will challenge other teams in the very near future.

The Membership Committee is working hard trying to enlist a 100 per cent enrollment of all eligible boys, 13 to 15 years of age. Those who have not yet joined as members are urged to do so by attending on Saturday nights and signifying their intention of becoming members by applying to the chairman of this committee. The program and purposes of the club are so flexible that all may join. All that is required is a willingness to come to meetings and be 'one of the boys'.

In the very near future an installation of officers will be held. Mr. Cyrus Levinthal, chairman of the Auxiliary Activities Committee for the Center, will be the installing officer and will preside over the rites. Watch the Center Bulletin for the exact date.

At a meeting held recently, the Junior Boys decided to conduct a Scrap Book Contest to stimulate the interest of all members of the group and to capitalize their normal interest in collecting articles, pictures, papers, etc.

(Continued on next Page)

This contest will occupy the major interest of the boys for the next two or three months. Prizes will be given to first and second winners and the best scrap book will be placed on exhibition at the Center.

### COUNCIL OF JEWISH WOMEN TO HOLD ANNUAL MEETING AT THE CENTER

The Council of Jewish Women will hold their annual meeting at the Center on Tuesday evening, November 28th. The members of the Sisterhood, with Mrs. H. E. Boskowitz as the chairman, will act as hostesses.

### INTERMEDIATE BOYS

A new group has been organized for boys, 15 to 18 years of age. Meetings are held every Saturday night at 7:30. The next issue of the Review will contain a complete account of their plans for the year, officers, committee chairmen, etc.

### DAILY SERVICES

Morning Services at 7:00 and 7:30 o'clock.  
Mincha at 4:20 P. M.

### THE SABBATH

Kindling of Candles at 4:19 P. M.  
Friday Evening Services at 4:20 P. M.  
Sabbath Morning Services (Parsha Vayetze) will commence at 8:45 o'clock. Rabbi Levinthal will preach on the Weekly Portion of the Law.

### THE "PEPS"

The "Peps", the Girls Junior League of the Center, are making November a true festive and "Thanksgiving" month. Among the activities of the month were discussions on the results of the city election and the effect on the Jewish populace, and recent developments in Germany. Another vital discussion was the possible effects of the recognition of Soviet Russia.

The "Peps" also have their "light" moments. Good, amusing fun is always welcome. Among these lighter moments are a "mock trial", and a delightful co-ed Thanksgiving Party. This party will be celebrated in joint commemoration of both the American and Jewish Thanksgiving.

The big event of this month was the publication of The "Pep Rally", a monthly newspaper, written and published by members of the "Peps". If you're looking for all the latest news—look at "Pep Rally".

Girls, of the ages of 13 to 15, who are daughters of Center members, are eligible for membership. Meetings are held on Saturday nights at 8 o'clock under the leadership of Mrs. Miriam Abramson.

### AUTOMOBILE RAFFLE TO TAKE PLACE NEW YEAR'S EVE

The committee in charge of the Drawing of the Chevrolet Automobile, headed by Mr. George Ringler, has definitely decided upon December 31st (New Year's Eve) as the date when the Drawing will take place.

Members of the Center who have received books are requested to please dispose of the tickets as soon as possible and forward the money on hand with the least possible delay. Your prompt cooperation will be greatly appreciated.

### EXPRESSION OF CONDOLENCE

Our sincere expressions of condolence are extended to Mrs. Simon H. Kugel upon the death of her beloved father, Mr. Julius Ch. Melniker, on November 11, 1933.

### CENTER RESTAURANT TO SERVE SPECIAL DINNERS ON THANKSGIVING

On Thursday, November 30th, our Restaurant Department will serve a special Thanksgiving Dinner from 12 noon to 10 p. m. The price for dinner will be \$1.25 per person for parties not exceeding ten people.

Members are requested to please make their plans in advance and if at all possible send in their reservations three or four days before the Holiday.

### ABRAHAM GOLDBERG, NOTED ZIONIST LEADER, TO SPEAK ON THE ARAB PROBLEM IN PALESTINE THIS FRIDAY NIGHT

This Friday night, November 24th, at our late services which begin promptly at 8:15 o'clock, we shall be privileged to have as our guest speaker, Mr. Abraham Goldberg, the well known journalist and leader in the Zionist work of this country. He will speak on "The Recent Arab Riots—Impressions of an Eye Witness."

Mr. Goldberg has returned just last week from a lengthy tour to Palestine and the Continent, and in this lecture will give us his first-hand impressions of Jewish life and problems in these many lands, and above all, will interpret for us the significance of the recent Arab disturbances in the Holy Land. Mr. Goldberg was in Palestine during the first Arab riot in Jerusalem. He has spoken to Government and Zionist officials and will give us the first verbal report of what actually took place and its meaning for the future development of Palestine.

Rev. Samuel Kantor will lead in the Congregational Singing.

### NOMINATING COMMITTEE ELECTED

The following were elected members of the Nominating Committee for the purpose of nominating the officers, trustees and members of the Governing Board to be voted upon at the next annual meeting to be held on Thursday evening, January 18, 1934:

#### From the Board of Trustees

Morris Dlugasch    Moses Ginsberg    Louis Zankel

#### From the Governing Board

R. Albert    Louis Parnes    Morris D. Wender

#### From the Membership at Large

Charles Fine    Morris Neinken    M. M. Schachne

### BOY SCOUTS MEET ON TUESDAY EVENINGS

The Center Boy Scout Troop meets in the four wall handball court every Tuesday evening at 7:30 o'clock under the leadership of Scoutmaster J. Agar. Boys twelve years of age and over are invited to attend.

### NO INSTITUTE SESSIONS ON THURSDAY, THANKSGIVING DAY

November 30th being Thanksgiving Day, the classes in the Jewish Institute of Jewish Studies for Adults, will not be held, and will be resumed on Thursday evening, December 7th. The classes scheduled for Tuesday evening will be held as usual.



# TID-BITS

» » » » » » »

By J. G.

FOR the benefit of those who deprived themselves of the privilege of listening to Edgar Ansel Mowrer at a recent Center Forum, we are printing here a few extracts of his remarkable address.

Together with Mr. Knickerbocker, of the New York Evening Post, Mowrer interviewed the Nazi Minister Goering regarding atrocities committed against the Jews and others. The minister wanted the correspondents to bring proof that they had actually witnessed the committing of the atrocities. "No", answered the correspondents, "we did not. We do see the victims, however, their skulls cracked, bones fractured, backs bruised—a horrible sight." "But", answered back the minister, "maybe they did it themselves."

A number of refugees were interviewed by newspaper writers as they landed in France. The victims, with bandaged arms, heads and legs, answered the questions put to them and described the horrors from which they had just escaped. "Who are you?" asked one of the correspondents, addressing himself to a middle aged Jew. The answer came back: "I am an atrocity legend."

About a year ago a young lady named Rosalind Shichlach came to the director of the Berlin Opera House and asked for a position as a member of the cast. She was refused, her voice being far from meeting the director's requirements. Several months ago, following the advent of Hitler, she came back demanding the position, and pointing out that her brother, a leading Nazi official, was one of those responsible for fourteen million votes cast for the new regime. "You will get the appointment", submitted the director, "on the strength of the fourteen million "shtimen" (votes) but not on your own "shtime" (voice).

This, according to Mowrer, is the contents of a private letter from Mussolini to Hitler: "You and I came into power through unusual means. The proper place for a great many of your followers is in jail. My advice to you is that you send them where they belong."

\* \* \*

TIMES do change. The Soviet Foreign Minister Maxim Litvinoff (Meyer Wallach), traveling in a royal suite, gets a royal welcome when reaching Washington to discuss Russian recognition with President Roosevelt. Son of a poor Jewish merchant of Russia, grandson of Rabbi Shabse Wallach of Rujinai (Grodno Gub.) he fought Czarism in 1905, was exiled to Siberia and escaped to England. Lenin sent him to America fifteen years ago. He was refused admittance.

While in Washington, Litvinoff was the guest of Boris Skvirsky, another Jew, who has now been put in charge of the Russian Embassy in Washington.

\* \* \*

AMERICA may be reading a lot of books but it is not reading Hitler's "My Battle", according to published reports from leading booksellers in the country.

The book is what is commonly called a "flop". The publishers should give a vote of thanks to the authors of the articles opposing the publication of Hitler's biography in this country. Their free publicity enabled them to dispose of the few hundred copies they managed to sell.

\* \* \*

LOUIS J. GRIBETZ, co-Boswell of "Jimmy" Walker, inherited in some measure the utter disregard for appointments so prevalent with the erstwhile Mayor of New York. When asked to join the faculty of our newly formed Institute, his weakness for coming late was the only obstacle in the way of acceptance. With remarkable self-control he managed to outdo his fellow professors in promptness. Here is hoping that he keeps it up.

\* \* \*

THIS is Mr. Fine's line of reasoning when approaching someone for reservations to the Seinfeld Dinner. "If he took some money from you, you ought to be thankful to him for having made you contribute to a worthy cause. If he didn't, rest assured he will make you do it at some future occasion. In any event, you should honor one of the best "schnorrers" the Center has produced."

\* \* \*

TEMPLE Emanu-El pensioned its three rabbis, Dr. Samuel Schulman, Dr. Nathan Krass and Dr. Hyman G. Enelow, at a sacrifice salary of \$12,000 per year for life, while their newly elected rabbi, Dr. Samuel H. Goldenson, it is said, is to receive a yearly stipend of \$25,000. It will surprise us little if the next few years will see a rush for enrollments in the reform Hebrew Union College.

## IN THE PERSONAL COLUMN

(Continued from Page 9)

For those readers of the "Review" who delight in the greatest indoor sport invented, here is the problem:

North

S—7 5 2  
H—J 5  
D—A 10 7  
C—A Q J 8 2

South (Dealer)

S—K Q 4  
H—A K 4  
D—K 9 4  
C—10 9 5 3

The contract was three No Trump, the Declarer South, and the opening lead by West was the six of Spades. East played the 10. Now, on the Declarer's move depends his being able to make contract. What should he do, and why?

After you have mulled over this little poser turn to page 23 where the solution and the full hand is given.

# NEW MEMBERS

*The following have applied for membership in the Brooklyn Jewish Center:*

Cantor, Murray L.

Married

Dresses

Residence—941 Washington Avenue

Business—254 West 35th Street, N.Y.

*Proposed by K. Karl Klein*

Desatnek, Elias B.

Married

Insurance

Residence—585 Lefferts Avenue

Business—649 Broadway

*Proposed by Louis Gordon*

Donner, Miss Bertha

Teacher

Residence—1436 Carroll Street

*Proposed by Aaron Donner*

Fink Bernard

Unmarried

Attorney

Residence—712 Empire Boulevard

Business—1528 Pitkin Avenue

*Proposed by Harry A. Freedman*

Gold, Jacob

Unmarried

Lawyer

Residence—548 Linwood Street

Business—1440 Broadway, N. Y.

*Proposed by Rabbi Levinthal and H. L. Brainson*

Goldberg, Abe G.

Married

Hardware

Residence—103 Hart Street

Business—34th Street and East River, N.Y.

*Proposed by Rabbi Levinthal*

Gray, Colman

Unmarried

Lawyer and C. P. A.

Residence—484 Pennsylvania Avenue

Business—1501 Broadway, N. Y.

*Proposed by M. Mendel Schachne*

Kotimsky, Louis

Married

Caterers

Residence—555 Crown Street

Business 667 Eastern Parkway

*Proposed by Joseph Goldberg*

Krebs, Moe A.

Married

Automobile Supplies

Residence—1213 Union Street

Business—1172 Bedford Avenue

*Proposed by Meyer A. Rosen*

Lear, David Irving

Married

Retail Shoes

Residence—101 Lafayette Avenue

Business—97 Chambers Street, N. Y.

*Proposed by Herman E. Cooper*

Mintzer, Joseph

Married

Lawyer

Residence—1517 East 92nd Street

Business—11 West 42nd Street, N. Y.

*Proposed by Akiba Margolin*

Nicoll, Samuel

Married

Dairy

Residence—4331 Brooklyn Avenue

Business—202 Vernon Avenue

*Proposed by Harry Dilbert*

Palatnick, Louis Jack

Unmarried

Investigator

Residence—383 East 52nd Street

Business—Municipal Building

*Proposed by Charles Dilbert*

Podnas, Miss Rose

Radio

Residence—433 Van Sicklen Avenue

Business—51 Vesey Street, N.Y.

*Proposed by Edw. H. Moss*

Rothstein, Louis

Married

Residence—1040 Carroll Street

Business—70 Pine Street, N. Y.

*Proposed by Joseph Goldberg and M. M. Schachne*

Rosen, Abraham N.

Married

Newspaper Delivery

Residence—1211 Union Street

Business—47 Chrystie Street, N.Y.

*Proposed by Meyer A. Rosen*

Shafner, Harris

Unmarried

Teacher

Residence—458 Eastern Parkway

Business—Coney Island Ave. and Ave. I

*Proposed by Joseph A. Solovei*

Siegel, Abraham

Unmarried

Fur Merchant

Residence—1598 President Street

Business—159 West 29th Street, N.Y.

*Proposed by D. Tanenbaum*

Sorscher, Nathan

Married

Wholesale Grocer

Residence—542 Crown Street

*Proposed by Rabbi Levinthal*

Storch, Stanley S.

Unmarried

Banker

Residence—3100 Ocean Parkway

Business—Eastern Parkway & Kingston Ave.

*Proposed by Louis B. Hymes and Joseph M. Schwartz*

*(Continued on Page 23)*



## NEW YEAR'S EVE DINNER

The Social Committee, headed by Mr. Frank Levey, is making elaborate preparations for the annual New Year's Eve Dinner to be held on Sunday evening, December 31st.

Further details will be announced in the forthcoming issues of our publications. In the meantime, the committee hopes that the members of the Center will arrange to celebrate New Year's Eve with us.

## SOLUTION TO BRIDGE PROBLEM ON PAGE 21

North

S—7 5 2

H—J 5

D—A 10 7

C—A Q J 8 2

West

S—A J 9 6 3

H—8 6 2

D—8 3 2

C—7 4

East

S—10 8

H—Q 10 9 7 3

D—Q J 6 5

C—K 6

South (Dealer)

S—K Q 4

H—A K 4

D—K 9 4

C—10 9 5 3

On the opening lead of the six of Spades by West Declarer could see that his only hope of making game (three No Trump) was through establishing the Clubs in Dummy. If, however, East had the King and led back a Spade the Declarer would be sunk. The proper play therefore is to let East hold the first Spade lead with his 10. He would then naturally return a Spade, on which the Declarer would play his King or Queen. West after winning with the ace, would then play another Spade. This would necessarily be won by Declarer, and when he made the unsuccessful finesse in Clubs East would be stripped of Spades and unable to make the defeating lead.

Of course Declarer could not know that East only had two or three Spades; but he hoped this would be the case. At any rate, with six Spades in his and Dummy's hand, and the opening lead in that suit from an opponent, it was certain that the opponent's partner could only have three cards at most.

## THE WOMAN HEINE MARRIED

(Continued from Page 6)

young hooligans." It does not matter much who began, who first transferred the fight from the domain of scolding words to that of muscles. But some dignified personage was present and made some remarks about dignity—the lack of dignity displayed by Heinrich Heine, the married man. Meanwhile the married man set down upon a piece of paper the many proofs of his dignity, which consisted in a mature sense of humour. And while Mathilde rated her deaf old servant, while her parrot emitted nerve-racking screeches, the poet exorcised all this domestic clamour by commemorating it in verse.

However, no poetic smiles carry any weight with Mrs. Grundy. Heine was established as an undignified husband and Mathilde was a "grisette." She was likened to Therese Lavasseur, Rousseau's mistress. Heine's home was decried as slovenly.. What could the inhabitants of the Teutoburg forest know of French grisettes? "Have you ever been a real Parisian grisette?" asked Heine. "Round buxom, always gay, charming, loyal and honest? You must not on any account introduce German ideals into the picture or you will spoil it; Mathilde is not passionate, but neither is she sentimental; she is sound through and through; not a mistress in the lyrical sense, but a friend such as only a Frenchwoman can be."

Mathilde was certainly not a careful housewife with a bunch of keys, strict with her servants, and anxiously surrounding her husband's study with silence. Mathilde was undeniably a terrible slattern; she scolded her servants instead of keeping them steadily to work; wandered about every morning with Pauline, her companion, in the Bois de Boulogne or among the shops, instead of looking after her household affairs; and very often if Heine enquired what they were going to have for dinner, she told him roast mutton because she knew he hated it, and would invite her to a champagne lunch at Vefour's. Mathilde upset his finances for twenty years, because she had no idea of money. And for twenty years he called her over and over with smiling resignation "the sweetest little spendthrift that ever lived to plague and gladden her husband."

*The following have applied for reinstatement as members of the Brooklyn Jewish Center:*

Spiewak, Harry I.

Married

Manufacturing

Residence—569 Rutland Road

Business—366 Broadway, N. Y.

Spiewak, Henry E.

Married

Manufacturer

Residence—760 Montgomery Street

Business—366 Broadway, N. Y.

Proposed by Alex Bernstein

Spiewak, Murray

Unmarried

Attorney-at-law

Residence—543 Linden Boulevard

Business—366 Broadway, N. Y.

EMANUEL GREENBERG, Chairman  
Membership Committee

Tel. PResident 3-9752

H. Schirn

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The Latest On The Nazi  
Front

Hebrew Today

The Jews In International  
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Discussions In The British Parliament  
On Palestine

Otto H. Kahn — “Jewish” Banker

No Unity In Local Jewish Life

In The Personal Column

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# The Brooklyn Jewish Center Review

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## Prof. Ginzberg's Sixtieth Birthday

THE Brooklyn Jewish Center is happy to join the Jewish scholarly world in extending its sincere felicitations to Professor Louis Ginzberg, recognized as the world's foremost authority on Talmud and Rabbinics, on the occasion of his sixtieth birthday, which was celebrated on December 3rd.

Dr. Ginzberg is professor of Talmud at the Jewish Theological Seminary of America, a position which he has held since 1902. His family traces its ancestry to the Gaon of Wilna. Among his important publications are the six volumes of "The Legends of the Jews" which contain a complete and thorough study of all material found on Jewish Folk lore in the Talmud and Midrash as well as in the writings of Josephus, Philo and the Christian Church Fathers. In addition to this work Professor Ginzberg has published a number of other studies in Jewish Law and the Talmud. One of the most important of these concerns the unknown Jewish Sect which existed in Damascus about the year 100 B. C. The Book of Laws of this sect was discovered and published by the sainted Doctor Schechter. Professor Ginzberg made a careful study of this book and showed how in many respects it forced new light on the early customs and laws of the Pharisees.

Professor Ginzberg has contributed very much to the understanding of the history of the Mishnah, the first Code of Jewish Law after the Bible. He has shown how some parts of the Mishnah are extremely old and were composed before the destruction of the Temple.

Professor Ginzberg's most popular book is a collection of biographies and studies published by the Jewish Publication Society under the title, "Students, Scholars and Saints". Among the essays contained in this volume, the most important are those on the Gaon of Wilna and Rabbi Israel Salanter, the famous saint of Lithuania.

At the present time Professor Ginzberg is in Palestine where he is serving as a member of a commission of three, appointed to study plans for the enlargement of the Hebrew University in view of the present needs brought about by the German situation.

It is our fervent hope and prayer that he may be blessed with health and strength to continue his rich contributions in the field of Jewish scholarship for many, many years to come.

## Chanukah—Symbol of Hope

AT no time for many years did the Chanukah lights have such significant meaning for us as they did this year. They reminded us of another attack upon our national existence—a murderous, cruel and merciless attack. It was the mightiest power of that age—Syria in the reign of Antiochus—that fell upon us with a fury of hate. And yet the little, frail Jewish people prevailed in that struggle, and in the words of our ancient liturgy, "Thou deliverest the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of them that occupied themselves with Thy Law."

As we kindled the Chanukah lights we took on new strength in the faith, that also to-day we shall prevail over our enemies. Let us but remain true to our ideals, to our People's Soul, to the Light, symbolized by the Chanukah candles—the light of faith and culture, and God will be with us to-day as He was in the past. With God on our side we shall remain invincible.

## Training Children in Charity

IT has become a recognized principle in Education that a child is trained not only through precept but through practice. The Rabbis appreciated this pedagogical principle a long time ago when they taught—"Not study is the most important, but *Maaseh*, deeds, action—is what counts."

The Hebrew School and the Sunday School of our Center have recognized this truth. We want our children to know the meaning and the duty of charity, of giving to and sharing with all worthy communal causes. Just to preach this duty to the children is not enough—they must have the actual practice in that art. The Keren Ami (the Fund for my People's Needs), which has recently been established, and to which the children

contribute weekly from their own savings or allowance, is a concrete project in the field of giving. Through this practice which the child will get from earliest youth, he will acquire the lesson which every Jew must learn, that we are our brother's keeper and that we must live with the thought of others as well as ourselves.

## The Problem of our Young Intellectuals

**F**OR many years our Center, in common with many other leading Synagogues and Centers, has arranged a special College Student Service, usually held during the week of the students' winter vacation. Such a service will be held also this year, as can be seen from the announcement in this issue of the *Review*, on Friday evening, December 22nd.

The question may naturally be asked: Why a special Student service? Does the student present any specific problem different from those presented by the general youth? Those, however, who have given the slightest thought to this matter will know how very vital and acute the Jewish student problem is. The future of Jewish life here in America will undoubtedly be in the hands of those who are now enjoying the privilege of a college education. These intellectuals will have the final say in moulding Jewish life. It becomes, therefore, our supreme duty to make the college student understand the significance of this responsibility. That is why the Hillel Foundation, the United Synagogue Student Houses on the college campus, the Avukah and Menorah groups are all endeavoring with all the means at their command to keep the Jewish student within the bounds of Jewish life and Jewish interests. That, too, is the real significance of our special service in their honor which the Center sponsors. Let us hope that, inspired by the message which they will hear, they will go back to their respective colleges imbued with the desire to give of themselves wholly and selflessly to the interests of their tragedy-stricken people.

—I. H. L.

## A LETTER

DEAR DR. LEVINTHAL:

**D**This is responding to the call which you have so beautifully sounded in your sermon on the Sabbath of October 28th.

From the heart of Williamsburg, my little ones and I are travelling, which is exactly two miles. We can only take advantage of the Sunday classes, due to distance—distance places no barrier in so far as I am concerned.

I have always felt that it would be a happy moment in my life to be placed in a position when I would be privileged to ask of you to enroll me as a member of your worthy congregation, for this is the least I can do in appreciating your divine sermons and inspiring talks, which add weight to my Sabbaths.

Won't you please accept my first payment—and assuring you that the balance—please God—will be forthcoming next January?

An ardent admirer,  
Abe G. Goldberg

## Anglo-Nazi Episode

*(This eyewitness report on the activities of the English followers of Nazism was sent to the London Jewish Chronicle by a correspondent.)*

**I** WAS attracted to a meeting of the Imperial Fascist League last Friday night (November 24) at Trinity Hall, Great Portland Street, by a pamphlet with a Swastika printed on top, which came into my hands and which read as follows: "Back to Reality; the White Man's Fight for Freedom." My feelings were enraged by what I saw at the meeting. There were posters in the hall bearing such words as "Perish Judea"; "Boycott Jewish Shops"; "Bolshevism is Jewish"; "Britain Awake." The meeting started with a Fascist hymn, during which I could hear some sinister reference to Judea. Major Arnold Leese, who presided, said that they wanted freedom from a number of tyrannies in this country. The first was freedom from Bolshevism which was Jewish and international, and they were going to fight it. (Cheers). They wanted freedom from financial slavery, and they were going to advocate freedom from Jewish control over the press, cinema and the wireless. Brigadier General R. B. D. Blakeney referred to the meeting held on the previous day in the House of Commons, called by the National League to discuss the position in Palestine and to "call for fair-play and justice to the Arab population." The real reason for Jewish activity in Palestine, he said, was not spiritual or the setting up of a national Home there. Palestine possessed the whole key to their safety, namely, liquid fuel for the Navy. He then went on to say that this would be used against Great Britain, supposing it were attacked, by the Jews. An organized attempt to break up the meeting followed, accompanied by one of the fiercest fights ever witnessed in a public meeting hall in London. Rival bodies of Fascists were at war. A pitched battle was soon in progress. A gang of men rushed the platform and belaboured the General until he was covered with blood. Chairs were also flung by supporters of the interrupters of those on the platform. A strong body of police forced their way into the hall, a number of the more violent men were forcibly removed, and two or three were arrested. Why the Home Office does not take action against Fascists and suppress their propaganda is very difficult to understand. These disturbers of the peace and spreaders of libels are allowed to go unchecked. Last Friday night's meeting should be a solemn warning to proprietors of public meeting places not to let their halls to Fascists of any sort, if they value their property.

## AN INDICATOR

German exports in November, 1933, amounted to 394,300,000 marks, a drop of 11.5 per cent from the previous month. Imports rose to 351,400,000 marks, an increase of a little more than 1 per cent.

These figures obtain special significance as the result of a recent summons to the central committee of the Reichsbank for a special session "to receive and debate a declaration regarding the German transfer situation."

Every German analysis of the foreign trade situation attributes the steady decrease, first, to world-wide efforts at national self-sufficiency and, second, to currency depreciation in the most important countries. The boycotts against German goods are never mentioned.



# THE SAINTLY SALANTER

By LOUIS GINZBERG

**I**F the saint has his place in history, Rabbi Israel Salanter is one of the outstanding figures in Jewish history of recent times. What most appeals to our imagination and sympathy in history is heroism, and saintliness is only another word for heroism in the domain of ethics and religion.

Boundless reverence for the weak and the suffering, the helpless and the needy, best describe the particular form that Salanter's love for his fellow man took. The Lord "dwells with him that is of a contrite and humble spirit," hence Salanter felt himself in the presence of the divine whenever he saw suffering and pain that produce a meek and contrite spirit. His religious enthusiasm, that is his love of God, instead of quenching his love of man, ennobled and transformed it. Too numerous are the stories told about Salanter's kindness and goodness to be given here; a very few characteristics of the saint, may however, be mentioned.

During his sojourn in Kovno it happened on the eve of Yom Kippur, when the Synagogue was filled with devout worshippers awaiting in solemn awe and silence the Kol Nidre service, that suddenly ominous murmurs and whispers arose on all sides. Salanter, wonderful to relate, had not yet arrived. The assembly waited half-an-hour and an hour, and still no trace of the Rabbi. Messengers were sent hither and thither to search for him. All returned from their errand unsuccessful. After long waiting and watching, it was resolved to begin the prayers without Salanter, a course calculated to increase the excitement. All sorts of probable and improbable rumors were circulated about the sudden disappearance of the beloved leader. When the congregation was on the point of dispersing, Salanter appeared in the Synagogue. The joy was great, and equally great was the amazement of the good people when they learned the reason of his absence. On his way to the Synagogue, Salanter told them, he heard a little child cry bitterly. He drew near to investigate why it was whimpering and found that the baby's mother in order to be at the Synagogue in good time on this holiest of occasions, had put it to bed earlier than her wont. The child had soon awakened from sleep at an unaccustomed hour and was crying for its mother. As none of the women in the neighborhood signified her willingness to forego attendance at divine services upon the Holy Kol Nidre night, he resolved to stay beside the baby's cradle until its mother returned. To appreciate this act of Salanter, it must be remembered what the service at the Synagogue on the eve of the Day of Atonement meant to a man like him who was in the habit of withdrawing from the world for forty days preceding Yom Kippur, and spending his time in prayer and devotion.

**H**IS great compassion and pity for the poor and helpless often was the cause of clashes between him and the official heads of the communities where he lived as a private man. He had settled in Kovno short-

*On the occasion of the celebration of the sixtieth birthday of Professor Louis Ginzberg, the foremost Talmudic authority, the Review is privileged to publish from one of Professor Ginzberg's lectures a sketch of the great classic Talmudist, the Rabbi Israel Salanter.*

ly after the cholera had wrought great havoc among the Jewish population of that city, especially among the poor classes. The hospitals were overfilled with sufferers, so that quite a number were not properly cared for. Salanter insisted that the great Synagogue of the community be temporarily used as a hospital and poor-house. Needless to say that his plan found ill favor in the eyes of many who looked upon it as an attempt at desecrating the house of God.

Possibly they were right, as there was hardly any need of such an extreme step to be taken. Salanter, however, in face of suffering and distress could not see their point of view. Courteous and gentle as he otherwise was, he lost his temper on this occasion. Interrupting the address he was delivering in the Synagogue, he pointed his finger in righteous anger at the president of the Congregation, a man distinguished for learning and piety alike, and cried out: "You will have to answer to the Lord for the suffering of the poor. God much rather prefers His House to be used as a sleeping place by 'Motel the carpenter'—a very disreputable person but a homeless beggar—than as a place of worship by you." Not long after this incident, Salanter betook himself to the home of the man he had offended, to ask his forgiveness, but he never changed his mind with regard to the jurisdiction of his plan to turn the Synagogue into a poor-house.

**A** YEAR before this he had gotten himself into the bad graces of the spiritual leaders of Wilna. In the year of the frightful cholera epidemic Salanter, after having taken counsel with a number of physicians, became convinced that in the interest of the health of the community it would be necessary to dispense with fasting on the Day of Atonement. Many a Rabbi in this large community was inclined to agree with his view, but none of them could gather courage enough to announce the dispensation publicly. During the several years of his stay in Wilna he lived strictly the life of a private man, and in his humility would not decide a question of ritual, not even if it occurred in his own house, but would refer it to one of the local Rabbis. When he saw, however, that none of them would act in this case, he thought self-assertion to be his highest duty. He affixed announcements in all Synagogues, advising the people not to fast on the coming Day of Atonement. Knowing, however, how reluctant they would be to follow his written advice he, on the morning of the Day of Atonement at one of the most solemn moments of the service, ascended the reader's desk. After addressing a few sentences to the Congregation in which he commanded them to follow his example, he produced some cake and wine, pronounced the blessing over them, ate and drank. One can hardly imagine what moral courage and religious enthusiasm this action of his required from a man like Salanter to whom obedience to the Torah was the highest duty. He found strength

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# THE LATEST ON THE NAZI FRONT

**S**INCE May the Hitler government has issued 26 orders directed towards moderation in the treatment of Jews in business, not because Hitler and his cabinet have changed their attitude towards Jews, but because German business demands it.

The latest of these orders, issued by Reich Commissioner of Justice Dr. Frank, instructs all officials of the Nazi Lawyers League to abstain from issuing orders on their own responsibility and from continuing to boycott, directly or indirectly, not only Jewish lawyers but any Jewish undertaking.

One of the most radical rulings is numbered I.A.C. 583/33, which was handed down by the Number 1 Court of the Berlin Labor Court. This ruling declared invalid the dismissal without notice of a Jewish lawyer who had been employed as legal adviser to a firm, and had been allowed to retain his right to practice because he had fought and been wounded in the war. But at the same time the court said that:

"In principle the fact that an employee belongs to the Jewish race is in itself not sufficient ground for dismissal without notice. An employer can no longer appeal to the boycott movement of April 1 to justify the dismissal. Neither the legislative measures of the Reich government nor the declarations of the authoritative quarters of the National Socialist Party give grounds anywhere for the idea that the National Socialist movement is striving towards a removal of all non-Aryans from German business and economic life. No employer can therefore cancel contracts now with his Jewish employees on the ground that otherwise he would be acting against the endeavors of the National Socialist movement. From April till May an employer might have been justified by the revolutionary conditions that existed at that time. But this is no longer possible."

**M**R. SCHMITT, the Reich Minister of Economics, who appears to lead a movement to give Jews slightly more freedom in business and the professions, has been supported by Herr Lenich, the Minister of Economics in Wurtemberg, who lately issued an order to all local authorities instructing them to see that there should be no bar against Jewish traders at the Wurtemberg annual fair. The order even provided that no discriminatory measures were to be practiced against non-Aryan workers or artisans; no specific anti-Jewish ordinances were to be issued throughout the state dealing with trading; Jewish artisans were to be permitted to sell their produce at public markets and bazaars and were to enjoy the same privileges as non-Jews; the police were to take special measures to protect Jewish traders at annual fairs and markets.

Some measure of further relief was provided in a court decision in East Prussia. In one locality there the authorities doubled the rate for gas and electricity for Jewish firms, the increase dating from April 1, 1933. The Jews appealed to the court, which annulled the increase, but only as of October 1st, refusing to allow a rebate. An appeal to the Prussian Landesgericht, the higher court, granted the requested rebate.

But against these concessions there is an ever-growing crop of repressive orders and persecution incidents. Jewish participation in the All-German Industrial Exhibition, which will be held in Berlin early in the New Year under the patronage of Hindenburg and Goebels is prohibited. An announcement in the *Berliner Boersenkurier* states that no Jews will be permitted to take part in the exhibit and no articles made by Jews will be displayed. "Special efforts are to be made," the announcement reads further, "to attract as many visitors from abroad as possible. The Exhibition will be designed to show what German workers can do with German materials, and will be under the slogan, 'German nation and German materials.' There will be a special Racial Section at which foreign visitors will see how Germany is dealing with the Racial problem."

A catalog of the latest oppressive measures and official incitement to Jew hatred may be given as follows:

Dr. Klagge, Prime Minister of Brunswick, addressing the Economic Convention meeting recently at Frankfurt, said:

"The difficulties of the German economic situation are due to race-alien contortionists who are exploiting the economic situation. It is to the credit of our merchants that they already have made a big effort to eliminate this foreign element. I am convinced that the National Socialist movement will completely destroy the alien spirit among our merchants. That is our aim."

**T**HE Land Settlement Bank has announced that it will not grant credit for land purchase (under a recent land settlement law) unless the applicant can prove that he is of pure Aryan descent.

An article by Dr. Fromherz in the *Juristische Wochenschrift*, which is edited by the Dr. Frank noted above in connection with alleviation of anti-Jewish boycotting, gives the opinion that German publishers may cancel contracts with non-Aryan authors.

In the former principality of Schaumburg-Lippe advertising from Jews is refused in the only newspaper there, the *Schaumburg*.

At the convention of the All-German Association of Grocers, Fruit and Vegetable Dealers it was resolved that no member of the Association may purchase from Jews.

A new order issued by the Ministry of Labor bars doctors, dentists and dental mechanics from work in Public Health Insurance Clinics in towns over 100,000 population. Gentile doctors whose wives are Jewish are in the same outlawed class. Only those non-Aryan doctors whose sons or fathers fell in the war, and those women doctors who lost their husbands in the war, are excepted. As a commentary on this order, the same day it was issued all the dental clinics in Berlin attached to the Berlin Sick Funds, and the clinics of many labor unions were forced to close because of the lack of experienced dentists. However, the drive against Jewish medical practitioners is to continue unabated, for at a recent meeting called by Dr. Frick, the Federal Minister of the

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# HEBREW TODAY

By MORDECAI HALEVI

THE prominent position Hebrew has occupied in the life of the Jew throughout the ages of his dispersion is well known. Perhaps less known, but none the less a fact, is the prominence Hebrew enjoys even now in a good many lands, where Jews are settled in more or less compact masses. Only in America, in spite of its four million Jews, the position of Hebrew is weak indeed, and its influence upon the life of the average Jew is negligible.

Since the first article of E. Ben Yehuda in the *Hashachar*, some fifty years ago, the problem of turning Hebrew into a spoken, living tongue was placed before the Jewish world as one of its main conditions of revival. To be sure, Hebrew was all along living, not alone in the religious sense, but also in the constant interrelationship of the Jews, such as business correspondence, and literary and educational activities. However, with the breaking down of the ghetto walls in most of the European countries, and with the many opportunities offered to the Jews of availing themselves of the rich foreign cultures, the importance of Hebrew as a unifying agency began to weaken, and as a factor useful in worldly matters, it lost meaning entirely.

This state of affairs prevailed and still prevails in the West European countries, such as Germany, France, and England, and is predominant alike in our own country.

In a sense, Hebrew shared the lot of its sister tongues, Greek and Latin. When the utilitarian spirit conquered and inherited the place of the former ideal of liberal education, Greek, as an old but now dead language, was removed from the high school curriculum entirely, and Latin too, while yet holding out, is consistently giving way, and will soon be shifted to the college level only, where it duly belongs. Hebrew was no exception. No one will question its importance in general. One would even consider it essential to the career of a Rabbi or a Hebrew teacher, but the masses fail to see in it any market value, for which it is worth while sacrificing one's boy's or girl's many years of study. The modern religious practices too seem to allow such an attitude, for the Bible, prayers, etc., can all be gotten in translation, and where the Hebrew prayer is still recited, the ability to read does not necessarily imply the understanding of Hebrew.

WHAT brought about a complete change, in the status of Hebrew as a living language, and what

will ultimately affect Hebrew in America as well, is the recognition of Hebrew as a living, spoken modern tongue, with all the practical and useful implications that go with all modern languages as such.

It was Palestine as the center of Jewish national rebirth that made the revival of Hebrew imperative. The demand for a spoken Hebrew was to Ben Yehuda not a matter of ideology solely, but it was based upon the inherent conditions in Palestine, where already in his day the *Yishuv* presented a medley of Jewish settlers from various lands, with a babel of tongues. The need of Hebrew as a unifying and integrating agent was self-evident and at least theoretically recognized by all, although it demanded a great deal of courage, effort and perseverance on the part of Ben Yehuda and his colleagues.

ONCE started, however, it continued to progress until it reached the immense proportions of to-day in Palestine proper as well as in some other centers of the Jewish diaspora.

All of us are aware by now of this fact, for even in America we hear sometimes Hebrew spoken by adults and children. We are also reminded sometimes of the existence of a Hebrew movement in our midst. Few, however, realize the full extent and significance of the Hebrew revival in a measure to make us feel both proud of this newest miracle and desirous of affiliating ourselves with it by way of direct participation.

What strikes the Palestinian tourist mostly is the Jewishness of the country, as it is evidenced by the many signs of the living Hebrew. The children and the youth all speak Hebrew. The adults nearly all know it and make

use of it. Hebrew is recognized by the government as one of the three official languages of the country. The stamps, the coins, the street and store signs are in Hebrew; you can use it in the court, in the police station, on the railroads, and it is one of the media of official publications. The whole school system—from kindergarten, through elementary and high school, culminating in the Haifa Technicum and Jerusalem university—catering to some thirty thousand learners of all ages—is based upon Hebrew as the language of instruction of all subjects. The Hebrew press shows unique and remarkable growth, comprising as it does some three dozen of dailies, weeklies and monthlies, of informational, trade and business, professional, scientific

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## MORNING SONG

By SOLOMON IBN GABIROL

(Translated by Alice Lukos)

AT dawn I seek Thee,  
Refuge and rock sublime—  
Set my prayer before Thee in the morning,  
And my prayers at eventime.  
I before Thy greatness  
Stand, and am afraid:  
All my secret thoughts Thine eye beholdeth  
Deep within my bosom laid.  
And withal, what is it  
Heart and tongue can do?  
What is this my strength, and what is even  
This the spirit in me too?  
But verily man's singing  
May seem good to Thee;  
So will I thank Thee, praising, while there  
dwelleth  
Yet the breath of God in me.

# DISCUSSIONS IN THE BRITISH PARLIAMENT ON PALESTINE

*(The following is a transcription of some of the questions asked and answered in the House of Commons, recently.—Ed.)*

**M**R. BARNETT JANNER asked the Secretary of State for the Colonies whether the attention of the Government had been drawn to the large immigration of Arabs from Transjordan into Palestine; and whether the Government proposed to take any steps in regard thereto?

Sir P. CUNLIFFE-LISTER: The answer to both questions is in the negative.

Mr. JANNER: Has any restriction been placed upon Arabs coming from Transjordan into Palestine irrespective of whether there is employment for Arabs in Palestine or not?

Sir P. CUNLIFFE-LISTER: No, Sir; there has never been any restriction on Arabs moving from Transjordan to Palestine, or from Palestine to Transjordan. Any such restriction would, I think, be a complete breach of the Mandate. But I think I ought to add, as the suggestion has been made that there is an enormous amount of migration, that in the latest figures I have available, namely, those of the 1931 census, the estimate is that, between 1922 and 1931, the addition to the population of Palestine due to migration from Syrian country districts and Transjordan did not exceed 4,000.

Captain P. MACDONALD: Can my Right Hon. Friend give the number of Jews who have migrated to Palestine in the last few months?

Mr. JANNER: Has the Right Hon. Gentleman any figures showing the number of migrants from Transjordan into Palestine at the present time; and is any account taken of the employment which is available for Palestinian Arabs, in order that these migrants into Palestine may not remain unemployed?

Sir P. CUNLIFFE-LISTER: I have no recent figures, nor could any figures be obtained, because there is perfectly free movement between Palestine and Transjordan, and between Transjordan and Palestine—

Colonel WEDGWOOD: Not for Jews.

Sir P. CUNLIFFE-LISTER: —and it would be a plain breach of our duty under the terms of the Mandate to put any pressure upon them.

Mr. JANNER: Does that apply to the migration from Palestine into Transjordan of Jews as well as Arabs?

There was no answer.

**S**OME days following this exchange another discussion took place.

Sir ALFRED KNOX (C. Wycombe) asked the Secretary of State for the Colonies if he would state the reason

why the number of immigrants permitted to enter Palestine in the first eight months of the present year was over five times as great as the number immigrated during each of the two preceding years.

Sir PHILIP CUNLIFFE-LISTER: The main reason for the increase is the great improvement which has recently taken place in the economic position of Palestine. This has rendered the country attractive to immigrants of the self-supporting class, and has also made it possible for the High Commissioner to approve larger half-yearly quotas for the admission of immigrants of the wage-earning class.

Sir ALFRED KNOX: Is it not more than probable that this large increase in the number of Jewish immigrants was the direct cause of the Arab revolt?

Sir P. CUNLIFFE-LISTER: No, sir. I cannot accept that statement.

Sir ALFRED KNOX: Is it not an extraordinary coincidence that there has been this enormous increase?

Sir P. CUNLIFFE-LISTER: I regret that that suggestion has been made. The policy of H. M. Government carried out absolutely impartially by the High Commissioner, is that immigration into Palestine is strictly governed by the absorptive capacity of the country.

Mr. WEDGWOOD (Lab., Newcastle-under-Lyme) asked the Secretary for the Colonies whether, as a result of the Arab riots in Palestine, he was making any change in the policy of admitting Jews into Palestine.

Sir P. CUNLIFFE-LISTER: No, Sir.

Mr. WEDGWOOD: Are we to understand that the riots against Jews has any connection with the round-up and deportations now going on?

Sir P. CUNLIFFE-LISTER: That has nothing to do with this question.

Mr. WEDGWOOD: Is the rounding-up and deportation of Jews in Palestine an old or a new policy?

**S**IR P. CUNLIFFE-LISTER: The Right Hon. Gentleman is not helpful. The total number of immigrants who can be admitted to Palestine must be the number authorised by the High Commissioner. It is in the best interests of all concerned that immigrants to Palestine should come through the proper channel.

Mr. WEDGWOOD: As about 20,000 have come in does he contemplate deporting them and sending them back to Germany?

The Minister did not further reply.

Mr. WEDGWOOD asked the Colonial Secretary whether the proposed Legislative Assembly for Palestine would be given control of the police.

Sir P. CUNLIFFE-LISTER: The establishment of the Legislative Council has never been intended to supersede the Executive Authority of the High Commissioner.



# THE JEWS IN INTERNATIONAL BANKING

By PAUL EINZIG

*(Mr. Einzig is a noted English authority on international banking. This article was written for the London Banker and discusses a subject which has created the most damaging misconceptions. The legend that Jewish bankers have a stranglehold on international politics, and particularly on international peace, should in these times be given the utmost realistic treatment.—Ed.)*

THE persecution of the Jews in Germany since the advent of the National Socialist regime has brought the Jewish question with all its aspects into the limelight. Among others, the role played by the Jew in international banking has been the subject of much discussion lately. As the knowledge of the public of the facts is far from adequate, it would not be perhaps inopportune to devote an article to describing the position occupied by Jews in the banking systems of various countries.

It is often stated in certain sections of the press:

- (1) that the Jews have absolute control over the banks;
- (2) that Jewish bankers are allied in some form of block for the defence of Jewish interests; and
- (3) that they use their powers to the detriment of the countries in which they operate.

The extent of the control of Jews over the banks varies widely according to countries. In no case is it sufficiently general to justify the contention that they have absolute control over the banking resources and banking activities of any country. Unquestionably their relative importance in banking is in almost every country out of proportion to their numerical strength related to the total population. This, however, is a natural consequence of the fact that, for many centuries, Jews have been specializing in banking. In countries whose population is not particularly gifted in that direction, the Jews have succeeded in occupying and retaining a prominent position in banking. In countries, on the other hand, whose nationals are themselves capable of running their banks, the relative importance of Jews in banking is small.

IT is a fact not equally known that Great Britain is among the few countries where Jews have relatively the least influence in banking. Considering that the Jews in this country have not been subject to any form of persecution or disqualifying discrimination, and have enjoyed for a long time past full civic rights, it speaks well for the banking abilities of the English people—and, perhaps to an even greater degree for those of the Scottish people—that they have been able to hold their own in free competition with the Jews. Those who talk about the predominant Jewish influence in British banking ought to be reminded that there is not a single Jew among the directors of the Bank of England, and hardly any among the directors of any of the "Big Five." Even among the banking firms the Jewish element does not

by any means predominate. In fact, Jewish banking houses of international standing could be enumerated on the fingers of one hand; they are N. M. Rothschild & Sons, Samuel Montagu & Co., M. Samuel & Co., Seligman Brothers, and S. Japhet & Co. Most other leading banking houses are essentially non-Jewish. In various sections of the London financial market, it is only the bullion market in which the Jews predominate. Their relative influence in the foreign exchange market has declined to a fraction of what it used to be as a result of the extension of foreign business by the joint stock banks. Although there are many prominent Jewish Stock Exchange firms, in the aggregate they form a small minority. As for the money market, it is essentially non-Jewish.

In France the leading commercial banks are not under Jewish influence, although they are not so exclusively non-Jewish as the British clearing banks. Among the banking houses, the French Rothschild, Lazard Freres, and Dreyfus occupy prominent positions, but the influence of Protestant banking families, strongly represented on the Board of the Bank of France and of the commercial banks, is at least equal in the sphere of "la haute finance" to that of the Jews.

JEWISH influence is of little significance in Swiss banking. On the other hand, in Holland, where the intermingling and assimilation of Jews have attained a high degree, they are strongly represented in the private banks. The penetration of German banking influence in Amsterdam after the war was to a great extent Jewish.

In the United States, the banking house of Kuhn, Loeb & Co. is a class in its own among the Jewish banks. Apart from this firm, Jewish influence in American banking is not particularly strong; it is, indeed, much less significant than is generally assumed.

In Central and South-Eastern Europe, Jews have gained considerable prominence in banking. In Austria and Hungary banking is, and always has been to a greater extent under Jewish control. Discrimination against Jews in Hungary and Roumania never went so far as to interfere with their position in banking. In the Balkan States—with the exception of Greece where the Greeks themselves are born bankers—the Jews who emigrated from Spain centuries ago play an active part in banking.

In Germany Jews have occupied a very important position, both in commercial banks and in private banks. Many of the old family banks in Frankfurt on the Main are Jewish, and so are the Warburgs in Hamburg, the Berliner Handels-Gesellschaft, the Bleichroeders and the Mendelssohns in Berlin—to mention only a few. There were a number of Jews on the board and in the management of the "D" banks. As a result of political pressure during the last few months, most of the Jews in the commercial banks have had to resign their posts.

The stories about some sort of alliance of Jewish banks can safely be dismissed as untrue. The truth of the  
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# NO UNITY IN LOCAL JEWISH LIFE

By ELIAS I. GODOFSKY

**J**EWRY is verily a scattered unity. Despite its unity in religious spirit, the folk of Israel is scattered in numbers and because of that the plight of the Jew is difficult of improvement.

The spirit of religion has to do with the whole life, with every detail and power; but, above all, it means an infinitely higher concept of life which recreates the whole being. In that spirit, the Jew is united. The ancient Hebraic prayers are exaltations of the Jewish religious spirit.

Since the Jew has proven himself capable of acquiring this spiritual training, Houses of Worship are primarily dedicated to the inculcation of this spirit in the hearts and minds of the folk of Israel. But, unfortunately for the Jew himself, the work of the Temple ceases at this point.

national affairs. However, there does not exist a central organization, representing all Jewry, in matters pertaining to the political welfare of the Jew. That is the primary reason for the small percentage of recognition that the Jew receives in appointments and nominations to public office. In Brooklyn, for example, the Jewish people represent 47% of the total population, 39% of the voting population, and yet only 11% of our public officials are of the Jewish faith.

For political expediency alone the leaders of political activities in this borough would give the Jew greater recognition; but these party managers can not receive the approval of a central organization for Jewish candidates.

Let me cite a practical example of what I mean. If a Catholic is to be appointed to a certain position in the

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*The following table has been compiled to show the lack of representation of Jews in both elective and appointive public offices in the entire City of New York as well as Brooklyn:*

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JUDICIARY		EDUCATION	
27 Supreme Court Judges (2nd Dept.)	3 Jews	7 Commissioners of Education (City)	1 Jew
27 Supreme Court Judges' Secretaries	2 Jews	9 Members of Board of Superintendents (City)	1 Jew
5 County Court Judges (Kings)	1 Jew	32 District Superintendents (City)	3 Jews
8 Children's Court Judges (City)	1 Jew	16 High School Principals (Kings)	2 Jews
16 Special Sessions' Judges (City)	2 Jews	EXECUTIVE	
16 Municipal Court Judges (Kings)	4 Jews	5 Borough Executives (Kings)	1 Jew
8 Appellate Division Judges (2nd Dept.)	1 Jew	8 Members of Board of Estimate (City)	1 Jew
24 City Marshals (Kings)	8 Jews	LEGISLATIVE	
		24 Aldermen (Kings)	2 Jews
		23 Members of State Assembly (Kings)	8 Jews
		8 State Senators	2 Jews
		8 Congressmen (Kings)	1 Jew

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Jewry must become a unity—united in numbers as well as in spirit. Then the steadily mounting wave of anti-Semitism can be broken. But as long as the Jews—whether Reformed, Orthodox or Conservative—remain scattered, anti-Jewish feelings even in New York City will not subside.

Efforts have been made many times to unite the Jews in numbers (as they are united in spirit) in order to effect greater social, political and communal recognition. But each time the plans were defeated by the selfishness of the individual Jew himself. If only the spirit of unity of numbers could permeate the Jewish people as has the spirit of religion itself, then the lot of Jews would indeed be a happier one.

It remains, therefore, for the Temples to spread the propaganda of the need for solidity of Jewish numbers. Some central agency should be set up to unite the Jews of Brooklyn. Of course, there is the Federation of Jewish Charities which represents an almost united Jewry in philanthropic activities and the American Jewish Congress which represents American Jewry in national and inter-

city government, the political leaders receive the names of several candidates from different sources. However, the man who is selected finally has the approval of his people, as voiced by either the Cardinal or the Bishop. On the other hand, if a Jew were to be named, he could not receive approval from some central agency representing his people. Such a body does not exist. Therefore, rather than to antagonize different groups of Jewish people who may favor the appointment of several different Jewish candidates for public office, the political leaders name some one from a different race who bears the approval of the spokesman for that race.

Common sense, then, dictates that the Jews, particularly in Brooklyn, should immediately take steps to mould together some central, united body, representative of a majority of Jewry, to act in such matters as I pointed out above.

Jewry should become a unity—united in spirit and also in numbers. The best interests of Jewry would thus be served.



# OTTO H. KAHN — "JEWISH" BANKER

By JOSEPH WOLFE

IN another part of the *Review* is published an article by Paul Einzig, the British financial expert, on the Jew in international banking. The influence of a banker's Jewishness on the business he transacts has long been a matter for the exercise of non-Jewish criticism. This is especially true today, when Germany is raising its voice from the parapets in denunciation of the Jew in finance.

Therefore it might be interesting to give a light sketch of the foremost Jewish banker in America, and the Jewish man in the money business whose name is best known throughout the world today; namely, Otto H. Kahn.

If Mr. Kahn has ever aligned himself with any Jewish movement no publicist has ever heard of it. A partner of the firm of Kuhn, Loeb & Co., the firm which was once headed by Jacob H. Schiff, and which includes Felix Warburg as another partner, Mr. Kahn might be expected to take some interest in Jewish affairs. But Mr. Kahn seems to have kept himself scrupulously clear of any such interest.

Not that any Jew should condemn Mr. Kahn for his attitude. Mr. Kahn is no less indifferent to Jewishness than thousands of his compatriots, and these are in no way ostracized because of their indifference. It is only in connection with the legendary non-Jewish conception of what a Jewish banker is that the career and personality of Otto H. Kahn as a Jewish banker might be noted.

At the same time it should be stated that Mr. Kahn's personality in no way seems to conflict with the financial policies of Kuhn, Loeb & Co. Since Mr. Schiff's death he is probably the leading partner in the firm. However, even during Mr. Schiff's lifetime, not much Jewishness could be extracted from the dealings of the firm. What made Kuhn, Loeb & Co. famous, and what contributed most of its wealth, was its reorganization and financing of railroads. The Union Pacific, the Baltimore and Ohio, the Pennsylvania, the Chicago and Northwestern, the Delaware and Hudson, the Illinois Central, were some of the big roads with which Kuhn, Loeb & Co. were concerned.

THE one Jewish interest, which at least this writer knows of, that Mr. Kahn possessed, was in Maurice Schwartz' Yiddish Art Theatre. When that enterprise was finding its heaviest plodding a few years ago a friend of Mr. Schwartz—and, it may be vaingloriously stated, at this writer's suggestion—wrote to Mr. Kahn for his support. Mr. Kahn invited him to his office, heard the story of the Yiddish Art theatre, and later sent Schwartz a thousand dollars.

But of course the Yiddish Art Theatre, as its name so definitely implies, is an art institution, and Mr. Kahn has been a benefactor of art all his life.

\* \* \*

Otto Herman Kahn was born in Mannheim, Germany, on February 21, 1867. He was one of eight children. His father was a well-to-do banker and the Kahn home,

like the homes of many of the wealthy German Jews, was a gathering place for artists. Young Otto's first ambition was to be a musician, and he did learn to play the cello. Another brother was permitted to enter art and became a professor at the Berlin Royal Academy of Music, but as soon as he reached seventeen Otto was given a berth in a bank at Karlsruhe, near Mannheim.

The story runs that he was treated as an ordinary office boy in this institution, and that his main work was to clean out the inkwells, run on errands and purchase the lunches of the clerks.

Mr. Kahn, who has made it a policy never to discuss his life for publication, has admitted that this story is true. "And it was a salutary training," he said, "for it taught discipline and order. One must learn to obey before he is fit to command. It instilled a proper sense of one's place and emphasized that the most humble duties must be performed conscientiously and without any loss of self-respect. I suppose I must have wiped the inkwells fairly satisfactorily, for it was not long before I was promoted and had another novitiate to clean my inkwell and fetch my lunch."

Mr. Kahn remained three years at the bank, not neglecting during this time to keep up with his music studies and his artistic education generally. Then he went into the army and served as a hussar for a year.

HE was now considered ready for the broadening effects of foreign experience and was sent to the London agency of the Deutsche Bank. It was intended of course that he should return to Germany and take his place in the family bank. But the young man became so fond of the English life and of English institutions that he did the radical thing of renouncing his German citizenship and becoming a naturalized Englishman. It was the democracy of the English as against the autocracy of the Germans which appealed to Kahn and caused him to adopt the new nationality.

He was recognized as a talented young banker and the banking house of the Speyers now sent him to their New York office. Thus Mr. Kahn came to the United States. He landed in New York in 1893, at the age of twenty-six, with the intention of making his stay temporary. But the new land, the new people, and the new life he found here affected him even more strongly than had the life of England. In time he assumed American citizenship.

Having moved in the circle of Jewish bankers it was natural that he should marry within that circle. Three years after his arrival Addie Wolff, the daughter of Abraham Wolff, one of the early members of Kuhn, Loeb and Co., became his wife. And with this act his active association with Jewishness seemed to end.

A year later he joined his father-in-law's firm and now entered upon his dual career: that of a banker during business hours and a patron of the arts out of business hours. It was Edward H. Harriman, the railroad financier, who gave him this advice regarding his artistic activity:

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# HEBREW TODAY

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and cultural content, published for child, youth and adult.

**D**RAMA, and of the best, as well as opera, serious as well as comic, entertainment, recreational enterprises of all sorts, such as concerts and lectures, all, without exception use as the medium of interrelation and expression the living spoken modern Hebrew. In short, Hebrew functions in Palestine in every respect, in the same manner, and as far as the Jews are concerned, in the same degree as English is functioning here or French in France.

Does that imply that the newcomer is lost in Palestine, without the knowledge of Hebrew? Not in the least. As in any land of intensive and continuous immigration many languages are spoken there simultaneously, and one is at liberty to use the one nearest to him in his daily affairs. Nevertheless, culturally, educationally and politically, one cannot continue to live in Palestine without the possession of Hebrew.

When we turn from the Jewish homeland, where the spread of Hebrew is, to some extent at least, natural—to other centers, we are bound to be no less pleasantly surprised at the unexpected phenomenon of Hebrew revival.

Little Lithuania, with its 150,000 Jewish souls, has well earned for itself the name of the second Palestine. There, too, Hebrew controls the Jewish school system as the language, in which instruction is given in all subjects of the curriculum, such as history, geography, mathematics, etc. The *Tarbut* organization, which guides and supports Hebrew education in several East European countries counted eleven years ago not less than seventeen gymnasia in Lithuania (high school college combinations) besides a great many elementary schools and kindergartens. It is believed that about 50 per cent of the Lithuanian Jews of both sexes speak Hebrew freely.

Similarly, and on a far greater scale yet, is the Hebrew culture pulsating with youthful life in Poland and Roumania, where the Jewish population is so much larger, three and one million respectively. How significant is the fact for us, that in the last government census in Poland which took place a couple of years ago 250,000 Jews officially registered Hebrew as their mother tongue.

Three main reasons lie at the bottom of the Hebrew revival in Eastern Europe. One is the density of Jewish population there, which has for hundreds of years valued highly and guarded zealously the fountain of Jewish learning. Who does not remember the great name of Vilna, Mir and Volozin, Lydda and Slobodka, and these are but a few of the many renowned seats of learning, the Yeshiboth. The modern spirit changed somewhat the form, added to the content, but kept the tradition of Hebrew culture undiminished. Another reason may be found in the so-called minority rights which were accorded to the Jews in those countries by the Versailles treaty. These gave them the opportunity to develop their life, culturally at least, along national lines.

Their schools were thus recognized by the governments and were even at times subsidized by the state. In truth, these rights were mostly paper rights, and the malice of the various governments together with the appalling poverty of the masses were so detrimental as to nearly cause the collapse of the whole Jewish school system. However, the Jews held on and still continue to hold on tenaciously to these theoretical rights of a national minority through all the hardships and despite many obstacles.

The third reason for the spread of Hebrew in these countries is the direct influence of Palestine. To East European Jewry, Palestine is not a dream, a utopia, or a good wish for a distant future, but an actuality of the first order. Every other Jew can be said to consider himself a candidate for a settler in Palestine. Witness the *Hecholutz* organization, which counts over 100,000 young men and women among its enrolled membership, who are given training in agriculture, in trade and in Hebrew while anxiously awaiting their turn to enter the promised land. A similar number probably makes up the rank and file of the other groups in the Zionist movements who, while differing in certain essentials of their social-political credos, have all written Hebrew with bold letters on their respective banners.

**A** MOST interesting instance of the potency of Hebrew as a living factor is presented to us by the last Zionist congress in Prague. Whoever is acquainted with the history of these historic gatherings knows well the place which Germany occupied in the official deliberations. After the war and the issuance of the Balfour declaration, English too had been accorded a position of importance. Hebrew, on the contrary, while being recognized long since as the official language of the Jewish people, played a very insignificant role during the congresses; if it was used at all, it was done so only in the spirit of demonstration and as a matter of propaganda. Not so at the last congress. Seventy-five per cent of both delegates and guests knew Hebrew and could use it to perfection, and it naturally became the major medium for deliberations, accepted by all and disputed by none. All correspondents agree in their opinion that this was the first real Hebrew congress.

In view of the above we are not to be surprised to see some influence at least extend over the ocean even unto our shores. In its nature Hebrew education in America is still preeminently religious, stressing as it does the knowledge of the Bible and some kindred subjects, utterly disregarding the modern elements of the Hebrew literature and culture. Hebrew is here sometimes used as a method to further the studies mentioned, with the absence, however, of preparatory kindergartens on the one hand, and with the limited time the American public school allows us to snatch for our purposes on the other. Little indeed can we hope to achieve. Our hope does center only in the few on top, i.e., those of our more able who stay in school long enough to graduate; and are willing to continue their Hebrew studies for an additional number of years. Great

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# IN THE PERSONAL COLUMN

By A. Z.

**A**FTER some fifteen years as a newspaper cartoonist, Joseph Foshko has asquired recognition as a painter.

Yiddish readers will recognize the name "Foshko." It is the signature attached to hundreds of cartoons that have appeared in the *Jewish Day*. Every day, for a decade and a half, Foshko has come to his shabby and stained desk in the office of the *Day* and squeezed out a cartoon on a political or social theme. Foshko has the strong journalistic strain to enable him to draw cartoons, or rather, to conceive them. But back of the cartoons Foshko is the artist, and the cartoons were his daily meal ticket, to be bolted down summarily as one disposes of a lunch at noon.

Foshko came to New York from Paris, where he was a serious painter. But in New York cartooning on the *Day* gave him the opportunity of receiving a steady income and for a long time this modest financial security gave him also the opportunity of doing practically nothing in the way of art.

For a time he was obsessed by an interest in the theatre. This culminated in his designing the scenery for Maurice Schwartz' production of Perez Hirschbein's "Die Puste Kretchme" and his marrying one of the Adler daughters, Julia.

**D**URING this theatrical period it was hard to get his thoughts on anything else and in his zeal he even took to directing the inevitable group.

To the relief of his friends the obsession abated and one day it became known that Foshko had bought an old "flivver," as a Ford car was known back in 1928. Inquiry revealed that he was touring about the city painting.

For several years he painted, mostly outdoor scenes. His home in Sea Gate became stocked with the canvasses. Occasionally a friend went out to see them. Presently they found their way into the Gallery No. 13. (on West Thirteenth Street).

A few months ago the conductor of this department sat in the back room of this gallery, a solitary spectator, while the obliging proprietor exhibited before him a number of Foshko's paintings.

"I think he's a coming man," he said.

A few weeks ago Foshko held his first exhibit at the gallery and attracted the attention of all the critics. It is reported that about two thousand dollars' worth of Foshko's paintings were sold as a result of the showing. Foshko is not likely to exchange his Ford for a Hispano-Suiza or move into a duplex apartment on 57th Street on these receipts, but if you ask any gallery proprietor, two thousand dollars income from an unknown artist's first show comes with the frequency of sunshine in London.

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**A**NOTHER artist who should be in the public spotlight now but unfortunately—for the public—is not, is Louis Keila. Keila is a sculptor. He has done the portraits of President Harding, of Adolph Lewisohn and of other distinguished or interesting people. His

work in portraiture is remarkable for its graphic shrewdness, its revelation of character.

About seven years ago he brought a waterfront man into his studio, a great, elderly fellow with a shaggy face and beard. It was Keila's custom to seek out all sorts of street characters to model. With bums and urchins he had a special sympathy. He began to model the head of this man and after he had made a preliminary sketch it occurred to him that it bore the outlines of Walt Whitman. He changed the sketch and from that time onwards gave himself almost completely to a head of the poet.

He worked on the bust for four years. It underwent numerous changes. He moulded the head in gigantic proportions and the clay mass was about a yard wide and deep. It was the first thing you saw in the studio and the last to impress you.

The Whitman head became akin to a religion with Keila. Not one moment was he satisfied with it. Ceaselessly he worked, trying to bring out of the cold clay the fire that animated Whitman.

His hope was that this portrait would eventually be used for a memorial. One night he left his studio to visit a friend and stayed overnight. The next morning he read in the papers that the building in which he had his studio had burnt down. Frantically he rushed to the gutted structure—the Lincoln Square Building at 66th Street and Broadway—and found his works, battered, burned and crushed, buried among the debris.

He came out of those ruins naked. All his works, all the works over which he had labored a lifetime, were gone. And the most shapeless mass of them all was the head of Walt Whitman.

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**T**HIS department and Eddie Cantor have never been friends. Cantor's humor, this department has iconoclastically reiterated, is, to put it alliteratively, hoakum and hooey, thick and thin. Also, his business instincts are too pronounced, and Ida and the girls and Rubinoff are becoming a pain in the ears.

However, there is an interesting story to be told of him. Some time ago he developed a trade-mark vocalism for the air sounding like a cackle. This got over very well, and was on the way to taking its place with "Vass you dere, Sharlee," and similar gems, when he received a note from Ring Lardner, who was ill in a hospital, asking him to call.

Cantor hastened to the invalid.

"Do me a favor, Eddie," begged Lardner, "and stop that cackle. It annoys me."

All Lardner's friends knew how hopeless his case was. He was suffering from tuberculosis and the end was certain.

Cantor promised the cackle would be out, and though rubies and emeralds are not more precious to a comedian than a laugh-making device, he gave up the vocalism and it was heard no more on the air.

# THE SAINTLY SALANTER

(Continued from Page 5)

for his heroic action only in the thought that what he did was for the benefit of others. Many years later he used to dwell on this episode and thank with great joy his Creator for having found him worthy to be the instrument of saving many lives. He was convinced that many a person weakened by fasting would have fallen a victim to the frightful disease, and that therefore in making people eat on the great Fast he saved many lives. Others, however, did not share his conviction of the necessity of dispensing with the fast and he was severely censured by them, not only for what he did, but also for having assumed the authority belonging to the official leaders of the community. It is not unlikely that the unpleasantness created by this incident was one of the reasons for Salanter's leaving Wilna for good.

THE fear of being the cause, even in the remotest manner, of injury to the poor, was always present before his eyes. Once when, in obedience to the rabbinical ordinance, he was washing his hands before sitting down to a meal, his disciples noticed that he was exercising great care not to use a drop of water more than the minimum required by the law. In amazement they exclaimed: "Rabbi, does not the Talmud say that he who lets water flow abundantly over his hands will be rewarded with wealth in equal abundance?" "True, but I do not want to enrich myself at the expense of the labor of the water carrier," replied Salanter. He did not for a moment question the binding character of the rabbinical ordinance concerning the washing of hands before meals, but that did not prevent him from remembering and acting in accordance with his great moral principle.

At another time while walking on the outskirts of the city, he noticed the cow of a Jewish farmer straying away and trying to enter a neighboring garden belonging to a Gentile. Knowing the ill-feeling of the Gentile farmers towards their Jewish neighbors in that part of the country, he had no doubt that if the animal should be caught it would be killed or at best kept for a high ransom. He therefore attempted to lead the cow back to the Jewish farmer, but inexperienced as he was in work of this kind, he miserably failed in driving the animal back. Yet he did not give up the fight, and for several hours he held on to the cow, and in this way prevented her from entering the dangerous zone until he was released from his task by people coming along the road. To have permitted the cow to run its own way, he thought, would have been negligence in his duty towards the poor farmer.

No less cautious was he in avoiding offense to the sensibilities of the poor. He was passionately fond of snuff, but he denied himself the pleasure of taking it at sessions of the Charity Board, when the poor appeared to present their cases. He shrank from taking out his silver snuff box in their presence, lest its splendor cause them to feel their poverty more keenly.

He would at times refrain for days and weeks from

talking. Idle talk, indulgence in what is ordinarily called conversation, was abhorrent to him, and he employed it only as a means to brighten up people who were in depressed spirits. The silence he cultivated had its motive neither in the desire for self-mortification nor in that of expiation, but was the direct outcome of his highly developed sense of the purity of life. To his soul whatever was unspiritual was repugnant, and any inconsistency or discord between the ideal and the real was exceedingly painful to him. The average conversation, even of the educated, with its plentitude of insincerity and multitude of pretensions, shocked his spiritual sensibility to such an extent that he preferred silence to speech.

Salanter lived all his life in dire poverty, as a matter of choice, as there were many who would have considered it a privilege to provide him with comfort. He never accepted the position of Rabbi and only for a short time did he occupy a public office, that of the head of a talmudic school. He was firmly convinced that he could do his work best by being entirely independent of the public, and after a great inner struggle he decided to accept the offer of one of his disciples to support him entirely. This disciple was the only one from whom he accepted assistance, but only as much as was absolutely necessary to keep body and soul together. When Salanter's wife died he found a small sum of money among her effects which she had saved from the weekly allowance granted to her and her family by their benefactor. The money was distributed by Salanter among the poor. He argued, "The money granted to me by my disciple was for my needs, but not to enrich myself; hence I have no right to it nor have my children, the heirs of my wife, and as the original owner refuses to accept it, the poor have the next claim to it."

THOUGH an indefatigable student all his life and in great need of books, he never possessed a single volume. When he died, his room contained, beside a threadbare suit of clothes, nothing else than his *Tallit* and *Tefillin*. It would be a great mistake, however, to believe that Salanter, like the ascetics of other religions, idealized poverty as the loftiest individual state and sang its praises.

Judaism teaches that wealth is a blessing, as it gives time for ideal ends and affords exercise to ideal energies. Jewish saints, therefore, never denounced the possession of earthly goods, provided man does not turn the blessing into a curse by his greed and passion for money. The saint, however, knew also the high moral value of poverty: liberation from material possessions, freedom of soul, and manly indifference. Salanter's craving for moral consistency and purity was developed to such a degree that he could neither occupy a public office in the community nor accept comfort and luxuries from the hand of others. He for a time thought of becoming an artisan that he might be able to support himself by "the labor of his hands," but when he saw the impossibility of such a plan, he gladly submitted to a life of want and hardship.



# CLIPPED WISDOM

**T**HE spectacle of Hitler putting up millions to keep a Jewish department store going is no funnier than his failure to close up or seriously interfere with any of the great Jewish banking houses. The international Jewish banker was long one of Hitler's especial targets. This Jewish wretch was as Henry Ford once believed—at the bottom of all our human, and especially international, misery. It was he, who by the gospel according to Hitler, got Germany into the war and then got it out by making the villainous peace of Versailles. Yes, Hitler also charged that it was not Charley Dawes or Owen Young who made the debt settlements that bear their names but the International Jewish bankers! Yet, except for those few Jewish banking houses who voluntarily went out of business, not one has been forced to close. Although he has been an absolute despot since March last, Hitler has not dared to lay hands on them. I know of one such house that declared that if it were further interfered with by the Government it would put up its shutters for good. In no time at all a representative of the Government called to ask it to go on. The truth is that Hitler found that his big business allies would not permit the driving out of the Jewish bankers because to do so would further seriously unsettle the already imperiled German financial world.

—OSWALD GARRISON VILLARD

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**I** DO not believe that the strategical aspect of the matter was kept in the forefront when the Balfour Declaration was made during the war. Indeed, proofs of this are to be found, should they be needed, in the opposition to the Mandate for Palestine, before certain strategical matters had become obvious, on the part of those who in all other matters such, for example, as the Suez Canal and the strength of the British Navy, always make their voices heard. I refer to the circles most nearly concerned with the defences of Britain and also to the service influences, that is the naval and military interests, of a certain powerful section of the Conservative Party. But with the building of the Haifa Harbor, the discovery of oil in Mesopotamia, the projected pipe line and railway from Haifa across the desert to Iraq, the whole situation changes. And we who, in season and out of season, have supported the Zionist programme upon idealistic grounds and have resisted the cry for evacuation and economy are quite prepared to welcome the aid of these new allies. Especially do we welcome this aid when it is realized that the harbour at Haifa will create a great commercial need for Palestine.

—COMMANDER J. N. KENWORTHY

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**T**HE fate of the German Jewish community is not a matter that concerns the Jewish people exclusively. Infinitely more is at stake than the fortunes of a group of German citizens. The first effect of the Hitler victory is that the enemies of political freedom and the exploiters of racial hatred are encouraged everywhere to follow his "glorious example." Let us not overlook that Hitler struck at German Jewry because he deemed the Jews "an element inclined to be on the left wing in the art of politics." He accused them of being a revolutionary ferment. The accusation was utterly false in the

case of German Jewry. Yet be that as it may, the international status of the Jewish people in general more than anything else served Hitler as an ideological justification for the murderous campaign which he unleashed against the Jews. The Nazis made it appear that the Jews were part and parcel of the advance guard of a new era of international collaboration and peace. That is why they had to be crushed and deprived of all semblance of influence in German national life.

—PIERRE VAN PASSEN

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**A** BOYCOTT against Germany is the safe and middle ground between doing nothing in the face of this monstrous menace and going to war against it. To do nothing in the present situation, merely to watch and wait, is impossible as it gives Hitler time to muster his power and grow strong. To make war upon Hitler would be fatal, as war settles nothing and would let loose upon the world new forces of violence and disaster. A boycott, to my mind, is a matter of sheer self-respect. How can any honorable man, be he Jew or Gentile, have traffic with this barbarian who has turned loose his troopers upon a land, to wreck its government, destroy its liberties, degrade its culture, torture and terrorize its inhabitants and scatter abroad its noblest spirits and greatest geniuses? Hitler has done murder, not so much upon a nation as upon humanity.

—JOHN HAYNES HOLMES

## Feuchtwanger's New Novel

**I**N Feuchtwanger's new novel, "The Oppermanns," as yet unpublished here, the cataclysm of Nazism comes upon an upper-class German-Jewish family, the Oppermanns, consisting of Martin, an ordinary business man in charge of the family furniture establishment founded by the grandfather, Immanuel Oppermann, Edgar, an internationally known physician and the propagator of the "Oppermann Cure," and Gustav, a literary gentleman of no great pretensions. Martin is married to the daughter of a titled Aryan.

The new Germany now begins to take its toll of the Oppermanns. The family is practically ousted from the control of the store. Martin's son is driven to suicide by the petty persecutions of a Nazi school teacher. Martin himself is given a forced acquaintance with one of the Brown Houses. Gustav, who is more outraged by the bad style of Hitler's book, "Mein Kampf," than by the leader's actions, is incarcerated in a concentration camp. Even the employees of the Oppermanns are persecuted, including the obsequious Markus Wolfson, who is accused of having a hand in the Reichstag fire. Wolfson happens to have no ear for music, so he makes it a policy of standing at attention whenever any tune is sung or played in case it should happen to be the "Horst Wessel," the Nazi anthem.

As to possible relief from this tyranny, Feuchtwanger finds it only in Palestine and in the victory of reason and humanity over the baser forces which now dominate Germany.

Feuchtwanger explains that he chose the name "Oppermann" because it may be both German and Jewish.

## Seinfel Dinner A Splendid Success

**M**ORE than four hundred guests attended the Testimonial Dinner tendered to our First Vice President, Mr. Henry Seinfel, on Sunday evening, December 10th. The affair was one of the most successful events held in the Center. This was due primarily to the splendid spirit of sociability that prevailed throughout the evening. Another factor was the limit which the committee placed on the entertainment and the speeches so as not to tax the patience of the guests.

At the conclusion of the splendid meal, prepared by the caterers of the Center, Messrs. Kotimsky and Tuchman, Mr. Frank Levey, chairman of the Social Committee presented the program of entertainment. It consisted of several numbers rendered by our Cantor, Rev. Samuel Kantor followed by the well known Yiddish Art Quartette, under the leadership of Mr. Oscar Julius.

Mr. Jacob L. Holtzmann, toastmaster of the dinner, then sounded a note of warning that the speeches must be brief. The first speaker was the chairman of the Dinner committee, Mr. Isidor Fine. He was followed by our president, Mr. Joseph M. Schwartz, and the honorary president, Mr. Samuel Rottenberg. The three speakers stressed the invaluable services rendered by the guest of honor in many capacities, whether as chairman of committees, trustee or officer of the institution. Dr. David Tannenbaum presented the greetings of the Center Aca-

demy to Mr. Seinfel, a member of its Board of Trustees. Prof. Louis Finkelstein of the Jewish Theological Seminary spoke of his admiration for Mr. Seinfel whose activities he watched for a great many years. The concluding address was delivered by Rabbi Levinthal who stressed the many-sidedness of Mr. Seinfel's interests in behalf of Jewish causes. In the absence of Mrs. Phillip Brenner, president of the Sisterhood, who was prevented from attending the dinner due to the loss she has just sustained in her family, Rabbi Levinthal brought the greetings of that organization. Concluding his address, Dr. Levinthal presented Mr. Seinfel with a life-size oil painting of himself executed especially for the occasion by Mr. Mark S. Joffe, graduate of the Imperial Academy of Art, St. Petersburg. A gift was also presented to Mr. Seinfel by the staff of the insurance company with which he is connected. Rabbi Simon Finkelstein delivered the concluding prayer.

A feature of the dinner was a miniature edition of the Brooklyn Jewish Center Review, dedicated to Mr. Henry Seinfel. The issue contained greetings from the United Synagogue of America, the Zionist Organization of America, the three presidents of the Center, Messrs. Samuel Rottenberg, Isidor Fine and Joseph M. Schwartz, in addition to contributions by Rabbi Israel H. Levinthal, Joseph Goldberg, administrative director of the Center, and Miss Ruth Seinfel, author and daughter of the guest of honor.

### PROF. SLONIMSKY'S LECTURES ON WEDNESDAY EVENINGS

Prof. Henry Slonimsky is delivering a most interesting series of lectures on the general subject: "The Psychological Background of Anti-Semitism" on Wednesday evenings in December. These lectures have received most favorable comment.

On Wednesday evening, December 27th, the concluding lecture of the season, Prof. Slonimsky will speak on the subject: "How Anti-Semitism May Affect the American Jew".

Prof. Slonimsky is connected with the Jewish Institute of Religion. He was formerly lecturer in Philosophy at Columbia University, Associate Professor of Philosophy at Johns Hopkins University and Professor at the Hebrew Union College.

Admission is free to Center members. A nominal charge of twenty-five cents is made to non-members.

### FORUM CLOSED ON DECEMBER 25th AND JANUARY 1st

Due to the fact that the intervening holidays fall on Monday evenings, the Center forum will be closed on December 25th and on January 1st.

The forum lectures will be resumed on Monday evening, January 8th and will continue until the end of the present season. The Forum Committee is now making arrangements for lectures to be delivered by some of the leading personalities in public life today. Their names will be announced in due time in the Center Review and in the weekly Bulletin of the institution.

### DR. G. F. BECK TO DELIVER A SERIES OF LECTURES ON PHILOSOPHY IN JANUARY

"A Philosopher Looks at the World" will be the general subject of a series of lectures to be delivered every Wednesday evening during the month of January by the well known lecturer and philosopher, Dr. G. F. Beck, director of the Labor Temple School of New York.

The subjects to be treated will be as follows:

1. "Why Philosophers are Rare"; 2. "Can We Know

for Certain?"; 3. "Philosophers and Madmen"; 4. "We Blame the Gods"; 5. "We Wook Into Ourselves". This course is intended as an introduction to the method of philosophy which is not a history of philosophy. The lecturer will show how some of the problems that bother every intelligent man and woman in the world today look when seen by the philosophic mind. Dr. Beck's lectures will be illustrated with quotations by Socrates, Plato, Spinoza and Schopenhauer.

Admission to the entire course of lectures will be free to Center members. To all others the charge will be only 25 cents per lecture.





# TID-BITS

By J. G.

**T**HE art of "schnorring" received its reward at the Seinfeld Dinner. The more than four hundred guests who attended the dinner proved that, contrary to general belief, the men who continually implore for the many causes in need of support do not lose in popularity thereby. You may resent it for the moment, but after the check has been signed you inwardly bless them for making you do a good deed.

\* \* \*

**A**NOTHER worth-while lesson was gained from this function. Dinner speeches *can* be made to be brief. It all depends upon the toastmaster. In this particular case, Mr. Jacob L. Holtzmann did a good job.

\* \* \*

**M**OST of the speakers had to fold up their carefully thought-out "unprepared speeches" and save them for some other occasion.

\* \* \*

**M**R. SAMUEL ROTTENBERG brought with him a long dissertation on how little money is appreciated by the community when compared with service. Needless to say this beautiful thought went the way of all other prepared speeches. The columns of the *Review* are open to you, Mr. Rottenberg.

\* \* \*

**T**HE large representation of the fair sex at the Kantor reception set many of us thinking.

## ANNUAL NEW YEAR'S EVE REVEL OF THE CENTER

Members of the Center are requested to mail in at once their reservations for the coming New Year's Eve Revel on Sunday evening, December 31st. The Social Committee, headed by Mr. Frank Levey, is planning a most enjoyable evening consisting of dinner and dance music by a fine orchestra, entertainment by Broadway artists, not forgetting, of course, a splendid meal a la Center.

The price has been set at \$5 per person to encourage the members and their guests to join the festivities at the Center.

The Social Committee requests those who are planning to join our New Year's Eve party to please make their reservations at once. This is absolutely essential to enable the committee to make proper arrangements for the affair.

## ANNUAL MEETING—JANUARY 18th

The Annual Meeting of the Center will be held on Thursday evening, January 18th.

The program will include:

- The Annual Message by our President, Mr. Joseph M. Schwartz;
- Reports of the past year's activities by chairmen of standing committees;
- Election and installation of officers, trustees and members of the Governing Board.

Please reserve the date.

**O**UR cantor, Rev. Samuel Kantor, felt impelled to deliver an address at the "Bar Mitzvah" party given in his honor by the Religious Service Committee. He wanted to prove how much he excels as a singer.

\* \* \*

**H**ARRY A. HARRISON, the toastmaster at the Kantor party, rightfully remarked, following the address delivered by Joseph M. Schwartz, that one need not be an orator to be chosen as president of the Center. He becomes one after election.

\* \* \*

**M**ANY correspondents have asked us why we have not mentioned Mendel Schachne of late. We simply waited for the announcement of his selection as a member of Mayor La Guardia's official family to extend our congratulations. In the meantime, Mendel Schachne is doing excellent work as the chairman of the Center Nominating Committee.

\* \* \*

**W**ITHIN three days apart, two one hundred per cent Center love matches united in marriage—Hilda Mormar to Dr. Lionel H. Bernstein on Thursday, and Helen Goldman to Lewis J. Rachmil on Saturday evening. Previous to that, youthful Gladys Gold married Benjamin Gross. The Center marriage mill is working overtime. May it prosper.

## THE INTERMEDIATE DRAMATIC CLUB

As usual, "the play's the thing"—but this time there are two plays. The Intermediate Dramatic Circle is ambitious. Due to a large increase in membership, the club is now rehearsing two plays, which are expected to be viewed by the public's critical eye, in a short time. At present we don't deem it wise to tell you too much about these productions, except that one is about a temperamental dramatic director (no references, of course!)—and the other about two Victorian romanticists, man and woman, who meet in a modern setting. Enough said!

Mrs. M. Abramson is more than pleased with the enthusiasm of the members—in fact, the members are so good that a few are even doing a third play in their spare time. It is "The Lost Silk Hat," by Lord Dunsany.

The Club is holding a Theatre Party, Wednesday, December 27th. The show will be either "Ah, Wilderness", or "Growing Pains".

Center members, girls and boys, ages 14-17 are eligible. Meetings are held Saturday nights at 7 o'clock.

## EASTERN PARKWAY ZIONISTS ELECT NEW OFFICERS

The Installation of the officers of the Eastern Parkway Zionist District took place on Wednesday evening, December 20th. Rabbi Levinthal installed the following officers: William I. Siegel, President; Max Herzfeld, Cyrus Levinthal, Milton J. Goell and Harry Zirn, Vice Presidents; Jacob A. Fortunoff, Treasurer; Harry S. Samuels and J. Buchholtz, Secretaries.

## JUNIOR BOYS

Nineteen members strong compose the Junior Boys Club of the Center. Meetings held every Saturday night demonstrate how interested the individual members are in the group. At one of the meetings in November a symposium was held on "How best can we stimulate greater participation in discussions and projects fostered by the club?" Many novel suggestions were offered and accepted. The group can look forward to greater accomplishments now than in the past.

On December 2, a Thanksgiving reception took place. The Junior Girls also took part and were well represented. About 40 members of both groups joined in the celebration. Before the skit, monologue, dialogue, and story telling, an impressive installation of officers was held. Mr. Cyrus Levinthal, chairman of the Center Committee on Auxiliary work inducted the new officers and spoke briefly on the relationship between Club and Center as reflected in the program of the Groups. Refreshments and dancing completed the program. The officers and members are to be congratulated on the excellent reception accorded to the installing officer and for the masterly presentation of the Thanksgiving program.

Reports indicate that Feldman, Kurshan, and Fish are well on their way to completion of their scrap books. (other members, wake up!)

The athletic tournaments are under way. Handball and ping pong now, others later. Whoever has not registered see Jules Wiener at once. Names of winners will be published in the next issue of the Review.

Jerome Kurshan discussed Current Jewish Events at the Chanukah meeting on December 16 and a majority of the nineteen members present joined in. This meeting was climaxed with a dreidel tournament l'Kovod Chanukah.

## JUNIOR LEAGUE

The executive committee held an important conference on November 27th to discuss and determine what the future program was to be. Many suggestions were offered, all for the betterment of the group. A schedule of future events was drawn up and submitted for approval by the membership at large. Plans for four debates and four lecture discussion meetings followed by a social hour were suggested as falling within the scope of interest of the members. Monthly dances were also arranged. The president, Milton Sarezky announces that he wishes to receive further suggestions as to subjects for discussions and resolutions for debate.

The Junior League held a dance and reception at the Center, Wednesday, November 29th, and enthusiastic members and friends joined in the festivities in celebration of Thanksgiving Day. This was the first event of its kind this season and augurs well for affairs scheduled for the remainder of the year. The new Social Committee's first success gives us a good insight into what may hereafter be expected.

At the meeting on December 21, Current Jewish Events were discussed by the members and plans for the next gala affair were made. Benjamin Englander of the Jewish Theological Seminary led in a discussion on the Value of Ceremonies in Religious and National Life.

The Junior League will meet on Thursday, January 4th and 18th at nine P. M. at the Center.

## THE "PEPS", THE GIRLS JUNIOR LEAGUE

The "Peps" are well in the throes of an active and enjoyable winter. The true spirit of the "Peps" is to aim higher and higher, and there is no telling what fine things will be accomplished before the season is over.

The Thanksgiving Party with the installation of officers was very much enjoyed. Mr. Cyrus Levinthal was guest of honor at the occasion, and delivered a sensible, direct message to the members. A little playlet called, "All on a Summer's Day" was part of the evening's program.

The "Peps" have some definite plans in mind. On Saturday night, December 23, they intend to attend the Maccabean Festival at Madison Square Garden, produced in honor of Chanukah. There will be a Chanukah edition of "Pep's Rally", the club newspaper. The girls are looking forward to Thursday, December 28. They are going to visit the News Building with their leader, Mrs. M. Abramson.

Those of you with extra pennies watch for the "Peps" Bazaar—coming soon. You will be able to purchase anything from kisses (chocolate) to fur coats (maybe).

Center members between the ages of 13-15 are welcome to become members. Meetings are held every Saturday night at 8 o'clock.

## SUNDAY AFTERNOON OUTING GROUP VISITING INTERESTING PLACES

The Sunday Afternoon Groups for Girls and Boys started the months' activities by visiting the Brooklyn Navy Yard where we saw two of the new cruisers under construction. The following week we witnessed a most interesting and well played soccer game at Commercial Field between the Newark A. C. and the Brooklyn Celtics. Our reserved seats for "Little Women at the Radio City Music Hall were just the thing for the theatre was turning people away. Needless to say the children really appreciated and enjoyed every moment of the performance. On December 10th the group attended the marionette performance of Judas Maccabeus at the Center, and the following Sunday the children visited the Ford Exhibition of Progress.

We are planning to visit the Jewish Theological Seminary and attend a performance of Alice in Wonderland and a hockey game at Madison Square Garden for the coming month.

Enroll your children and give them a chance to exercise their desire to see things.

The group is under the personal supervision of Mr. Moses Bernhardt who is assisted by a number of trained and experienced leaders.

## EXPRESSION OF CONDOLENCE

Our expressions of sympathy and condolence are extended to Mr. Alexander P. Hirsch, of 709 Crown Street, and to Mr. Reuben Hirsch, of 722 Montgomery Street, upon the death of their beloved father, Mr. Louis Hirsch, on December 16, 1933.



# NEW MEMBERS

*The following have applied for membership in the Brooklyn Jewish Center:*

Alpert, David  
Married  
Woolen Merchant  
Residence—551 Montgomery Street  
Business—220 Fourth Avenue, N. Y.  
*Proposed by Mrs. Phillip Brenner and M. Mendel Schachne*

Block, Miss Sylvia  
Mfg. Shirts  
Residence—570 Georgia Avenue  
Business—93 Worth Street, N.Y.  
*Proposed by Isidor Fine and Joseph M. Schwartz*

Coppermon, Herman A.  
Married  
Residence 1587 Carroll Street

Farber, Dr. David  
Married  
Physician  
Residence—865 Eastern Parkway  
Business—865 Eastern Parkway  
*Proposed by Henry Seinfel*

Feldman, Dr. Joseph  
Married  
Physician  
Residence—668 Eastern Parkway  
Business—668 Eastern Parkway  
*Proposed by Isidor Liebow, Samuel Seeger and Samuel Stark*

Gerber, Miss Belle  
Residence—899 Dumont Avenue

Josephs, George  
Unmarried  
Motion Pictures  
Residence—1622 President Street  
Business—729 Seventh Avenue, N. Y.  
*Proposed by Jacob A. Fortunoff*

Kanowitz, Charles  
Married  
Ladies' Coats  
Residence—240 Crown Street  
Business—246 West 38th Street, N. Y.  
*Proposed by Phillip Brenner*

Kringstein, Harry  
Unmarried  
Coats and Suits  
Residence—461 Stone Avenue  
Business—246 West 38th Street, N. Y.  
*Proposed by Dr. M. R. Lemler and Albert Witty*

Lemberg, Samuel  
Married  
Real Estate  
Residence—195 Sullivan Place  
Business—16 Court Street  
*Proposed by Nathan D. Shapiro*

Marias, Jack A.  
Married  
Real Estate  
Residence 1565 Carroll Street  
Business 6 East 45th Street, N. Y.  
*Proposed by Henry Gold and William I. Siegel*

Merns, George  
Unmarried  
Men's Furnishings  
Residence—1653 President Street  
Business—217 Broadway, N.Y.  
*Proposed by Jacob A. Fortunoff*

Reibstein, Miss Bluma  
Residence—1324 Carroll Street  
*Proposed by Mrs. Anna Witty*

Singer, Miss Rose  
Stocks and Bonds  
Residence—895 East 94th Street  
Business—61 Broadway, N. Y.  
*Proposed by Leon Simon*

Spiewack, Peter B.  
Married  
Mfg. Leather Sportwear  
Residence—657 East 7th Street  
Business—47 Broadway, Lynbrook, N. Y.  
*Proposed by Henry E. Spiewak*

Stern, Aaron  
Married  
Pickle Products  
Residence—1414 Carroll Street  
Business—Farmingdale, L. I.

Wallace, Miss Sadye Elaine  
Mfg. Brushes  
Residence—570 Georgia Avenue  
Business—2616 Empire State Bldg., N.Y.  
*Proposed by Isidor Fine and Joseph M. Schwartz*

EMANUEL GREENBERG,  
*Chairman, Membership Committee*

## CONGRATULATIONS

Heartiest congratulations and best wishes are extended to the following:

Mr. and Mrs. Samuel Shanker upon the engagement of their son, Meyer, to Miss Lucy Rothstein, daughter of Mr. and Mrs. Joseph Rothstein.

Mr. and Mrs. Jacob Mormar upon the marriage of their daughter, Hilda, to Dr. Lionel H. Bernstein, on December 21, 1933, at the Center.

Mr. and Mrs. Jacob Goldman and Mrs. Hyman Rachmil upon the marriage of their children, Miss Helen Goldman and Mr. Lewis J. Rachmil, which will take place at the Center on December 23, 1933.

Mr. and Mrs. Louis B. Hymes upon the engagement of their daughter, Blanche Eleanor, to Mr. Marcus Rosenfeld, son of Mr. and Mrs. Barnett Rosenfeld.

## CENTER RESTAURANT OPEN on SUNDAYS ONLY

Following a decision recently adopted by the Board of Directors, the Center Restaurant will hereafter be open to members and their guests only on Sundays and legal holidays from 12 noon to 10 P. M. This department will be open on Monday, December 25th and Monday, January 1st as per the usual schedule. On December 31st, due to the New Year's Eve affair, the restaurant will close at 5 P. M.

Excellent meals are served at \$1.00 per person; also a la carte service.

The service of meals on week nights is discontinued.

# THE JEWS IN INTERNATIONAL BANKING

(Continued from Page 9)

matter is that competition between Jewish banks is just as keen as between Jewish and non-Jewish banks. Prominent Jewish banks very often participate in national or international syndicates of banks most of whose members are non-Jewish. For instance, most issues floated by the house of N. M. Rothschild & Sons before the crisis were handled jointly with the houses of J. Henry Schroeder & Co. and Baring Brothers; their alliance, which was referred to rather irreverently as the "Trinity," was regarded as a permanent arrangement.

As for the allegations that the Jews use their banking powers to the detriment of the countries in which they operate, they have never been substantiated by any evidence. In Germany, where the Jews had in the past a greater influence on banking than in almost any country, the banks have done more than those of most countries for stimulating the development of national industry and commerce. The aggressive nationalism of German commercial banks, largely controlled by Jews, was proverbial. It is generally known that they provided highly effective support to German exporters in the form of long-term credits. The creation of German industries within a few decades before the war was largely the re-

sult of Jewish banking houses and the semi-Jewish German commercial banks. It would be, of course, idle to pretend that they worked for considerations of public interest only. In supporting German industry and trade they themselves made handsome profits. The fact is that their interests are identical with those of the country in which they operate. While Germany was prosperous the Jewish banks were prosperous; they were the first to be hit by the crisis which reduced Germany to poverty.

Considering these facts, it is absurd to suggest that they use their power against the country in which they operate.

Bankers in London who have been in close touch with German banks are unanimous in holding the opinion that the present regime in Germany is making a grave mistake in endeavoring to eliminate Jews from the banks. Their experience with German Jewish bankers has been, generally speaking, very favorable, and in compelling bankers of the standing of Herr Wasserman—to mention only one—to resign, the Government deliberately destroys a valuable good-will represented by the personal contacts of these bankers abroad.

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## OTTO H. KAHN—"JEWISH" BANKER

(Continued from Page 11)

"Go ahead, if you don't let it interfere with your application to business. If you keep it in place it will do you not harm but good. It will be exercise and practice for your imagination. Don't ever let your imagination run rusty."

One of Mr. Kahn's first distinguishing acts as international banker was to obtain the listing of American securities on the Paris Bourse for the first time. This premier listing was of \$50,000,000 Pennsylvania Railroad bonds.

Thereafter Mr. Kahn pursued his consistently non-Jewish path. Zionism and other Jewish movements passed him by completely, as did Jewish institutions in New York City and elsewhere. The post-war welfare activities on behalf of European Jews were also left by him to other Jews. You never read of him attending a Jewish banquet and you never read of an interview with him on a Jewish subject in either the Jewish or English press.

He has naturally been of assistance to Jewish artists, and many Jewish artists are his friends. He was for example one of the first to encourage George Gershwin as a serious composer and it was probably his influence which brought Gershwin a commission from the Metropolitan Opera House to write a grand opera. The com-

poser chose "The Dيبuk" as a subject but so far there has been no news of its composition. Kahn has a high opinion of Gershwin, but it is his criticism that he has not known enough sorrow to fit him for the writing of great music.

But art of course knows no race or creed and while Otto H. Kahn may invite Jewish artists to his museum-like home at 1100 Fifth Avenue, and befriend them, he does so exclusively as one interested in their art.

A Jew who was greatly assisted by Kahn was Morris Gest. It was with the financier's backing that Gest was enabled to produce "The Miracle" and rise to the pinnacle of his directorial career. The expenses for this great theatrical enterprise ran to about half a million dollars. But the impersonality of this patronage is indicated of course by the nature of the production — a Christian miracle play.

Among Mr. Khan's artistic activities were those in behalf of the Metropolitan Opera House, of which he was the head until the directors refused to accept his plan for a more democratic institution, and the Theatre Guild, which he assisted both in its productions and in the building of its theatre on 52nd Street.



## DR. HADAS TO SPEAK AT ANNUAL COLLEGE STUDENTS' SERVICE THIS FRIDAY NIGHT

As in previous years our Rabbi has also arranged this year a special service in honor of our college and university students who will return to their homes this week for their winter vacation.

Rabbi Levinthal regards it a privilege to be able to announce as the guest speaker for this service, Dr. Moses Hadas, instructor of the Classic Languages at Columbia University. Dr. Hadas honored us with a visit several years ago and left a splendid impression especially upon our young intellectuals. As instructor of Latin and Greek at one of the leading universities of the land, he has ample opportunity to come into intimate contact with our Jewish youth. Dr. Hadas is also a distinguished graduate of the Jewish Theological Seminary of America, though he was never in the active ministry. He will speak to us on the subject "The Jewish Student's Debt to Judaism."

We trust that parents will extend a hearty invitation to their sons and daughters, college students and graduates. Members and their friends will also be cordially invited.

Rev. Samuel Kantor will lead in the Congregational Singing.

## HEBREW AND SUNDAY SCHOOL PUPILS START KEREN AMI—FUND FOR WORTHY CAUSES

A very beautiful custom which is now practiced in many Hebrew and religious schools has also been adopted by our Hebrew and Sunday Schools. Each child brings a contribution every week which is turned over to a special fund known as Keren Ami. This money will be allotted to worthy causes and needs in behalf of which the pupils frequently receive stirring appeals.

We are happy to report that the children eagerly grasped this opportunity to be of service to their fellow Jews and are thus receiving a practical training in the teachings of charity. We hope that the parents will cooperate in this effort and encourage the children to continue this practice.

## UNIFORM BIBLES AND PRAYER BOOKS ADOPTED IN CENTER SYNAGOGUE

A uniform Bible beautifully bound and printed with a fine English translation is now given to every worshipper at our Sabbath morning services. These Bibles were the gift of Mr. and Mrs. Max H. Haft in honor of their Golden Wedding Anniversary.

We also desire to announce to our worshippers that we shall have a uniform Prayer Book distributed, also beautifully bound and containing a good English translation. These books are now at the binders and we expect to distribute them within the next week or two. The pages of the principal prayers will be announced by the Rabbi so that the worshippers who are not familiar with the Prayer Book structure will be able to follow the services more easily.

## SISTERHOOD BRIDGE PARTY—WEDNESDAY AFTERNOON, JANUARY 17th

The Sisterhood at its last meeting decided to arrange a Bridge Party on Wednesday afternoon, January 17th. Mrs. H. E. Boskowitz has been appointed chairman of the affair with Mrs. I. Levingson, Mrs. I. Pollack and Mrs. N. T. Schwartz as co-chairmen.

Further details will be announced later.

## DO YOUR FRIEND A GOOD TURN!

The beginning of a new fiscal year should be an excellent time to enroll your friends as members of the Center. There are literally thousands of Jewish families in our vicinity who could be induced to join our ranks especially in view of the reduced rates in membership dues.

The Membership Committee, of which Hon. Emanuel Greenberg is chairman, appeals to all members to help increase the membership of the Center by proposing their friends, relatives or neighbors. The Committee stands ready to be of help in this work. If you know of some prospects, send in their names and addresses.

## "IS ZAT SO?"

It's on its way—the punchiest play—"Is Zat So?"—to be given by the Center Players with an all star cast under the direction of Mr. Phil Gross. Watch for the date in a forthcoming Bulletin.

## THE SABBATH

Kindling of Candles at 4:14 P. M.

Friday Evening Services at 4:20 P. M.

Sabbath Morning Services (Parsha Vayigash) will commence at 8:45 o'clock. Rabbi Levinthal will preach on the Weekly Portion of the Torah.

Junior Congregation Services at 9:30 A. M. Schach-rith, Milton Sanit; Mussaf, Jules Wiener; Maftir, Marvin Hoenig. Sidney Wiener will read the Torah and Mr. Robert Eisenberg will speak.

## DAILY SERVICES

Morning Services at 7:00 and 7:30 o'clock.

Mincha at 4:20 P. M.

## HEBREW TODAY

(Continued from Page 12)

results are also to be expected from the recognition of Hebrew as an elective in some high schools and colleges. Our youth, both boys and girls, are to be urged to avail themselves of the opportunity thus offered to them, in order to enrich themselves culturally without loss of time or credits. Various youth organizations, such as Young India, Young Israel, Hashomer Hatzair, and others, must include Hebrew as an important element in their activities and foster its use. Similarly, are the various Hebrew courses for adults, which spring up sporadically in different sections, to be strengthened into permanent institutions.

All these efforts, together with the Palestinian influence, which is evident already and is destined to gain in still greater potency, will create for Hebrew the kind of environment, where the Hebrew literature and the living Hebrew tongue will have ample opportunity for growth and development in our own country. The time is not very distant.

# ROLL OF HONOR

The following is a list of the names of members and worshippers who responded to the appeal at the last Kol Nidre Services:

Anonymous	Charles S. Greene	David Ferster	David Stark
Isidor Fine	H. L. Hirsh	Charles Fine	I. Tannenbaum
Meyer A. Rosen	Samuel Horwitz	Mr. Danzinger	Max Tucker
	Joseph Horowitz	Isaac Feinman	B. Waxman
B. J. Kline	H. L. Jablow	Herman Fishbein	A. Weinstein
A. Rosen	Simon H. Kugel	M. H. Fleschner	L. Teitelbaum
Morris Smerling	Mrs. I. Lazarowitz	Meyer Freed	I. Wiener
David Bilgore	Aaron Lewis	H. Froelich	Mr. Weinstein
Milton J. Goell	Harry Leibler	A. Glasser	M. D. Wender
David Goodstein	Henry Lieb	A. Gissin	Benjamin Werbelovsky
Morris W. Haft	Irving Lurie	L. Glaubman	Dr. S. A. Wolfe
Samuel Katz	Samuel Meltzer	Louis Goldberg	Charles Wunderlich
Fred Kronish	Jacob Mormar	A. Goldenberg	Mrs. J. Zirinsky
Dr. I. H. Levinthal	Joseph Prenskey	H. Goldstein	
Harry Liberman	Louis Robbins	H. W. Goodman	Samuel Abelow
Jacob Rutstein	Louis J. Roth	Irving Gottlieb	H. Achinstein
Nathan Salwen	M. Rothkopf	Harry A. Harrison	S. Block
	Samuel Rothkopf	A. Gottlieb	B. Bloomgarten
Hyman Aaron	Louis Rosenman	J. Gulkis	J. Brown
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## The Latest On The Nazi Front

(Continued from Page 6)

Interior, there was adopted the policy of extermination of Jewish dentists by forcing new examinations for which Jews will not be allowed to enter.

The press has announced that up to October 20 more than 600 lawyers were barred from practice in Berlin alone. More oustings are expected, which will leave only the war veterans, and these are already expelled from the Law Associations throughout the country.

Among the Jews recently dismissed from professorships is Karl Neuemeyer, of Munich, famous international lawyer and brother of Alfred Neuemeyer, of the Bavarian Supreme Court, President of the Munich Jewish Community, the Federation of Jewish Communities in Bavaria and a member of the Reichsvertretung, the supreme body of Jews in Germany. Professor Neuemeyer has been teaching law at the Munich University since 1901 and has been the representative of the German government at the International Law Conference at the Hague. Two other ousted professors are: Arnold Busch, member of the State Academy of Art in Breslau, and V. von Baeyer. The latter's Jewishness comes only from his grandmother, but even though his father was a great chemist and Nobel prize winner, the taint was sufficient to bring about his expulsion.

Of the work of the Central Committee of German Jews for Aid and Construction, which attempts to rehabilitate German Jews and adjust them in whatever way possible to the new conditions facing them, the Munich *Landpost*, Nazi organ, has this to say: "Jews must not think of adjusting themselves by becoming land-workers on German soil. It will be better for them to give up their plan and clear out of Germany altogether. German soil is for Germans only, and any attempt by Jews to acquire German land can only be regarded as an act of Jewish provocation."

A forecast of the position of the Jew in Germany of the near future was given by W. N. Ewer, the correspondent of the *London Daily Herald*, who wrote recently:

"As the Jew is outside the State, it follows that Jews cannot vote for or be members of the German Reichstag; Jews cannot enter the German army or navy. The Jewish Community, however, will probably be given some representative organization of its own through which it would have the right of making representations to the Government in connection with Jewish affairs or grievances. In matters of personal freedom, security and rights under civil and criminal law, a Jew will, subject to the restrictions of the statute, have the same rights as a German citizen or a foreigner resident in Germany. Jews will be free to engage in all commercial, industrial and agricultural enterprises. The number who may be engaged in the law, in medicine and in certain other professions will be limited. In education, Jewish children will, in general, be admitted in the ordinary way to elementary schools and in limited numbers to secondary schools and universities. In areas where there is a large enough Jewish population special Jewish secondary schools will be allowed. Finally, the segregation of the Jews as a separate community will be made definite and permanent by the strict prohibition of inter-marriage."

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